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PREFACE

RAPHAEL KÜHNER, the author of the following Grammar was born at Gotha, in 1802. From 1812 to 1821, he studied at the celebrated gymnasium in his native city. Among his classical teachers were Döring, Rost and Wüstemann. From 1821 to 1824, he enjoyed, at the University of Göttingen, the instructions of Mitscherlich, Dissen and Ottfried Müller. While there, he prepared an essay on the philosophical writings of Cicero, which received a prize. Since 1824, he has been a teacher in the Lyceum at Hanover. The principal works from the pen of Dr. Kühner are the following:

1. Versuch einer neuen Anordnung der griechischen Syntax, mit Beispielen begleitet. 1829. "Attempt towards a new Arrangement of the Greek Syntax," etc.
2. M. Tull. Ciceronis Tusculan. Disputationum libri. 1829 ed. altera 1835; ed. tertia 1846.
3. Sämmtliche Anomalien des griechischen Verbs in Attisch. Dialecte, 1831. "Anomalies of the Greek Verb, etc.
4. Ausführliche Grammatik der griechischen Sprache, in 2 Theilen, 1834, 1835. "Copious Grammar of the Greek Language, in two Parts." The second Part of this grammar, containing the Syntax, translated by W. E. Jelf, of the University of Oxford, was published in 1842; the first Part in 1845. A second edition of Jelf's translation of this work was published in 1851. This work is, however, only in part a translation, Mr.

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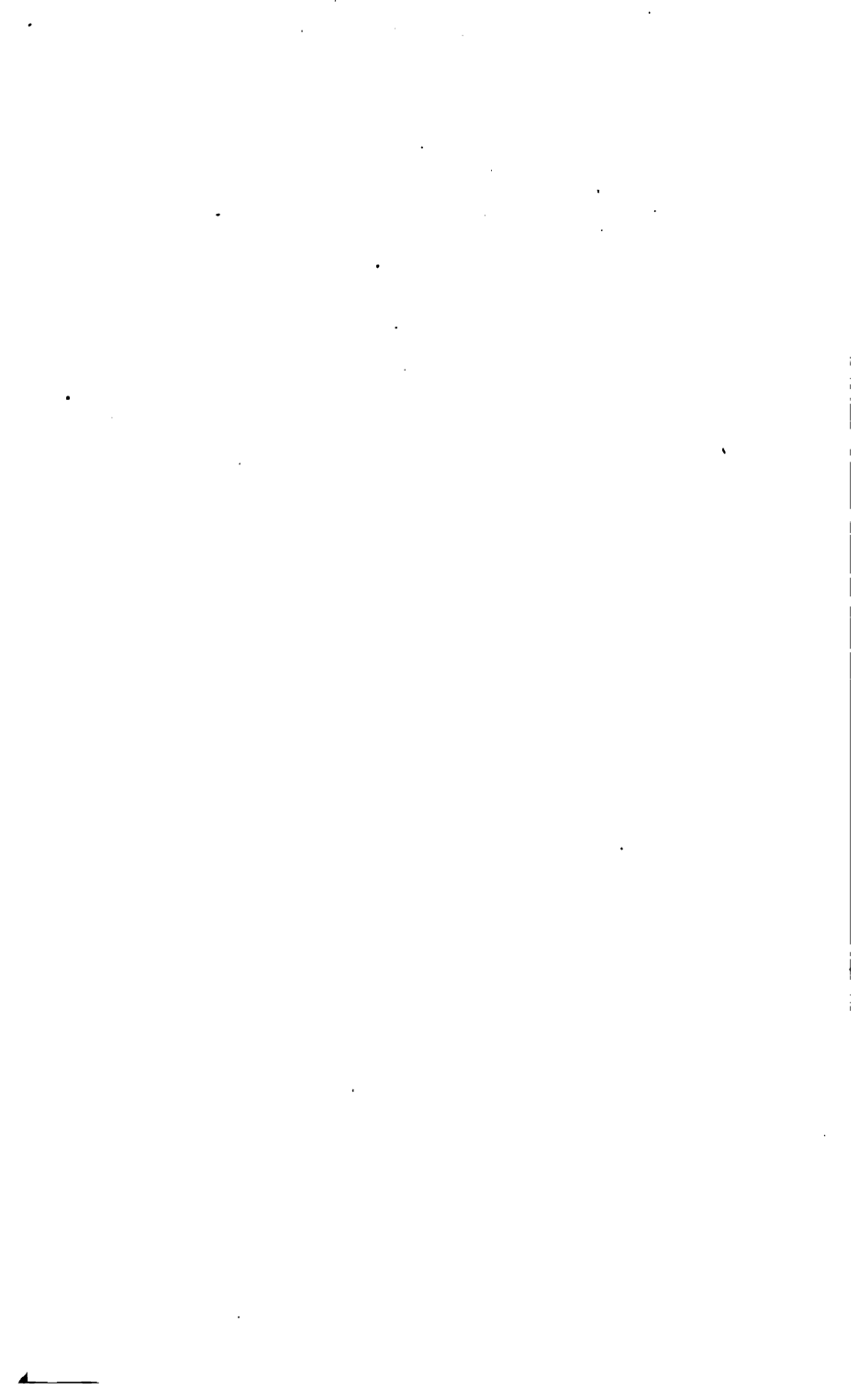
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GRAMMAR
OF
THE GREEK LANGUAGE,

FOR THE USE OF
HIGH SCHOOLS AND COLLEGES.

BY
DR. RAPHAEL KÜHNEL,
CONLECTOR OF THE LYCEUM, ANDOVER.

TRANSLATED FROM THE GERMAN

BY
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LATE PROFESSOR IN THE THEOLOGICAL SEMINARY, AND
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ABBREVIATIONS.

Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem adv. Th.*—Ar. *Aristophanes*.—Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*.—Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Hecuba*, O. *Orestes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*.—Her. *Herodotus*.—Isac. *Isaeus*.—Lys. *Lysias*.—Pl. *Plato*, Cr. *Crito*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophista*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*.—Soph. *Sophocles*, O. C. *Oedipus Coloneus*, O. R. *Oedipus Rex*, Ant. *Antigone*, Ph. *Philoctetes*, Aj. *Ajax*, El. *Electra*.—X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. Ath. *Respublica Atheniens.*, R. L. *Respubl. Lacedaem.*, O. *Oeconomicus*, Ag. *Agasilaus*, R. Equ. *R. Equestris*.

GREEK GRAMMAR.

DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic, and Attic. The Æolic prevailed in Bœotia, Thessaly, and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy, and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by harshness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The older Ionic is the language of Homer and of his school, although these poets were not satisfied with their own dialect merely, but were able, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ—since the regular laws of versification had much influence in forming the language

— a peculiar and definite poetic language, called the Epic, or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.

4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The older is used by Thucydides, b. 472 B. C.; the tragic poets; Æschylus, who died 456 B. C.; Sophocles, b. 497 B. C., d. 405 B. C.; Euripides, b. 480 B. C.; and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C., by several orators, e. g. Antiphon, b. 479 B. C., and Andocides, b. 467 B. C. The middle Attic is used by Plato, b. 430 B. C.; Xenophon, b. 447 B. C.; and the orator Isocrates, b. B. C. 436. The later Attic is employed by Demosthenes, b. 385 B. C., and other orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common, or Hellenic language, ἡ κοινὴ, or Ἑλληνικὴ διάλεκτος. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

ETYMOLOGY.

SECTION I.

CHAPTER I.

Letters and Sounds of the Language.

§ 1. *Alphabet.*

The Greek Alphabet consists of twenty-four letters.

FORM.	SOUND.	NAME.
A	a	Ἄλφα Alpha
B	β	Βῆτα Beta
Γ	γ	Γάμμα Gamma
Δ	δ	Δέλτα Delta
E	ε	Ἐψιλόν Epsilon
Z	ζ	Ζῆτα Zeta
H	η	Ἡτα Eta
Θ	θ	Θῆτα Thêta
I	ι	Ἰῶτα Iôta
K	κ	Κάππα Kappa
Λ	λ	Λάμβδα Lambda
M	μ	Μῦ Mu
N	ν	Νῦ Nu
Ξ	ξ	Ξι Xi
O	ο	Ὀμικρόν Omikron
Π	π	Πι Pi
P	ρ	Ῥῶ Rho
Σ	σ	Σίγμα Sigma
T	τ	Ταῦ Tau
Υ	υ	Ὑψιλόν Upsilon
Φ	φ	Φι Phi
X	χ	Χι Chi
Ψ	ψ	Ψι Psi
Ω	ω	Ὠμέγα Omëga

REMARK 1. Sigma at the end of a word takes the form *s*, e. g. *σεῖσμός*, in most editions of the classics. This small *s* is also used in the middle of compound words, if the first part of the compound ends with Sigma, though such a usage is contrary to the authority of the manuscripts, e. g. *προσφέρειω* or *προσφέρω*, *δυσγενής* or *δυσγενής*.

REM. 2. When *σ* and *τ* come together, both letters may be expressed by one character, *ς*, *Sti*, or *Stigma*.

REM. 3. Besides their use as alphabetic characters, *ε* and *υ* were originally used as mere marks of aspiration, the former for the *spiritus asper* (§ 6), for which in the earliest times *H* was also employed, the latter for the *Digamma* (§ 25); hence, as letters, they were called, in opposition to their use as aspirates, *ἐψιλον* and *ὀψιλον*, i. e. unaspirated. Omicron and Omega (small and large *ο*) derive their name from their relative size.

REM. 4. The principle on which most of the letters of the Greek alphabet are named, is entirely different from that adopted in this country and among the European nations, at the present day. We name each letter by the sound it represents, as *a*, *b*, *c*, adding a vowel to the consonants in order to vocalize them. But among the Orientals, from whom the Greek alphabet was derived, the name was not determined by the sound of the letter. They gave their letters the name of some familiar object, the first sound or syllable of which was the alphabetic character to be represented. For example, the Phœnicians and Hebrews called the first letter of the alphabet *Aleph* (Greek *Alpha*), which means an *ox*: now the first sound or syllable of *Aleph* is the character or element to be represented. The second letter was *Beth* (Greek *Beta*), a *house*, the first sound of which is the character to be represented. The third is *Gimel* (Greek *Gamma*), a *camel*. This mode of naming letters, undoubtedly originated from the custom of designating those letters by the picture of the object from which they derived the name, instead of by the characters now used. Thus *Aleph* was represented by the picture of an ox, *Beth* by that of a house, etc.

† 2a. Sounds of particular Letters.

The sound of the letters is indicated by the Roman characters opposite to them. The following remarks on particular letters are all that is needed in addition:—

REMARK. The sounds given to the following letters are those more usually adopted in pronouncing the Greek in New England; but the usage is not entirely uniform.

A has the sound of *a* in *fan*, when it is followed by a consonant in the same syllable, e. g. *χαλ-κός*; the sound of *a* in *fate*, when it stands before a single consonant which is followed by two vowels, the first of which is *ε* or *ι*, e. g. *ἑνασπόμενος*, *στρατιώτης*; also, when it forms a syllable by itself, or ends a syllable not final, e. g. *μεγ-ά-λη*, *στρα-τός*; it has the sound of *a* in *father*, when it is followed by a single *ρ*, in the same syllable, and also when it ends a word; but a final *a* in monosyllables has the sound of *a* in *file*, e. g. *Βά-ρ-βα-ρος*, *τά-ρα-δά*, *τά*.

γ, before γ, κ, χ, and ξ, has the sound of *ng* in *angle*, or nasal *n* in *angle*, c. g. ἄγγελος, ἀγγέλιος; κλαγγή, *clangor*; Ἀγχίσις, *Anchises* (*Angchises*); συγκόπη, *syncope*; λαργίξ, *largiz*. γ before vowels always has the hard sound, like *g* in *get*; also before consonants, except γ, κ, χ, ξ, c. g. γίγας.

ε has the sound of short *e* in *met*, when it is followed by a consonant in the same syllable, c. g. μέγας, μετ-δ; the sound of long *e* in *me*, when it ends a word or a syllable, or when it forms a syllable by itself, c. g. γε, θέ-ω, βασι-λέ-ω.

η has the sound of *e* in *me*, c. g. μωή.

θ has the sound of *th* in *thick*, c. g. θάνατος.

ι has the sound of *i* in *mine*, when it ends a word or syllable, or forms a syllable by itself, c. g. ἐλπί-σι, θη-ι, πεδ-ί-ον; the sound of *i* in *pin*, when it is followed by a consonant in the same syllable, c. g. πρίν, κίν-δυνος.

κ always has the hard sound of *k*, and was expressed in Latin by *c*, c. g. Καιλία, *Cilicia*; Κέκροψ, *Cecrops*; Κικέρων, *Cicero*.

ξ, at the beginning of a word or syllable, has the sound of *z*, c. g. ξένος; elsewhere, the sound of *x*, c. g. διαξέω, πράξις, ἀραξ.

ο has the sound of short *o* in *not*, when it is followed by a consonant in the same syllable, c. g. λόγ-ος, κύ-πος; the sound of long *o* in *go*, when it ends a word or syllable, or forms a syllable by itself, c. g. τό, ὅπό, δο-ός, τοξ-ό-της.

σ has the sharp sound of *s* in *son*; except it stands before μ, in the middle of a word, or at the end of a word after η or ω, where it has the sound of *z*, c. g. σκπή, νόμισμα, γῆς, κάλως; before ι it does not have the sound of *sh*, as in Latin, but retains its simple sound, c. g. Ἀσία = *A-si-a*, not *A-shi-a*.

τ followed by ι has its simple sound, never the sound of *sh*, as in Latin, c. g. Γαλατία = *Galati-a*, not *Galashi-a*; Κριτίας = *Kriti-as*, not *Kriahi-as*; Ἀγύπτιοι.

υ has the sound of *u* in *tulip*, c. g. τύχη; but before ρ the sound of *u* in *pure*, c. g. πύρ, γέφυρα.

χ has the hard sound of *ch* in *chasm*, c. g. ταχύς.

ω has the sound of long *o* in *note*, c. g. ἄγω.

† 2b. Brief history of the Alphabet.

1. The Greeks derived most of their alphabet from the Phœnicians. According to the common tradition, letters were brought into Greece by Cadmus, a Phœnician. The Phœnician alphabet, being nearly the same as the Hebrew, consisted of 22 letters, the names of which are, Aleph, Beth, Gimel, Daleth, He, Vau, Zain, Heth, Teth, Jod, Kaph, Lamed, Mim, Nun, Samech, Oin, Pe, Tsade, Koph, Resch, Schin, Thau. Vau, the 6th letter of the Phœnician alphabet, was rejected by the Greeks as an alphabetic character, and used only as the numeral sign for 6. Koph (Greek Koppa), the 19th letter of the Phœnician alphabet, was also rejected, because its sound so nearly resembled that of Kaph (Greek Kappa), and was used as the numeral sign for 100. Zain and Tsade were modifications of the same sound; Tsade, like the Greek *Zeta*.

represents the sound of both, and takes the place of Zain, becoming the 6th letter of the Greek alphabet, while Zain (Greek San, Sampi), was rejected as an alphabetic character, and used as a numerical sign for 900. Thus 19 letters of the Phœnician alphabet were adopted by the Greeks, as alphabetic characters. These are the first 19 letters of the present alphabet. To these the Greeks themselves added the five last letters of the alphabet, viz., ν , ϕ , χ , ψ , ω . This seems to be the most rational view of the formation of the Greek alphabet, though somewhat different from the common legendary account, which represents Cadmus as bringing only 16 letters into Greece, viz., α , β , γ , δ , ϵ , ι , κ , λ , μ , ν , \omicron , π , ρ , σ , τ , υ .

2. The alphabet was not brought at once into its present complete form. The old Attic alphabet contained but 21 letters. H was considered merely as a breathing, and the place of η and ω was supplied by ϵ and \omicron , and that of ψ and ξ by $\phi\chi$ and $\chi\zeta$, e. g. ΑΙΘΕΡ (*αἰθήρ*), ΕΧΘΡΟΝ (*ἐχθρὸν*), ΦΥΤΑΙ (*φυαῖ*), ΧΣΥΝ (*ἔσυν*). The alphabet is said to have been completed in the time of the Persian war, by Simonides, who added H, Ψ, and Ω, and changed the breathing H, to the long vowel η . The Ionians first adopted the present full alphabet of 24 letters, and by them it was communicated to the Athenians. This full alphabet was first used in Attic inscriptions in the archonship of Euclides, B. C. 403, before this period only the old Attic alphabet is found in Attic inscriptions.

3. The early Greeks used the capital letters exclusively, and left no spaces between the words, e. g. ΜΕΤΑΔΕΤΟΤΤΟΝΕΙΠΕΧΕΙΠΙΣΟΦΟΞ, i. e. *μετὰ δὲ τοῦτον εἶπε Χειρσόφος*. The cursive, or small character, was not introduced till very late. A document has been found in Egypt written in the cursive character, 104 B. C. But cursive writing was not in general use till long after that time. It is first found in manuscripts in the eighth century.

4. The early Greeks commonly wrote in the Oriental manner, i. e. from right to left, as may be seen in several inscriptions. Other inscriptions, however, of equal antiquity, are written from left to right, proving that both modes were in use. A third method was from left to right and right to left alternately. This was called *βουστροφῆδον*, because it resembled the turning about of oxen in ploughing. Solon's laws were written in this way. But in the time of Herodotus, the Greeks wrote only from left to right.

§ 3. *Organs of Speech.*

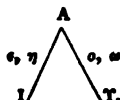
1. The organs of speech, used in forming or articulating words, are the palate, the throat, the tongue, and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue, and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest, Consonants.

§ 4. *Vowels.*

1. The Greek has seven vowels, *a, ι, υ*, which may be long or short, *ε* and *ο*, which are always short, *η* and *ω* which are always long. The character (˘) over one of the vowels *a, ι, υ*, shows that the vowel is short; (ˉ) that it is long; (ˊ) that it may be either long or short, e. g. *ᾶ, ᾷ, Ᾱ*.

REMARK 1. *a, ι, and υ* are called the principal vowels, because they denote the principal sounds; the other vowels are called subordinate, because their sounds are the intermediates of the principal sounds. Thus, the sound of *ε* is intermediate between *a* and *ι*, the sound of *ο* is intermediate between *a* and *υ*; *η* is produced by lengthening *ε* or *a*, *ω* by lengthening *ο*. The relation of these vowels may be illustrated by the following diagram:—



2. When two vowels are so combined as to form but one sound, the sound so produced is called a diphthong. When both the vowels are sounded, the diphthong is called proper; when only one, improper.

3. The Greek diphthongs originate from the union of the vowels *a, ε, ο, υ, η, ω*, with the vowels *ι* and *υ*, thus:—

<i>a + ι = αι,</i>	pronounced like <i>ai</i> in <i>aisle</i> ,	e. g. <i>αἵε,</i>
<i>a + υ = αυ,</i>	" " <i>au</i> in <i>laud</i> ,	" <i>ραῦς,</i>
<i>ε + ι = ει,</i>	" " <i>ei</i> in <i>sleight</i> ,	" <i>θεῖος,</i>
<i>ε + υ = ευ,</i>	" " <i>eu</i> in <i>feudal</i> ,	" <i>ἐλευσα, πῶρον,</i>
<i>η + υ = ηυ,</i>		
<i>ο + ι = οι,</i>	" " <i>oi</i> in <i>oil</i> ,	" <i>κοῖος,</i>
<i>ο + υ = ου,</i>	" " <i>ou</i> in <i>sound</i> ,	" <i>οὐρανός,</i>
<i>υ + ι = υι,</i>	" " <i>ui</i> in <i>whine</i> ,	" <i>υῖός,</i>
<i>ω + υ = ου, (only Ionic.)</i>	" " <i>ou</i> in <i>sound</i> ,	" <i>ωῖτός; also the im</i>
proper diphthongs, <i>φ, γ, ψ</i> (i. e. <i>a + ι, η + ι, ω + ι</i>); " <i>αἰσχροῖ, κέρφ, τῆ, τῷ</i>		

REM. 2. The pronunciation of the diphthongs *φ, γ, ψ* is the same as that of the simple vowels *α, η, ω*, though the ancient Greeks probably gave the *ι* a slight sound after the other vowel.

REM. 3. With capital letters, the Iota subscript of *φ, γ, ψ*, is placed in a line with the vowels, but is not pronounced, e. g. *ΤΩΙ ΚΑΛΩΙ = τῷ καλῷ, τῷ Αἰδῷ, but ᾄδῷ.*

REM. 4. The Iota subscript, which in the most flourishing period of the Greek language was always pronounced, at length became a silent letter, and was either omitted in writing, or was written under the vowel to which it belonged. It was first written under the vowel in the thirteenth century.

REM. 5. The following examples will show how the Romans sounded the diphthongs: *ai* is expressed by the diphthong *ae*, *ei* by *i* and *ē*, *oi* by *oe*, *ou* by *u* *v* was generally expressed by *y*, e. g.

Φαῖδρος, Phædrus;	Εὔρος, Eurus;	Θρήκες, Thraces;
Γλαῦκος, Glancus;	Βοιωτία, Bœotia;	Θρήσσα, Thressa;
Νεῖλος, Nilus;	Μοῦσα, Mûsa;	τραγῳδός, tragoedus;
Λυκείον, Lycæum;	Ελλείδνεια, Ilithyia;	Κύρος, Cyrus.

In words adopted later, the Romans expressed *φ* by *δ*, as *φιδή*, *ode*.

REM. 6. When two vowels, which would regularly form a diphthong, are to be pronounced separately, it is indicated by two points, called *Diaeresis*, placed over the second vowel (*i*, *υ*), e. g. *αἰδι*, for *αἰδοί*, *δῖς*, *δῆπνος*. If the acute accent is on the *i* or *υ*, it is placed between the points; if the circumflex, over them, as *αἰδέης*, *κλεῖδι*, *πράδς*.

REM. 7. The pronunciation given under § 2a, as well as that given to the diphthongs above, is the one more generally adopted in New England. The original pronunciation of the Greek is lost. It is, therefore, the common custom for scholars (in each country) to pronounce it according to the analogy of their own language. This is the method proposed by Erasmus in the sixteenth century, and is generally adopted in Europe at the present day. The pronunciation defended by Reuchlin¹ in the same century, corresponds nearly with the modern Greek.

¹ For the benefit of those who may wish to compare the two modes, the following explanation of the Reuchlinian is extracted from the Greek Grammar of Sophocles: "A is pronounced like *a* in *father*, *far*. β, γ, δ, like *b*, *g* hard, *d*; in later times, like Romaic β, γ, δ. Before κ, γ, χ, ξ, γ had the sound of *ng* in *hang*. ε like Romaic ε, or Italian *e*. ζ like *z*, but stronger. η, like French *ê*, as in *fête*. θ, like *th* in *thin*, *ether*, *smith*. ι, like *i* in *machine*. κ, like *k*. λ, μ, like *l*, *m*, respectively. ν, like *n*. At the end of a word it was often pronounced and written as if it were a part of the next word. ξ, in the Attic dialect, like *ξs*; in the other dialects, like *ks*. In later times, the sound *ks* prevailed. ο, like Romaic *o*, or Italian *o*. π, like *p*. ρ, like *r*. At the beginning of a word it was *rolled*; when it was doubled, only the second one was rolled. It was rolled, also, after δ, φ, χ. σ, like *s* in *soft*, *past*. Before υ, it was, in later times, sounded like *ç*, and even changed into *ç* in writing; as *Ζυόπρα*, for *Συόπρα*, in an inscription. τ, like *t* in *tell*, *strong*. υ, like French *u*. φ, like *f*, but stronger. χ, like Romaic χ, German *ch*, or Spanish *j* (*x*). ψ, in the Attic dialect, like *ψs*; in the other dialects, like *πs*. In later times, the sound *πs* prevailed. ω, like *o* in *note*, nearly. When a consonant was *doubled* in writing, it was doubled also in pronunciation. During the most flourishing period of the language, both the vowels of a diphthong were distinctly heard

§ 5. *Consonants.*

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into —

Palatals, γ κ χ

Linguals, δ τ θ ν λ ρ σ,

Labials, β π φ μ.

REMARK 1. The consonants, which are produced by the same organ of speech, are called *cognate* consonants; thus γ, κ, χ are cognate consonants.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into breathings, liquids, and mutes.

(a) The Breathings form a kind of transition from the vowels to the consonants. There are three breathings: the lingual σ; the Spiritus Asper ('), corresponding to our *h* (§ 6); and the labial *F* (Digamma); on the last, see the remarks upon the Dialects.

(b) The Liquids, λ μ ν ρ, are so called, because they easily coalesce with the other consonants.

REM. 2. The Breathings and Liquids are also included under the common name of semivowels, forming a kind of transition to the full vowels.

During the brazen age, and probably during the latter part of the silver age, the diphthongs αι, ει, ου, had each the power of a single vowel. αι, like αι in *aisle*; in later times, like η, or French *é*; during the latter part of the brazen age, like ε. αυ, like ου in *our*, *house*; in later times, like αυ, *cf.* ει, like ει in *freight*, nearly; in later times, like ι. During the silver and brazen ages, ε was often prefixed to ι long, merely to mark its quantity; as *απειρος*, *τειραι*, *τειμησαι*. And when quantity began to be disregarded, even short ι was represented by ει; as *Ελισδαρος*, *Ελισοκράτης*, *γυμνασειαρχήσας*. ευ, like εη-oo rapidly pronounced; in later times, like ευ, *cf.* οι, like οι in *oil*, nearly. ου, like οη-oo rapidly pronounced; in later times, like oo in *moon*, or like French *ou*, Italian *u*. When the Bœotians used ου for υ, they pronounced it long or short, according as the original υ was long or short; thus, in *οδωρ*, *σοβόν*, it was short, like oo in *look*; in *οβλη*, *δοουλα*, long, like oo in *moon*. ιι, like ιι in *twist*; υι, like ιι in *whi* in *whip*; in later times, like υ. As to the diphthongs φ, ψ, αυ, ηυ, ου, they differed from αι, ει, οι, αυ, ευ, ου only in the prolongation of the first vowel. In later times, φ, ψ, φ were pronounced like α, η, ω, respectively." -- TB

- (c) The Mutes are formed by the strongest exertion of the organs of speech; they are, $\beta \gamma \delta \vartheta \kappa \pi \tau \phi \chi$.

3. The Mutes are divided,

- (a) According to the organ of speech used in pronouncing them, into three Palatals, three Linguals, and three Labials;
 (b) According to their names, into three Kappa, three Tau, and three Pi-mutes;
 (c) According to the force of articulation, into three smooth, three medial, and three rough Mutes.

REM. 3. Hence each of the nine mutes may be considered in a threefold point of view, e. g. γ may be called a palatal, a kappa-mute, or a medial, according as we wish to bring into view the organ by which it is pronounced, its name, or the force of articulation, a medial mute requiring less force to articulate it than a rough mute.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	ϑ	Tau-mutes
Labials	π	β	ϕ	Pi-mutes

REM. 4. The consonants, which are produced by the same effort of the organs, are called coördinate, e. g. the smooth mutes, κ , π , τ , are coördinate.

4. From the coalescence of the Mutes with the Breathing σ , three double consonants originate, —

ψ from $\pi\sigma$ $\beta\sigma$ $\phi\sigma$, as $\tauύψω$ ($\pi\sigma$), $χάλψω$ ($\beta\sigma$), $κατῆλιψ$ ($\phi\sigma$),

ξ from $\kappa\sigma$ $\gamma\sigma$ $\chi\sigma$, as $κόραξ$ ($\kappa\sigma$), $λέξις$ ($\gamma\sigma$), $ἔνυξ$ ($\chi\sigma$),

ζ is not, like ψ and ξ , to be regarded as a sound compounded of two consonants, but as a soft hissing sound, to be pronounced like a soft s .

Only in the adverbs in $\zeta\epsilon$, is ζ to be considered as composed of $\sigma\delta$, e. g. $\text{Ἀδῆρα}\zeta\epsilon$ instead of $\text{Ἀδῆρας}\delta\epsilon$; also, $\betaύζην$ (*close*), for $\betaύσσην$ (from $\betaυνίω$, *to stop*, Perf. $\betaέβυσμαι$). It may be regarded, perhaps, as a transposition of sounds, as when the Æolic and Doric dialects use, in the middle of a word, $\sigma\delta$ instead of ζ , e. g. $\muελίσσεται$ for $\muελί\zetaεται$.

† 6. *Breathings.*

1. Every word beginning with a vowel has a smooth or a rough Breathing; the former (*Spiritus Lenis*) is indi-

cated by the mark ('); the latter (Spiritus Asper) by the mark (¨). The rough breathing answers to the English and Latin *h*, e. g. *ἱστορία*, *historia*, *history*. The smooth breathing is connected with every vowel which has not the rough; but the smooth has no influence on the pronunciation, e. g. *Ἀπόλλων*, *Apollo*.

REMARK 1. With diphthongs, the breathing is placed over the second vowel, e. g. *αἶσος*, *εἰδός*, *αἰνίκα*. But when the improper diphthongs, *φ*, *ψ*, *φ*, are capital letters, the breathing is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. *ῥαῖος* (*ῥαῖος*); *ῥη*, *ῥα* (*ῥη*, *ῥα*).

REM. 2. Originally, the Greeks had no mark for the smooth breathing. The rough breathing was at first denoted by *Ξ* or *H*. But when *H* came to be used as a vowel, Aristophanes of Byzantium, about 200 years B. C., divided it into two characters *Ι* and *ι*, the former as the sign of the rough breathing, the latter of the smooth. Later, these became (¨) and ('), and at last (¨) and (').

REM. 3. The liquid *ρ* at the beginning of words has the rough breathing. e. g. *ῥαῖος*. When two *ρ*'s come together, the first has the smooth breathing, the last the rough, e. g. *Πύρρος*, *Pyrrhus*; but some editors omit both breathings, e. g. *Πύρρος*.

REM. 4. At the beginning of a word, *υ* always has the rough breathing, except in the *Æolic* dialect.

CHANGES OF LETTERS

§ 7. General Remark.

Both the vowels and consonants are subject to a variety of changes. These changes result from the tendency of the language to euphony, from their grammatical significance, and from the difference of dialects. The last will be considered in treating of the Dialects.

I. CHANGES OF THE VOWELS.

§ 8. Hiatus.

The concurrence of two vowels in two successive syllables or words, occasions a harshness in the pronunciation,

called Hiatus. This is avoided by Contraction, Crasis, Synizesis, and Elision.

REMARK 1. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

REM. 2. In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative τί; *what?* e.g. τί σὺν; τί εἶπες; among the comic poets, its use is mostly confined to τί, ὅτι, περὶ, &c. e.g. ὅτι ἐς, ὅτι οὐχί, περὶ ὁμῶν, also in οὐδὲ (μηδὲ) ἐς (ἐν), *ne unus quidem*, to distinguish it from οὐδὲς, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently, even in the Tragedians, who endeavored to avoid it when possible; still, it is mostly limited to special cases; for example, it occurs with interjections and imperatives, e. g. ὦ, ναί, ἄνα (up!), ἴδι, as ἴδι, ἴδι μοι παιῶν, Soph. Ph. 832; ἀλλ' ἄνα, εἰ ἐσπᾶν, Aj. 194. On the Hiatus in the Epic dialect, see § 200.

§ 9. A. Contraction of Vowels.

Contraction is the union of two successive vowels in the same word into one long syllable. These contractions arise either from the *natural* coalescence of two successive vowels, in accordance with the laws of euphony, or from grammatical principles. The first kind of contractions is called euphonic, the latter, grammatical. In the Common language, the following contractions occur:—

I. Euphonic Contractions.

(a)	α + α	= α	as σέλαα = σέλα̃
	ε + ε	= ει	“ φίλεε = φίλει (Comp. No. II.)
	ι + ι	= ι̃	“ πόρτιι = πόρτι̃
	ο + ο	= ου	“ νόοο = νοῦς
(b)	α + ε	}	“ τίμαε = τίμα̃
	α + η		“ τιμάητε = τιμά̃τε
	α + ι		“ γήρα̃ι = γήρα̃
	α + ο	}	“ τιμάομεν = τιμά̃μεν
	α + ω		“ τιμάωμεν = τιμά̃μεν
	α + ει	}	“ τιμάεις = τιμά̃ς
	α + η		“ τιμάης = τιμά̃ς
	α + οι		“ τιμάοιμι = τιμά̃μι
	α + ου	= ω	“ τιμάου = τιμά̃
(c)	ε + α̃	= η	“ τείχεα̃ = τείχη (Comp. No. II.)
	ε + α̃̃	= α̃̃	“ χοεά̃ = χοα̃̃
	ε + ι̃	= ει	“ τείχε̃ι̃ = τείχει
	ε + ο	= ου	“ φιλέομεν = φιλούμεν
	ε + ω (φ)	= ω (φ)	“ φιλέω = φιλά̃, δστέφ = δστφ̃
	ε + αι	= η	“ τύπτεαι = τύπτ̃η

$\epsilon + \epsilon$	= ϵ	as: $\phi\acute{\iota}\lambda\epsilon\iota\varsigma = \phi\acute{\iota}\lambda\alpha\iota\varsigma$
$\epsilon + \eta$	= η	" $\phi\acute{\iota}\lambda\epsilon\eta\varsigma = \phi\acute{\iota}\lambda\eta\varsigma$
$\epsilon + \omicron$	= \omicron	" $\phi\acute{\iota}\lambda\epsilon\omicron\iota\varsigma = \phi\acute{\iota}\lambda\omicron\iota\varsigma$
$\epsilon + \omicron\upsilon$	= $\omicron\upsilon$	" $\phi\acute{\iota}\lambda\epsilon\omicron\upsilon = \phi\acute{\iota}\lambda\omicron\upsilon$
(d) $\eta + \epsilon$	= η	" $\acute{\upsilon}\lambda\lambda\eta\epsilon\sigma\sigma\alpha = \acute{\upsilon}\lambda\lambda\eta\sigma\sigma\alpha$
$\eta + \iota$	= η	" $\Theta\rho\eta\eta\sigma\sigma\alpha = \Theta\rho\eta\sigma\sigma\alpha$
$\eta + \epsilon$	= η	" $\tau\acute{\iota}\mu\eta\epsilon\iota\varsigma = \tau\acute{\iota}\mu\eta\varsigma$
(e) $\iota + \alpha$	= ι	" $\pi\acute{\omicron}\rho\tau\iota\alpha\varsigma = \pi\acute{\omicron}\rho\tau\iota\varsigma$
$\iota + \epsilon$	= ι	" $\pi\acute{\omicron}\rho\tau\iota\alpha\varsigma = \pi\acute{\omicron}\rho\tau\iota\varsigma$
(f) $\omicron + \alpha$	= ω	" $\alpha\acute{\iota}\delta\omicron\alpha = \alpha\acute{\iota}\delta\omega$ (Comp. No. II.)
$\omicron + \epsilon$	= $\omicron\upsilon$	" $\mu\acute{\iota}\sigma\omicron\iota\omicron\epsilon = \mu\acute{\iota}\sigma\omicron\iota\omicron\upsilon$
$\omicron + \eta$	= ω	" $\mu\acute{\iota}\sigma\omicron\iota\delta\eta\tau\epsilon = \mu\acute{\iota}\sigma\omicron\iota\delta\eta\tau\epsilon$
$\omicron + \iota$	= \omicron	" $\alpha\acute{\iota}\delta\omicron\iota = \alpha\acute{\iota}\delta\omicron\iota$
$\omicron + \omega$ (ψ)	= ω (ψ)	" $\mu\acute{\iota}\sigma\omicron\iota\omega = \mu\acute{\iota}\sigma\omicron\iota\omega$, $\pi\lambda\acute{\omicron}\psi = \pi\lambda\acute{\omicron}$
$\omicron + \alpha\iota$	= $\alpha\iota$	" $\acute{\alpha}\pi\lambda\acute{\omicron}\alpha\iota = \acute{\alpha}\pi\lambda\acute{\omicron}$
$\omicron + \epsilon\iota$	= $\epsilon\iota$	" $\mu\acute{\iota}\sigma\omicron\iota\epsilon\iota = \mu\acute{\iota}\sigma\omicron\iota\epsilon\iota$ (Comp. Rem. 2.)
$\omicron + \eta$	= \omicron	" $\mu\acute{\iota}\sigma\omicron\iota\eta = \mu\acute{\iota}\sigma\omicron\iota\eta$
$\omicron + \omicron\iota$	= $\omicron\iota$	" $\mu\acute{\iota}\sigma\omicron\iota\omicron\iota\mu\iota = \mu\acute{\iota}\sigma\omicron\iota\omicron\iota\mu\iota$
$\omicron + \omicron\upsilon$	= $\omicron\upsilon$	" $\mu\acute{\iota}\sigma\omicron\iota\omicron\upsilon\sigma\iota = \mu\acute{\iota}\sigma\omicron\iota\omicron\upsilon\sigma\iota$
(g) $\upsilon + \alpha$	= υ	" $\iota\chi\delta\acute{\iota}\alpha\varsigma = \iota\chi\delta\acute{\iota}\varsigma$
$\upsilon + \epsilon$	= υ	" $\iota\chi\delta\acute{\iota}\epsilon\epsilon\varsigma = \iota\chi\delta\acute{\iota}\epsilon\varsigma$
$\upsilon + \eta$	= υ	" $\delta\epsilon\iota\kappa\acute{\nu}\eta\tau\alpha\iota = \delta\epsilon\iota\kappa\acute{\nu}\eta\tau\alpha\iota$ (rarely)
(h) $\omega + \alpha$	= ω	" $\eta\rho\omega = \eta\rho\omega$ (only in Acc. of some Sub. of
$\omega + \iota$	= φ	" $\lambda\acute{\alpha}\delta\iota\sigma\tau\omicron\varsigma = \lambda\acute{\alpha}\varphi\sigma\tau\omicron\varsigma$. [3d Dec.

REMARK 1. The above contractions take place in accordance with the following principles: (1) Both vowels are retained and form a diphthong, e. g. $\tau\epsilon\acute{\iota}\chi\epsilon\iota = \tau\epsilon\acute{\iota}\chi\epsilon\iota$, $\alpha\acute{\iota}\delta\omicron\iota = \alpha\acute{\iota}\delta\omicron\iota$. (2) Both vowels coalesce into a cognate long vowel or diphthong, e. g. $\tau\acute{\iota}\mu\acute{\alpha}\mu\epsilon\upsilon = \tau\acute{\iota}\mu\acute{\alpha}\mu\epsilon\upsilon$, $\alpha\acute{\iota}\delta\omicron\alpha = \alpha\acute{\iota}\delta\omega$. (3) A short vowel is absorbed by a diphthong or long vowel preceding or following it; e. g. $\phi\acute{\iota}\lambda\epsilon\omega = \phi\acute{\iota}\lambda\omega$, $\phi\acute{\iota}\lambda\epsilon\omicron\upsilon = \phi\acute{\iota}\lambda\omicron\upsilon$, $\acute{\upsilon}\lambda\lambda\eta\epsilon\sigma\sigma\alpha = \acute{\upsilon}\lambda\lambda\eta\sigma\sigma\alpha$. (4) The short vowels, α , ϵ , ι , absorb the following vowel and become long; e. g. $\tau\acute{\iota}\mu\alpha\epsilon = \tau\acute{\iota}\mu\acute{\alpha}$, $\iota\chi\delta\acute{\iota}\alpha\varsigma = \iota\chi\delta\acute{\iota}\varsigma$. (5) A short vowel coalesces with the first vowel of a diphthong, according to the preceding principles; when the second vowel is ι , it is subscribed with α , η , ω , but if it is any other vowel it is dropped; e. g. $\tau\acute{\iota}\mu\acute{\alpha}\epsilon\varsigma = \tau\acute{\iota}\mu\acute{\alpha}\epsilon\varsigma$, $\tau\acute{\iota}\mu\acute{\alpha}\omicron\iota\mu\iota = \tau\acute{\iota}\mu\acute{\alpha}\omicron\iota\mu\iota$, $\tau\acute{\iota}\mu\acute{\alpha}\omicron\upsilon = \tau\acute{\iota}\mu\acute{\alpha}\omicron\upsilon$, $\tau\acute{\iota}\mu\acute{\alpha}\epsilon\iota = \tau\acute{\iota}\mu\acute{\alpha}\epsilon\iota$.

II. Grammatical Contractions.

- (a) $\epsilon + \epsilon = \eta$, particularly in the third Dec., e. g. $\tau\tau\eta\eta\epsilon\epsilon = \tau\tau\eta\eta\eta$, $\gamma\gamma\epsilon\epsilon = \gamma\gamma\eta$.
- (b) $\epsilon + \alpha = \acute{\alpha}$ in the second Dec., e. g. $\delta\sigma\tau\acute{\epsilon}\alpha = \delta\sigma\tau\acute{\alpha}$, $\chi\rho\delta\epsilon\alpha = \chi\rho\delta\acute{\alpha}$ (Pl.), and elsewhere, if a vowel precedes, e. g. $\text{Περικλέ-}\epsilon\alpha = \text{Περικλέ}\acute{\alpha}$, $\kappa\lambda\acute{\epsilon}\epsilon\alpha = \kappa\lambda\acute{\epsilon}\acute{\alpha}$, $\theta\gamma\iota\epsilon\alpha = \theta\gamma\iota\acute{\alpha}$; in the Acc. Pl. Fem. of Adjectives in $-\epsilon\omicron\varsigma$, $-\acute{\epsilon}\alpha$, $-\epsilon\omicron\upsilon$, e. g. $\chi\rho\upsilon\sigma\acute{\epsilon}\alpha\varsigma = \chi\rho\upsilon\sigma\acute{\alpha}\varsigma$; finally, in the Fem. of Adjectives in $-\epsilon\omicron\varsigma$, $-\acute{\epsilon}\alpha$, $-\epsilon\omicron\upsilon$, when these endings are preceded by a vowel or ρ , e. g. $\acute{\epsilon}\rho\acute{\epsilon}\epsilon\omicron\varsigma$, $\epsilon\acute{\epsilon}\alpha$, $\acute{\epsilon}\epsilon\omicron\upsilon$ = $\acute{\epsilon}\rho\epsilon\omicron\upsilon\varsigma$, $\acute{\epsilon}\rho\epsilon\acute{\alpha}$, $\acute{\epsilon}\rho\epsilon\omicron\upsilon\eta$, $\acute{\alpha}\rho\gamma\acute{\upsilon}\rho\epsilon\omicron\varsigma$, $\acute{\epsilon}\alpha$, $\epsilon\omicron\upsilon$ = $\acute{\alpha}$, $\acute{\epsilon}\omicron\upsilon$.

- + α = η in the Fem. Sing. of adjectives in -ας, not preceded by a vowel or ρ; e. g. χρυσά = χρυσή, χρυσίας = χρυσῆς.
- + α = ει in Accusatives Pl. in -ας of third Dec., e. g. σαφέ-ας = σαφεῖς; so πόλεις, πῆχεις, ἐγγέλεις, from πόλεας, etc.
- (c) • + α = ᾶ in Adjectives in -ας, ὅη, ὅον, e. g. ἀπλό-α = ἀπλᾶ.
- + η = η in Adjectives in -ας, ὅη, ὅον, e. g. ἀπλό-η = ἀπλή.
- + α = ου in Accusative Pl. of βούς; so also μείζας = μείζους, and the like.

REM. 2. The contraction of *οει* into *ου* is found only in the Inf. Act. of verbs in *ῶν*, and is accounted for from the fact that the Inf. originally ended in *ων*, not in *ειν* (consequently, not *μισθόειν* = *μισθοῦν*, but *μισθῶν* = *μισθοῦν*), and in adjectives in *οεις*, e. g. Ὀσδοεις = Ὀσδοῦς, in which the root ends in *οεντ*, and consequently the *ι* does not belong to the root. On the accentuation of contract forms, see § 30.

REM. 3. The Tragic poets sometimes neglect the contractions on account of the measure, yet only in the lyric and anapestic passages, not written in the pure Attic dialect, e. g. καλέω, Aesch. Ag. 147; τρομέων, Prom. 542; νείκεος, Sept. 936; ἔπειο, Soph. OC. 182; εὐρέϊ, Trach. 114.

REM. 4. Sometimes the grammatical importance of the ending, or the form of the nominative, prevents the usual contraction, especially if the ending would thereby become doubtful.

† 10. B. Crasis.

1. Crasis (κράσις) is the coalescence of the final and initial vowels of two successive words into one long syllable, e. g. τὸ δνομα = τοῦνομα, τὸ ἔπος = τοῦπος.

REMARK 1. The mark of Crasis is the same as that of the Spiritus Lenis ('), and is named Corōnis. It is placed over the vowel or diphthong formed by Crasis, but is omitted when the word begins with a vowel or diphthong so formed, because it would then coincide with the Spiritus Lenis, e. g. τὰ ἀγαθὰ = τὰγαθὰ; ἂ ἄν = ἄν; ὃ ἄνθρωπε = ἄνθρωπε. On the accentuation, see § 31, II; on the change of the smooth Mute into the rough before the Spiritus Asper, as τὸ ὄνομα = ὄνομα, see 4 below, and § 17, Rem. 3.

2. Crasis is found only with closely connected words, the first of which is unimportant; hence it most frequently occurs, (a) with the article, e. g. ὁ ἀνὴρ = ὁάνηρ, τοῦ ἀνδρός = τάνδρός;—(b) frequently with καί and the interjection ὦ, e. g. καὶ ἀρετή = κάρετή, ὦ ἄνθρωπε = ὠνθρωπε, ὦ ἀγαθὲ = ὠγαθὲ, ὦ ἀναξ = ὠναξ;—(c) somewhat often in ἐγώ with οἶδα and οἶμαι, e. g. ἐγὼ οἶδα, ἐγὼ οἶμαι;—(d) less often with the neuter relative ὃ and ᾧ, as ὃ ἐγώ, ᾧ ἐγώ = οἷγώ, ἀγώ; with τοῖ, μέντοι, οὗτοι, particularly in connection

with *άν*, *άρα*, e. g. *ράν* (seldom in prose), *μεντάν*; *τάρα* and *οὐτάρα* (poetic); but seldom with *πρό*, e. g. *προὔργου* for *πρὸ ἔργου*; frequently in composition with the augment *ἐ*, as *προὔδωκα*.

3. As the second word is the most important, it has properly a greater influence on the form of the Crasis, than the first; on this principle it is to be explained, that the Iota subscript is used only when the *ι* belongs to the last of the two vowels, e. g. *καὶ εἶτα* = *κῆτα*, *ἐγὼ οἶδα* = *ἐγῶδα*; on the contrary, *καὶ ἔπειτα* = *κᾶπειτα*; *αἱ ἀγαθαί* = *ἀγαθαί*, *τῷ ὄχλῳ* = *τῶχλῳ*.

4. When Crasis occurs with the article, and an *α* follows, the vowels of the article — even *ου* and *ω* — are combined with the following *α* into a long *α*, and, if the article is aspirated, the aspirate is transferred to the long *α*, e. g. *ὁ ἀνὴρ* = *ἀνῆρ*, *οἱ ἄνδρες* = *ἄνδρες*, *τὸ ἀληθές* = *τάληθές*, *τὰ ἄλλα* = *τάλλα*, *τοῦ ἀνδρός* = *τάνδρός*, *τῷ ἀνδρί* = *τάνδρί*; also, *τοῦ αὐτοῦ* = *ταῦτοῦ*, *τῷ αὐτῷ* = *ταῦτῷ*.

REM. 2. Also the forms of the article ending in *α*, *ο*, *ου*, *ω*, *φ*, *οι*, *αι*, among the Attic poets, combine with the first vowel of *ἕτερος* (Doric *ἄτερος*), and form long *α*; when the second word has the aspirate, as here, the preceding smooth mute must be changed into the cognate rough; see also § 17, Rem. 3 e. g. —

<i>τὰ ἕτερα</i> = <i>δᾶτερα</i>	<i>ὁ ἕτερος</i> = <i>ἄτερος</i>	<i>τοῦ ἑτέρου</i> = <i>δᾶτέρου</i>
<i>τῷ ἑτέρῳ</i> = <i>δᾶτέρῳ</i>	<i>οἱ ἕτεροι</i> = <i>ἄτεροι</i>	<i>αἱ ἕτεραι</i> = <i>ἄτεραι</i>

5. In Crasis, *αι* of the particle *καί* coalesces with the following vowel, the *α* being sometimes retained and sometimes absorbed, e. g. *καὶ ἐκείνος* = *κᾰκεῖνος*, *καὶ ἄν* = *κᾰν*, *καὶ ἐν* = *κᾰν*, *καὶ ἐγὼ* = *κᾰγὼ* [*καὶ εἰ* = *κεῖ*, *καὶ εἰς* = *κεῖς*, poetic], *καὶ ἡλθον* = *κῆλθον* [*καὶ οὐ* = *κοῦ*, *καὶ εὐδαίμων* = *κεῦδαίμων*, poetic].

‡ 11. Summary of the most common instances of Crasis.

(a) 'The following cases conform to the rules of contraction given in § 9:—

<i>α + α</i> = <i>ᾶ</i> ;	<i>α + ε</i> = <i>α</i> ;	<i>α + ο</i> = <i>ω</i> ;	<i>ο + ο</i> = <i>ω</i> ;
<i>ο + ε</i> = <i>ου</i> ;	<i>ο + ι</i> = <i>οι</i> ;	<i>η + ε</i> = <i>η</i> ;	<i>ω + α</i> = <i>ω</i> .

(b) The following instances belong to Crasis only:—

<i>ο + υ</i> = <i>ου</i> as: <i>τὸ ὄδωρ</i> = <i>δοῦδωρ</i> (§ 17, Rem. 3.)
<i>ο + αυ</i> = <i>αυ</i> " <i>τὸ αὐτό</i> = <i>ταῦτό</i>
<i>ο + αι</i> = <i>ε</i> " <i>ἡ αἴτιον</i> = <i>τῆτιον</i>

ο + οι = φ	as: δ οἶνος = φῖνος
ο + η = η	“ τὸ ἡμέτερον = διημέτερον (§ 17, Rem. 3.)
ω + ε = ω	“ τῷ ἐμῷ = τῶμῳ
ω + ο = ω	“ τῷ ὀφθαλμῷ = τῷφθαλμῷ
οι + α = α	“ μέντοι ἔν = μεντῆν
οι + ε = ου	“ σοί ἐστιν = σοῦστιν, μοι ἐδόκει = μοῦδόκει (both poetic.)
ου + ε = ου	“ ποῦ ἐστιν = ποῦστιν
ου + ο = ου	“ τοῦ ὀνόματος = τοῦνόματος
ου + υ = ου	“ τοῦ ἔδατος = δοῦδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = διημέρᾳ (§ 17, Rem. 3.)
ω + οι = φ	“ ἐγὼ οἶδα = ἐγφῆδα
ου + η = η	“ τοῦ ἡμετέρου = διημετέρου, poetic. (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τοῦρανοῦ
αι + ει = ε	“ καὶ εἶτα = κῆτα

(c) Here belong the examples given under § 10, 4 and 5.

§ 12. C. *Synizesis*.

1. Synizesis is the contraction in pronunciation of two vowels into one syllable, e. g. when *μη ού* is pronounced as a monosyllable. It can occur only among the poets, but may have been used in the common colloquial language.

REMARK. The difference between Contraction and Synizesis is, that in the ordinary Contraction and also in Crasis, the contraction is made in writing, e. g. *φιλέω* from *φιλέω*, *τοῦρανοῦ* from *τοῦ οὐρανοῦ*; but in Synizesis, it is made only in the pronunciation, both vowels or diphthongs being written out in full.

2. In the Attic poets, Synizesis occurs almost exclusively between two words, viz., with *ἐπεὶ*, *ἦ*, *μή*, followed by *ει*, *ου*, *α*, *οι*, e. g. *ἐπεὶ οὐ*, *ἦ οὐδεὶς* (dissyllable), *μή οὐ* (monosyllable), *μὴ ἄλλοι*, *ἐγὼ οὐ* (dissyllable), and *ἐγὼ εἰμι* S. Ph. 577; also, in a few single words and forms, e. g. *δεοί* (= *δοί*, monosyllable), *ἑώρακα* (= *ῶρακα*, trissyllable), *ἀνεωγμένος* (= *ἀνωγμένος*, four syllables), particularly in the Ionic-Attic Genitive -*εως*, as *Θησέως* (dissyllable). On Synizesis in Homer, see § 296.

§ 13. D. *Elision*.

1. Elision is the omission of a short final vowel before the initial vowel of the following word. It occurs also in compounds, but the apostrophe is then omitted.

REMARK 1. The mark of Elision is the same as that of the *Spiritus Lenis*, and is called apostrophe, as τοῦτ' ἐστίν, γένετ' ἔν.

REM. 2. Elision differs from Crasis in that the former elides the vowel, while the latter lengthens it, e. g. ἀλλ' ἔγε (Elision), τὰ ἄλλα = τάλλα (Crasis). This distinction, however, does not hold, when the second word begins with a long vowel or diphthong, e. g. τὸ αὐτό = ταυτό.

2. In the prose writers, Elision is confined mainly to the following cases, where it often occurs:—

(a) In prepositions which end in a vowel, except περί and πρό; also μέχρι and ἔχρι, used as prepositions, but rarely in ἔνεκα, e. g. δι' οἶκον, ἐκ' οἶκου, but περί οἶκον, πρό οἶκον. Elision is regular in composition, except with περί, πρό, and sometimes ἀμφί, e. g. ἀνελθεῖν, but περιόρῃν;

(b) In conjunctions and adverbs, ἀλλά, ἔρα, ἄρα, ἅμα, εἴτα, ἔπειτα, μάλα, μέλιστα, τάχα, and in many other adverbs ending in a before ἔν; also in the following adverbs and conjunctions, ἔνα, γέ, τέ, δέ, οὐδέ, μηδέ, ὅτε, ὅτε (not ὅτι), ποτέ (with the compounds, as οὐποτε), τότε, ἔτι, οὐκέτι, μηκέτι; e. g. ἀλλ' αὐτός, ἔρ' οὖν, μέλιστ' ἔν;

(c) In forms of pronouns in α, ο, ε, as ταῦτα, τοιαῦτα, ἄλλα, τίνα; πότερα more rare; τοῦτο, αὐτό, ἐμέ, σέ, σά (never in τό, τά); also in nouns and adjectives of the second and third declensions, ending in α, as ἀμαρτήματα, etc.; ἔριστα, etc.; ἔργα, e. g. ταῦτ' αὐτά, πάντ' ἀγαθά, χρηματ' εἰς φέροι;

(d) In φημί, οἶδα, οἶσθα, and generally in verbal forms in μι, σι, ι, ᾱ, ε, ο, e. g. φημ' ἐγώ, οἶδ' ἄνδρα, ἐλέγες' ἔν, ἐνύπνουν' ἔν, γένεσ' ἔν; of the forms which admit the *v* Paragoge (§ 15), in prose, only ἐστί often suffers elision;

(e) In certain familiar phrases, as νῆ Δ' ἔφη.

REM. 3. The above elisions are most frequent in the orators, particularly Isocrates, much more seldom in the historians.

REM. 4. A smooth mute before an aspirate is changed into the corresponding rough, as πᾶσθ' ἔσα.

REM. 5. A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as νῆ Δ' ἔφη, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession. On accent in Elision, see § 31, III.

§ 14. Use of Elision in the Poets.

1. The use of Elision in poetry is very frequent, and much more extended than in prose; yet the following points are to be noted: A word ending in *v* is never elided; nor α, ι, ε in a monosyllable; hence the article τέ, and the pronouns τὶ and τί, are not elided; and περί in no case,—at least among the Attic poets,—nor ἔτι, μέχρι, ἔχρι, nor substantive adverbs of place ending in δι; (ἄδι excepted), and very rarely the Optative ending in εἰα.

2. The Elision of the ι in the Dat. of the third Dec., particularly in the Sing., is very rare in the Attic poets, and is even doubted by many.

3. The verbal endings, μαι, ται, σθαι, which are short in respect to the

accent, are rarely elided in the Attic poets; the Datives *μοί* and *σοί* are never elided.

4. In the verbal forms which may take the *ν* Paragogic (*ἑφελκυστικόν*), the poets use Elision or the *ν*, according to the necessities of the verse.

5. Sometimes in Attic poetry, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment *ε*, e. g. *ταχέϊ* 'πόρευσε, Soph. OC. 1602, *ἐπει* 'δάκρυσα, Phil. 360. This omission of the vowel is called aphaeresis (*ἀφαίρεσις*). It can also occur after a punctuation-mark, e. g. *φράσω* · 'πειδὴ ἤξω · 'πὶ τούτοις.

† 15. *N Paragogic* (*ἑφελκυστικόν*).—Οὕτω(ς).—Ἐξ and ἐκ.—Οὐ(κ).

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a *ν*, (*ν ἑφελκυστικόν*, or *Paragogic*), to certain final syllables, viz. :—

- (α) to the Dat. Pl. in *σι*, to the adverbs *πέρυσσι*, *παντὰπῶσι*, and all adverbs of place in *σι*, as *πᾶσιν* *θίξαι*; ἡ *Πλαταιῶσιν ἡγεμονία*;
- (β) to the third Pers. Sing. and Pl. in *σι*, as *τύπτουσιν ἐμέ*, *τίθηνω ἐν τῇ τραπέζῃ*; so also with *ἐστί*;
- (γ) to the third Pers. Sing. in *ε*, e. g. *ἔνυπτεν ἐμέ*;
- (δ) to the numeral *εἴκοσι*, though even before vowels the *ν* is often omitted, e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*;
- (ε) to the Demonstrative *ί* († 95, e) but rarely, and then always after *σ*, e. g. *οὗτοςίν*, *ἐκεῖνοσίν*, *τούτουσίν*, *οὕτωσίν*;
- (ζ) to the Epic particles, *νύ* and *κέ*, and to the Epic suffix *φι*; hence also to *νόσφι*.

REMARK. The poets place the *ν* Paragogic before a consonant, so as to make a short syllable long by position. In Attic prose, it stands regularly at the end of a book or section; it is, also, sometimes found before the longer punctuation-marks, and sometimes elsewhere for the sake of a more emphatic pronunciation.

2. The adverb *οὕτως* always retains its full form before a vowel, but drops the final *ς* before a consonant, e. g. *οὕτως ἐπολέσεν*, but *οὕτω ποιῶ*; still, *οὕτως* may stand even before consonants, when it is to be made emphatic, e. g. *οὕτως γε*, Xen. C. 3. 6, 9.

3. So the Prep. *ἐξ* retains its full form before vowels and at the end of a sentence, but before consonants becomes *ἐκ*, e. g. *ἐξ εἰρήνης*, but *ἐκ τῆς εἰρήνης*; so also in composition, e. g. *ἐξελαύ-*

now, but *ἐκτελεῖν*. It also has its full form when it stands after the word it governs, and is then accented, *εἰρήνης ἔξ*.

4. So *οὐκ* has its full form before a vowel, e. g. *οὐκ αἰσχρός*; before a vowel with the rough breathing it becomes *οὐχ*, e. g. *οὐχ ἥδύς*; but before a consonant, *οὐ*, e. g. *οὐ καλός*; so also *μηκέτι* (instead of *μὴ ἔτι*) after the analogy of *οὐκέτι*.

REM. 2. When *οὐ* stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, the form *οὐ* with the acute accent is used even before a vowel; in this case there must be an actual break in the discourse, as when *οὐ* stands at the end of an answer expressed interrogatively, without connection with what follows, as *Πῶς γὰρ οὐ*; *Ἄρ' οὐν κτλ.* Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our *No*; it is found especially in antithetical sentences, e. g. *Τὰγαδὲ, τὰ δὲ κακὰ οὐ*: *Ἐὰν δέ κτλ.* Xen. C. 1. 2, 42; *Αἰδούς εἰς τὸν ποταμὸν ἐβρίπτουν, ἐκινούντι βέ οὐ, οὐτε ἐβλαπτον οὐδένα.* An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written *οὐκ*, e. g. *οὐκ, ἀλλὰ κτλ.* Xen. C. 2. 6, 11. and 13; 4. 6, 2; *οὐκ, εἰ οὐ ἦν κτλ.* Hell. 1. 7, 19.

† 16. *Strengthening, Weakening, Prolongation, Shortening, Interchange, and Variation of Vowels. — Influence of a Vowel or a Consonant on another Vowel. — Syncope. — Omission of a Vowel. — Euphonic Prothesis.*

The changes, which further take place in vowels, are:—

1. Strengthening of vowels; this consists in changing a weaker vowel into a stronger (see § 4, Rem. 1). There are different degrees of strength in the vowels; the weakest is *ε*. The strengthening takes place, e. g. in words of the third Dec. in *ος*, Gen. *-εος*; the pure stem of these words ends in *es*; in the Nom., however, which prefers fuller forms, the weaker *ε* is changed into the stronger *ο* (in Latin into *u*), e. g. *γένος*, *genus*, Gen. *γένεος* (instead of *γένεσ-ος*), *γενῆ-ις*. In *γόνι* and *δόνι* (Gen. *γόνι-ος*, *δόνι-ος*), *α*, the final vowel of the stem, is changed into the stronger *υ*.

2. The weakening or attenuation of vowels; this is the opposite of the change just described; it occurs, e. g. in substantives of the third Dec. in *-ις*, *-ι*, *-ης*, *-η*; in these, the stronger stem-vowels *ι* and *υ* are changed into the weaker *ε*, e. g. *πόλις*, *πόλις*; *πῆχυς*, *πῆχυς*; *σῖναι*, *σινάπεις*; *ἔστυ*, *ἔστεος*. So with adjectives in *-ις*, *-η*, e. g. *γλυκύς*, *γλυκύς*, Gen. *-εος*.

3. Prolongation of vowels; this changes a short vowel into a long vowel or diphthong, viz. *α* into *η* or *αι*; *ι* into *ι* or *ει*; *υ* into *υ* or *ευ*; *ε* into *η* or *ει*; *ο* into *ω*. This prolongation takes place either for the sake of euphony, or from grammatical reasons, or from both together; in the poets often on account of the metre. The prolongation of vowels is very prevalent in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. *κρίνω*, *πλύνω*, *λήθω*, *φαίνω*, *λείπω*, *φύγω*,

accent, are rarely elided in the Attic poets; the elided.

4. In the verbal forms which may take the poets use Elision or the ν , according to the n

5. Sometimes in Attic poetry, a weak and ble is excluded by a preceding long vowel: augment ϵ , e. g. $\tauαχ\epsilon\acute{\iota}$ 'πέρευσαν, Soph. C omission of the vowel is called aphaer a punctuation-mark, e. g. $\phi\rho\acute{o}\sigma\omega$ 'πει

§ 15. N Paragoge (ἐφε)

1. Another means of in two successive words

Paragoge,) to certain

(α) to the Dat. Pl. all adverbs

ἡγεμονία;

(β) to the th $\tau\acute{\iota}\theta\eta\sigma\alpha\iota$

(γ) to the

(δ) to the

is ο

(ε) to

a vowel by the influence of another vowel or of a consonant.

(ζ) two special cases:—

The Attic writers change the Ionic η into α after the vowels ϵ and ι and the diphthongs ending with ι , sometimes even after other vowels, and after the Liquid ρ , e. g. $\iota\delta\epsilon\alpha$ (Ion. $\iota\delta\epsilon\eta$), $\sigma\phi\iota\alpha$, $\chi\rho\epsilon\iota\alpha$, $\eta\mu\epsilon\rho\alpha$, $\delta\rho\gamma\upsilon\rho\alpha$, $\epsilon\pi\iota\lambda\alpha\nu\alpha$, $\epsilon\pi\acute{\epsilon}\rho\alpha\nu\alpha$;

(b) The union-vowel ϵ in verbs in ω , is changed into ϵ before the terminations beginning with μ and ν , e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\omicron\mu\epsilon\nu$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\omicron\tau\alpha\iota$, $\epsilon\beta\omicron\upsilon\lambda\epsilon\upsilon\omicron\mu\epsilon\nu$, $\epsilon\beta\omicron\upsilon\lambda\epsilon\upsilon\omicron\tau\omicron$.

g. Syncope ($\sigma\upsilon\gamma\kappa\omicron\pi\eta$), i. e. the omission of ϵ in the middle of a word between a Mute and a Liquid, or between two Liquids, or between $\pi\tau$; the same, also, occurs in the declension of certain substantives of the third Dec., e. g. $\pi\alpha\tau\rho\epsilon\varsigma$ instead of $\pi\alpha\tau\epsilon\rho\epsilon\varsigma$; in the forming of the Present tense of certain verbs, e. g. $\gamma\acute{\iota}\gamma\mu\alpha\iota$ instead of $\gamma\acute{\iota}\gamma\epsilon\iota\mu\alpha\iota$, $\pi\acute{\iota}\pi\tau\omega$ instead of $\pi\acute{\iota}\pi\epsilon\tau\omega$, $\mu\acute{\iota}\mu\omega$ instead of $\mu\acute{\iota}\mu\epsilon\tau\omega$, and in the formation of the tenses of some verbs, e. g. $\eta\gamma\gamma\rho\acute{\eta}\mu\eta\iota$ from $\epsilon\gamma\gamma\rho\acute{\epsilon}\omega$, Syncope rarely occurs after σ , e. g. $\xi\sigma\chi\omicron\nu$, $\epsilon\sigma\phi\acute{\omicron}\mu\eta\iota$, $\epsilon\sigma\tau\alpha\iota$, instead of $\epsilon\sigma\epsilon\chi\omicron\nu$, $\epsilon\sigma\epsilon\phi\acute{\omicron}\mu\eta\iota$, $\epsilon\sigma\epsilon\tau\alpha\iota$. A striking example of Syncope is found in $\eta\lambda\delta\omicron\nu$ instead of $\eta\lambda\acute{\iota}\delta\omicron\nu$, from $\epsilon\lambda\epsilon\tau\epsilon\omicron$. Comp. § 155

reason of the pro-
mute, more
final Sig
stead
of $\alpha\omicron$, e.
of $\nu\acute{\alpha}\delta\varsigma$, Μενε-
 $\alpha\varsigma$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$ instead of
Attic, instead of $\tau\acute{\omicron}\delta\iota\alpha\varsigma$,

vowel ϵ into \omicron and α , for the
ives (§ 231, 6); when $\epsilon\iota$ in the
becomes $\omicron\iota$ in the second Perf., but
; e. g. $\tau\rho\acute{\epsilon}\phi\omega$, $\tau\acute{\epsilon}\tau\rho\phi\alpha$, $\epsilon\tau\rho\acute{\alpha}\phi\eta\iota$; $\lambda\acute{\epsilon}\iota\pi\omega$
 ρ), $\epsilon\phi\delta\omicron\rho\alpha$, $\epsilon\phi\delta\acute{\alpha}\rho\eta\iota$; $\phi\lambda\acute{\epsilon}\gamma\omega$, $\phi\lambda\acute{\omicron}\xi$; $\tau\rho\acute{\epsilon}\chi\omega$,
 $\mu\epsilon\rho\acute{\epsilon}\varsigma$. Comp. Germ. stehle, gestohlen, stahl.
is changed into ω , e. g. $\acute{\alpha}\rho\acute{\eta}\gamma\omega$, $\acute{\alpha}\rho\omega\gamma\acute{\eta}$.

α is to be regarded as a variation, or rather as a
roduced by a preceding or following Liquid, partic-
nes even μ and ν , may be doubted. Comp. $\epsilon\tau\rho\alpha\pi\omega$,
 $\beta\rho\acute{\alpha}\chi\eta\iota$, $\epsilon\delta\acute{\alpha}\rho\eta\iota$, $\epsilon\phi\delta\acute{\alpha}\rho\eta\iota$, $\epsilon\sigma\tau\acute{\alpha}\lambda\eta\iota$, $\epsilon\tau\alpha\mu\omicron\nu$, $\epsilon\kappa\tau\alpha\mu\omicron\nu$ with

Apocope. See on

ve of the von

This is cal

is ar

'δ

lect very often becomes σ, is

fluence of a following ι, e. g.

ῥῆτος), Ἀμαδοῦσιος (instead

ος), Ἀχερούσιος (instead

γερουσία (instead of

sometimes changes

he Palatals, into σ;

and -ζων, where

or Palatal to σ

the ι to σ, e. g.

(παχίαν, πασ-

των), ταχύς,

1. CHANGE

§ 17. a.

1. The changes of the consonants from the tendency of language to assimilation. This assimilation is either a mere resemblance when λέλεγ-ται is changed into λέλεκ-ται, the smooth ing the medial γ into the smooth κ; or it is a complete es in sounds, as when συν-ρίπτω is changed into συνβρίπτω. Sometimes, however, the language shuns a sameness in sound, and seeks to remove it by changing similar sounds into dissim- ilar, e. g. πεφύληκα for φε-φύληκα, Σαπφώ for Σαφφώ.

2. A Pi-mute (π β φ) or a Kappa-mute (κ γ χ) before a Tau-mute (τ δ θ) must be coördinate with the Tau-mute, i. e. only a smooth Mute (π κ) can stand before the smooth τ; only a medial (β γ) before the medial δ; only an aspirate (φ χ) before the aspirate θ; consequently, πτ and κτ; βδ and γδ; φθ and χθ, e. g.

β before τ into π as: (from τριβω)	τέτριβ-ται	=	τέτρεπται
φ " τ " π " (" γράφω)	γέγραφ-ται	=	γέγραπται
γ " τ " κ " (" λέγω)	λέλεγ-ται	=	λέλεκται
χ " τ " κ " (" βρέχω)	βέβρεχ-ται	=	βέβρεκται
π " δ " β " (" κύπτω)	κύπ-δα	=	κύβδα
φ " δ " β " (" γράφω)	γρόφ-δην	=	γρόβδην
κ " δ " γ " (" πλέκω)	πλέκ-δην	=	πλέγδην
χ " δ " γ " (" βρέχω)	βρέχ-δην	=	βρέγδην
π " θ " φ " (" πέμπω)	πέμπ-δην	=	πέμφδην
β " θ " φ " (" τριβω)	έτριβ-δην	=	έτριφδην
κ " θ " χ " (" πλέκω)	έπλέκ-δην	=	έπλέχδην
γ " θ " χ " (" λέγω)	έλέγ-δην	=	έλέχδην

REMARK 1. The preposition *ἐκ* remains unchanged, probably by virtue of an original movable *σ*, thus *ἐκς*, e. g. *ἐκδοῦναι*, *ἐκδεῖναι*, etc., not *ἐγδοῦναι*, *ἐχδεῖναι*.

3. The smooth Mutes (*π κ τ*) before a rough breathing, are changed into the cognate aspirates (*φ χ θ*), not only in inflection and derivation, but also in two separate words, the rough breathing being transferred from the vowel to the smooth Mute; but the medials (*β γ δ*) are thus changed only in the inflection of the verb; elsewhere there is no change, hence:—

ἀπ' οὐ = *ἀφ' οὐ*, *ἐπήμερος* (from *ἐπί*, *ἡμέρα*) = *ἐφήμερος*
ἐπυφαίνω (from *ἐπί*, *υφαίνω*) = *ἐφυφαίνω*, *τέτυπ-ᾶ* = *τέτυφα*
οὐκ ὁσίως = *οὐχ ὁσίως*, *δεκήμερος* (from *δέκα*, *ἡμέρα*) = *δεχήμερος*
ἀντέλλω = *ἀνδέλλω* = from *ἀντί*, *ἔλλω*), but *οὐδέλς* (not *οὐδέλς*, from *οὐδ'* and *εἰς*)
εἰλογ-ᾶ = *εἰλοχα*, but *λέγ' ἐτέρων* (not *λέχ' ἐτέρων*)
τέτριβ-ᾶ = *τέτριφα*, but *τρίβ' οὕτως* (not *τρίφ' οὕτως*).

REM. 2. The negative *οὐκ* (*οὐ*) thus becomes *οὐχ*, e. g. *οὐχ ἡδύς*; yet this change does not occur before the aspirate *ρ*, e. g. *οὐ βίπτω*. In some compounds, the smooth Mute is retained even in the Attic dialect, according to Ionic usage, e. g. *ἀπηνέμετος* (*east wind*, from *ἀπό* and *ἥλιος*), *λευκίπτεος* (*one who rides a white horse*, from *λευκός* and *ἵππος*), *Κράτιπτεος*, etc.

REM. 3. This change of the smooth Mute before the rough breathing takes place also in *Crisis* (§§ 10 and 11), e. g. *τὰ ἕτερα* = *δέτερα*, *τὸ ἰμάντιον* = *δοιμάντιον*, καὶ *ἕτερος* = *χάτερος*, καὶ *ῥα ὅσα ὅστις*, *ὅπως* = *χόσα*, *χόστις*, *χόπως*. Yet this *Crisis* is only poetic. When the smooth Mutes *π* or *κ* precede the rough breathing, both must be changed into Aspirates (No. 2), e. g. *ἐφάδημερος* instead of *ἐπτήμερος* (from *ἐπτά*, *ἡμέρα*), *νύχθ' ὄλην* instead of *νύκτ' ὄλην*. Attic prose uses also the full forms, e. g. *νύκτα ὄλην*.

REM. 4. In some compounds, the aspirated liquid *ρ* changes the preceding smooth Mute into the Aspirate, e. g. *φροῖμιον*, formed by *Crisis* from *προῖμιον* (from *πρό* and *αἶμος*); *τέδριππον* (from *τάτρα* and *ἵππος*), *δράσσω* from *ταράσσω*; so *φροῖδος* from *πρό* and *ὄδος*.

4. On the contrary, a rough Mute cannot stand before the same rough Mute, but is changed into the corresponding smooth, e. g. *Σαφῶς*, *Βάχχος*, *τίτθῃ*, *Ἀτθίς*; not *Σαφφῶς*, *Βάχχος*, *τίθθῃ*, *Αθθίς*: on the same principle, when *ρ* is doubled, the first Aspirate disappears, e. g. *Πύρρος*, not *Πύρρρος*.

5. A Tau-mute (*τ δ θ*) before another Tau-mute is changed into *σ* (comp. *claustrum* from *claudo*); but it disappears before *κ* (in Perf. and Plup. Act.), e. g.

<i>ἐπειδ-δην</i>	(from <i>πεῖδω</i>)	becomes <i>ἐπεισδην</i>
<i>πειδ-τέος</i>	(" <i>πεῖδω</i>)	" <i>πειστέος</i>
<i>ἡρειδ-δην</i>	(" <i>ἐρειδω</i>)	" <i>ἡρεισδην</i>
<i>πέπειδ-κα</i>	(" <i>πεῖδω</i>)	" <i>πέπεικα</i>

6. The τ , which in the Attic dialect very often becomes σ , is frequently changed into σ by the influence of a following ι , e. g. $\pi\lambda\acute{o}\iota\sigma\iota\varsigma$ (instead of $\pi\lambda\acute{o}\iota\tau\iota\varsigma$, from $\pi\lambda\acute{o}\iota\tau\omicron\varsigma$), $\acute{\alpha}\mu\alpha\theta\acute{o}\iota\sigma\iota\varsigma$ (instead of $\acute{\alpha}\mu\alpha\theta\acute{o}\iota\tau\iota\varsigma$), $\mu\acute{\iota}\lambda\eta\sigma\iota\varsigma$ (from $\mu\acute{\iota}\lambda\eta\tau\omicron\varsigma$), $\acute{\alpha}\chi\epsilon\rho\acute{o}\iota\sigma\iota\varsigma$ (instead of $\acute{\alpha}\chi\epsilon\rho\acute{o}\iota\tau\iota\varsigma$), $\omicron\upsilon\sigma\acute{\iota}\alpha$ (instead of $\delta\iota\tau\acute{\iota}\alpha$), $\gamma\epsilon\rho\omicron\upsilon\sigma\acute{\iota}\alpha$ (instead of $\gamma\epsilon\rho\omicron\iota\tau\acute{\iota}\alpha$), $\acute{\epsilon}\nu\alpha\iota\upsilon\sigma\iota\varsigma$ (from $\acute{\epsilon}\nu\alpha\iota\upsilon\tau\omicron\varsigma$). The ι sometimes changes by assimilation the other Tau-mutes, and the Palatals, into σ ; thus in the forms of the Comparative in $-\sigma\sigma\omega\upsilon$ and $-\zeta\omega\upsilon$, where there is a double change, first of the Tau-mute or Palatal to σ by means of the ι , and then the assimilation of the ι to σ , e. g. $\beta\rho\alpha\delta\acute{\upsilon}\varsigma$ ($\beta\rho\alpha\delta\acute{\iota}\omega\upsilon$, $\beta\rho\alpha\sigma\acute{\iota}\omega\upsilon$), $\beta\rho\acute{\alpha}\sigma\sigma\omega\upsilon$, $\rho\omicron\sigma\iota$, $\pi\alpha\chi\acute{\upsilon}\varsigma$ ($\pi\alpha\chi\acute{\iota}\omega\upsilon$, $\pi\alpha\sigma\acute{\iota}\omega\upsilon$), $\pi\acute{\alpha}\sigma\sigma\omega\upsilon$, $\rho\omicron\sigma\tau$, $\mu\acute{\epsilon}\gamma\alpha\varsigma$, $\mu\epsilon\acute{\iota}\zeta\omega\upsilon$ (instead of $\mu\epsilon\gamma\acute{\iota}\omega\upsilon$), $\tau\alpha\chi\acute{\upsilon}\varsigma$, $\theta\acute{\alpha}\sigma\sigma\omega\upsilon$ (instead of $\tau\alpha\chi\acute{\iota}\omega\upsilon$).

† 18. b. *Liquids*.

1. The Liquid ν is sometimes changed into α . This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, e. g. $\kappa\acute{o}\rho\alpha\zeta$, $\kappa\acute{o}\rho\alpha\kappa\text{-}\alpha$ (not $\kappa\acute{o}\rho\alpha\kappa\text{-}\omega$), $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$, $\lambda\alpha\mu\pi\acute{\alpha}\delta\text{-}\alpha$. The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in $-\nu\tau\alpha\iota$ and $-\nu\tau\omicron$ (as in pure verbs, e. g. $\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\nu\tau\alpha\iota$, $\acute{\epsilon}\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\nu\tau\omicron$), e. g. $\tau\epsilon\tau\rho\acute{\iota}\phi\acute{\alpha}\tau\alpha\iota$, $\acute{\epsilon}\tau\epsilon\tau\rho\acute{\iota}\phi\acute{\alpha}\tau\omicron$, $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\acute{\alpha}\tau\alpha\iota$, $\tau\epsilon\tau\acute{\alpha}\chi\acute{\alpha}\tau\alpha\iota$, $\acute{\epsilon}\sigma\kappa\epsilon\nu\acute{\alpha}\delta\acute{\alpha}\tau\alpha\iota$, $\kappa\epsilon\chi\omega\rho\acute{\iota}\delta\acute{\alpha}\tau\alpha\iota$, $\acute{\epsilon}\phi\theta\acute{\alpha}\rho\acute{\alpha}\tau\alpha\iota$ (instead of $\tau\acute{\epsilon}\tau\rho\iota\beta\iota\tau\alpha\iota$, $\acute{\epsilon}\tau\acute{\epsilon}\tau\rho\iota\beta\iota\tau\omicron$, etc., from $\tau\rho\acute{\iota}\beta\text{-}\omega$, $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$, $\tau\acute{\alpha}\sigma\sigma\text{-}\omega$, $\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\text{-}\omega$, $\chi\omega\rho\acute{\iota}\zeta\text{-}\omega$, $\phi\theta\acute{\epsilon}\rho\text{-}\omega$). See † 116, 15.

2. N before a Liquid is changed into the same Liquid, e. g.

$\sigma\upsilon\upsilon\text{-}\lambda\omicron\gamma\acute{\iota}\omega$ becomes $\sigma\upsilon\lambda\lambda\omicron\gamma\acute{\iota}\omega$	$\sigma\upsilon\upsilon\text{-}\mu\epsilon\tau\rho\acute{\iota}\alpha$ becomes $\sigma\upsilon\mu\mu\epsilon\tau\rho\acute{\iota}\alpha$
$\acute{\epsilon}\nu\text{-}\mu\acute{\epsilon}\nu\omega$ " $\acute{\epsilon}\mu\acute{\mu}\acute{\epsilon}\nu\omega$	$\sigma\upsilon\upsilon\text{-}\rho\acute{\iota}\pi\tau\omega$ " $\sigma\upsilon\phi\phi\acute{\rho}\acute{\iota}\pi\tau\omega$.

REMARK. Comp. $\acute{\iota}\lambda\lambda\iota\omicron$, $\acute{\iota}\mu\mu\acute{\iota}\nu\omicron$, instead of $\acute{\iota}\nu\lambda\iota\omicron$, $\acute{\iota}\nu\mu\acute{\iota}\nu\omicron$. Assimilation takes place in $\delta\lambda\lambda\upsilon\mu\iota$, instead of $\delta\lambda\nu\mu\iota$. — $\acute{\epsilon}\nu$ before ρ is not assimilated, e. g. $\acute{\epsilon}\rho\acute{\rho}\acute{\iota}\pi\tau\omega$; yet $\acute{\epsilon}\rho\acute{\rho}\upsilon\delta\mu\omicron\varsigma$ is more frequent than $\acute{\epsilon}\nu\rho\upsilon\delta\mu\omicron\varsigma$; on the contrary, $\acute{\epsilon}\nu\lambda\alpha\kappa\kappa\acute{\epsilon}\iota\omega$ stands instead of $\acute{\epsilon}\lambda\lambda\alpha\kappa\kappa\acute{\epsilon}\iota\omega$.

3. M initial before a Liquid is changed into β , e. g.

$\mu\lambda\acute{\iota}\tau\tau\epsilon\iota\upsilon$ (from $\mu\acute{\epsilon}\lambda\iota$)	becomes $\beta\lambda\acute{\iota}\tau\tau\epsilon\upsilon$
$\mu\lambda\acute{\omega}\sigma\kappa\omega$ (" $\mu\omicron\lambda\acute{\epsilon}\iota\upsilon$)	" $\beta\lambda\acute{\omega}\sigma\kappa\omega$
$\mu\rho\sigma\tau\acute{\omicron}\varsigma$ (" $\mu\omicron\rho\omicron\varsigma$, $\mu\omicron\rho\sigma$)	" $\beta\rho\sigma\tau\acute{\omicron}\varsigma$.

§ 19 c. *Mutes and Liquids.*—*Liquids and Mutes*

1. A Pi-mute ($\pi \beta \phi$) before μ is changed into μ ,
 a Kappa-mute ($\kappa \gamma \chi$) " " " " γ ,
 a Tau-mute ($\tau \delta \theta$) " " " " σ , e. g.

(α) Pi-mute:	τέτριβ-μαι	(from τριβω)	becomes	τέτριμμαι
	λέλειπ-μαι	(" λείπω)	"	λέλειμμαι
	γέγραφ-μαι	(" γράφω)	"	γέγραμμαι
(β) Kappa-mute:	πέπλεκ-μαι	(" πλέκω)	"	πέπλεγμα
	λέλεγ-μαι	(" λέγω)	remains	λέλεγμαι
	βέβρεχ-μαι	(" βρέχω)	becomes	βέβεργμαι
(γ) Tau-mute:	ήνυτ-μαι	(" ανιτω)	"	ήνυσμαι
	έρηρειδ-μαι	(" ερειδω)	"	έρηρεισμαι
	πέπειδ-μαι	(" πείδω)	"	πέπεισμαι
	κεκόμιδ-μαι	(" κομίζω)	"	κεκόμισμαι.

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before μ , e. g. ἀκμή, πότμος, λαχμός, κευδμών, etc. In some words, even χ stands before μ , instead of the original κ or γ , e. g. ἰωχμός from ἰώκω, πλοχμός from πλέκω. The preposition ἐκ, in composition, is not changed, e. g. ἐκμασθάνω.

2. The medial β before ν is changed into μ , e. g.

σεβ-νός (from σέβομαι) becomes σεμνός
 ἐρεβ-νός (" ἐρεβος) " ἐρεμνός.

3. N before a Pi-mute ($\pi \beta \phi \psi$) is changed into μ ,
 N before a Kappa-mute ($\kappa \gamma \chi \xi$) is changed into γ ,
 N before a Tau-mute ($\tau \delta \theta$) is not changed, e. g.

ἐν-πειρία	becomes	ἐμπειρία	συν-καλέω	becomes	συγκαλέω
ἐν-βάλλω	"	ἐμβάλλω	συν-γγιγνέσκω	"	συγγιγνέσκω
ἐν-φρων	"	ἐμφρων	σύν-χρονος	"	σύγχρονος
ἐν-ψύχος	"	ἐμψύχος	συν-ξέω	"	συνξέω;

but συντέλω, συνδέω, συνδέω. Comp. imbuo, imprimo.

REM. 2. The enclitics are not changed, e. g. ὅπερ, τότῃ, not ὅμπερ, etc.

REM. 3. Also at the end of a word, ν before a Pi-mute, as well as before μ , was, without doubt, pronounced like μ , and before a Kappa-mute, like γ ; and so it is found in ancient inscriptions, e. g. ΤΟΜΠΑΤΕΡΑΚΑΙΤΗΜΜΗΤΕΡΑ, ΓΟΥΡΧΗΜΑΤΙΣΜΟΝ (i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν χρηματιστὴν). So also λ and σ are used instead of ν before λ and σ , e. g. ἙΛΛΗΜΝΟΙ, ἙΣΣΑΜΟΙ (i. e. ἐν Ἀθήναις, ἐν Σάμῳ).

§ 20. d. *Use of the Sibilant σ , with Mutes and Liquids.*

1. A Pi-mute ($\pi \beta \phi$) with σ is changed into ψ ,
 a Kappa-mute ($\kappa \gamma \chi$) with σ is changed into ξ ,
 a Tau-mute ($\tau \delta \theta$) disappears before σ , e. g.

(π) Pi-mute:	λείπω	(from λείπω)	becomes	λείψω
	τρίβω	(" τρίβω)	"	τρίψω
	γράφω	(" γράφω)	"	γράφω
(β) Kappa-mute:	πλέκω	(" πλέκω)	"	πλέξω
	λέγω	(" λέγω)	"	λέξω
	βρέχω	(" βρέχω)	"	βρέξω
(γ) Tau-mute:	ἀνίσσω	(" ἀνίσσω)	"	ἀνίσσω
	ἐρείδω	(" ἐρείδω)	"	ἐρείσω
	πείδω	(" πείδω)	"	πείσω
	ἐλπίζω	(" ἐλπίζω)	"	ἐλπίσω.

REMARK 1. Comp. *duxi, ruxi, coxi*; from *duco, rego, coquo*. The Prep. *ἐν* before σ is an exception, e. g. *ἐκσάσω*, not *ἐξάσω*. — In *πούς*, Gen. *ποδός*, and in the Perf. active Part. in *-ώς*, Gen. *-όντος*, after the Tau-mute disappears, the preceding vowel is lengthened.

2. N disappears before σ ; but when ν is joined with a Tau-mute, both disappear before σ , but the short vowel before σ , is lengthened: ϵ into $\epsilon\iota$, o into ou , α , ι , υ into $\alpha\iota$, $\iota\iota$, $\upsilon\upsilon$, Comp. Rem. 3, e. g.

τυφδέντ-σι	becomes	τυφδεῖσι	λέοντ-σι	becomes	λέουσι
σπένδ-σω	"	σπείσω	ἔλμυνθ-σι	"	ἔλμυσι
τύψαντ-σι	"	τύψῃσι	δεικνύντ-σι	"	δεικνύσι
δαίμον-σι	"	δαίμοσι	ἡεροφῶντ-σι	"	ἡεροφῶσι.

REM. 2. Exceptions: *ἔν*, e. g. *ἐνσπείρω*; *πν* before σ with another consonant, e. g. *πάνσποκος*, in some words is assimilated; e. g. *πάσσοφος* is used as well as *πάνσποφος*, etc. (in *πάλιν* the usage varies); also in some inflective and derivative forms in *-σαι* and *-σις* from verbs in *-αίνω*, e. g. *πέφανσαι* (from *φαίνω*), *πέφανσις* (from *πεπαίνω*), and in the substantives, *ἡ ἔλμυς, αὐτὴ-worm, ἡ πείρις, ὡγον-baskel, ἡ τίρυνς*, ν is retained before σ . — In composition, the ν in *σύν* is changed into σ before σ followed by a vowel, e. g. *συσσάσω* (from *σύν* and *σάσω*); but before σ followed by a consonant, or before ζ , it disappears, e. g. *σύνστημα* becomes *σώστημα*, *σύν-ζυγία* becomes *συζυγία*. — In *χαρίεις*, ν is dropped; on the contrary, in *τάλας, μέλας* (Gen. *-άνος*), *κτεῖς, εἰς* (Gen. *-ένός*), *εἰς*, and in the third Pers. Pl. of the principal tenses (see § 103), e. g. *βουλεύουσι* (instead of *βουλεύονσι*), the omission of the simple ν is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs, σ is omitted

after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα becomes ἡγγεῖλα ἔνεμ-σα becomes ἐνειμα
ἐφαν-σα " ἐφηνα ἐφθερ-σα " ἐφθειρα.

REM. 3. Sigma is likewise omitted before *ω* in the future of Liquid verbs, *ε* being inserted before *σ* for the sake of an easier pronunciation, and *εω* being contracted into *ῶ*, e. g. ἡγγελ-έ-σσω, ἡγγεῖλῶ. So too in the Nom. of the third Dec. the final Sigma is omitted, when *ν* or *ρ* precedes, and the short vowel is lengthened, e. g. εἰκόν instead of εἰκόν-ς, ποιμήν instead of ποιμήν-ς, ῥήτωρ instead of ῥήτωρ-ς, αἰθέρ instead of αἰθέρ-ς. — T and *σ* are omitted in the Nom. of substantives and participles in -ων, Gen. -οντ-ος; but, as a compensation, *ο* is lengthened into *ω*, e. g. λέοντ-ς becomes λέων, βούλευοντ-ς becomes βουλεύων.

REM. 4. In ἐννῦμι (instead of ἐσ-νυμι, *ves-tio*) the *σ* is assimilated to the following *ν*, and in εἰμί (instead of ἐσ-μί) *σ* is omitted, but *ε* is lengthened into *ει*.

§ 21. e. *Change of separated Consonants.*

1. Sometimes a consonant affects another consonant, though they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one *λ* changes another *λ* into *ρ*, e. g. κεφαλάργία (instead of κεφαλαργία from ἀλγῆν), γλωσσαργία (instead of γλωσσαλγία), ἀργαλῆος (instead of ἀλγαλῆος from ἀλγῆν); the suffix ωλή becomes ωρή, when a *λ* precedes, e. g. θαλπωρή.

2. In the reduplication of verbs whose stem begins with a rough mute, instead of repeating this mute, which would be the regular formation, the first rough mute is changed into the corresponding smooth, thus: —

φε-φίληκα	(from φιλέω)	is changed into	πεφίληκα
χέ-χῦκα	(" χέω)	" "	πέχυκα
δέ-δυκα	(" δέω)	" "	τέδυκα
δέ-δημι	(stem ΘΕ)	" "	τέδημι.

Likewise in the verbs, δύνειν, *to sacrifice*, and τιθέναι (stem ΘΕ), *to place*, *δ* of the root is changed into *τ*, in the passive forms which begin with *δ*: —

ἐτέδην, τυθήσομαι, ἐτέδην, τεθήσομαι, instead of ἐδύδην, ἐδύδην.

So also, for the sake of euphony, the *ρ* is not reduplicated, and instead of it *ῖρρ* is used, e. g. ἔρρηκα.

3. In words whose stem begins with *τ* and ends with an Aspirate mute, the aspiration is transferred to the preceding

smooth τ , when the Aspirate before the formative syllable beginning with σ , τ , and μ , must, according to the laws of euphony (§ 17, 2; 19, 1; 20, 1), be changed into a smooth consonant; by this transposition, τ is changed into the Aspirate δ . Such a change is called the *Metathesis of the aspiration*.

Thus, $\tauρέψω$ (τέτροφα Perf.) is changed into ($\deltaρέπ-σω$) $\deltaρέψω$, $\deltaρεπ-τήρ$, ($\deltaρέπ-μα$) $\deltaρέμμα$;

$\tauαφή$, $\tauαφ-ω$, $\tauαφήναι$ (second Aor. Pass.), into $\deltaάψω$, $\deltaάπ-τω$, ($\tauέδωπ-μαι$) $\tauέδαμμαι$ (but third Pc. Pl. $\tauετάφαται$, e. g. Her. 6, 103, with one of the better MSS. is to be read instead of $\tauεδάφαται$);

$\tauρόφος$, $\tauρῖθ-ω$ into $\deltaρύψω$, $\deltaρύπ-τω$ ($\tauέδρυπ-μαι$), $\tauέδρυμμαι$;

$\τρέχω$ into ($\deltaρέκ-σομαι$) $\deltaρέξομαι$; — $\τριχ-ός$ into $\δρίξ$, $\δριξίν$;

$\ταχέος$, in the comparative, becomes $\δάσσων$. For the same reason, the future $\xiξω$, from $\epsilonχω$, *to have*, is the proper form, the aspiration of the χ being transferred to the smooth breathing and making it rough.

REMARK 1. $\tauεύξω$ from $\τεύχω$, and $\τρέξω$ from $τρέχω$, remain unchanged.

REM. 2. Where the passive endings of the above verbs, $\tauρέφω$, $\tauαφ-ω$ ($\deltaάπτω$), $\tauρῖθ-ω$ ($\deltaρύπτω$), begin with δ , the aspiration of the two final consonants $\phi\delta$, changes τ , the initial consonant of the stem, into δ , e. g.

$\deltaδρέφ-δην$, $\deltaρεφ-δῆναι$, $\deltaρεφ-δήςσεσθαι$,
 $\deltaδάφ-δην$, $\deltaαφ-δείς$, $\deltaαφ-δήςσομαι$, $\tauεδάφ-δαι$.

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with δ , namely, $\delta\eta\deltaι$, not the first, but the *last* aspirate mute is changed into the corresponding smooth; thus $\deltaητι$, e. g. $\betaουλεύε\deltaητι$.

§ 22. Metathesis of the Liquids.

The Liquids, and also the Lingual τ when π precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel distinguishes Metathesis from Syncope (the latter being the mere omission of ϵ), e. g. $\muι-μνήσκω$ (from the root $\muεν$, comp. *mens*), $\deltaνήσκω$ (from $\deltaαν-εῖν$), $\τέτμηκα$ (from $\tauεμ-εῖν$), $\βέβληκα$ (from $\βαλ-εῖν$), $\πηήσομαι$ (from $\πέτομαι$).

§ 23. Doubling of Consonants.

1. Consonants are doubled, in the first place, for the sake of euphony, e. g. $\betaαδύρροος$ from $\betaαδύ$ and $\rhoῑώ$; $\xiρρεον$ instead of $\xiρεον$; in the second place, in consequence of the concurrence

of like or similar sounds, in the inflection and derivation, e. g. *ἐν-νομος* (from *ἐν* and *νόμος*), *ἐλ-λείπω* (instead of *ἐνλ.*), *σύμ-μαχος* (instead of *σύνμ.*), *λέλειμ-μαι* (instead of *λέλειπμ.*), *λήμ-μα* (instead of *λήπμα*), *κόμ-μα* (instead of *κόπμα*), *τάσ-σω* or *τάτ-τω* (instead of *τάγ-σω*), *ἥσων* or *ἥτων* (instead of *ἡκ-ίων*), *μᾶλλον* (instead of *μάλ-ιον*), *ἄλλος* (instead of *ἄλιος, alius*).

2. In the Common language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; yet π and κ are also doubled in single words, e. g. *ἵππος*, a horse; *κόκκος*, a berry. The Medial γ is often doubled, but this letter thus doubled is softened in the pronunciation (§ 2). Two Aspirates are not doubled (§ 17, 4).

3. ρ is doubled when the augment is prefixed, e. g. *ῥέρον*, and in composition, when it is preceded by a short vowel, e. g. *ῥόρηκτος*, *βαθύρροος*; but *εὐρωστος* (from *εὐ* and *ρόννυμι*).

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. *τόσσον*, Soph. Aj. 185; *ἐλίσσας*, 390; *ἔσσίδη*, 294; *μέσση*, Ant. 1223; *ἔσσεται*, Aesch. Pers. 122; so also in the Dem. Pl. of the third Dec. *εσσι*.

§ 24. Strengthening and Addition of Consonants.

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely:—

- (a) The Labials (β π φ) by τ, e. g. *βλέπ-τω* (instead of *βλέβ-ω*), *τίπ-τω* (instead of *τίπ-ω*), *ρίπ-τω* (instead of *ρίφ-ω*); sometimes also by σ, which assimilates the preceding Labial (thus σσ, Attic ττ), e. g. *πίσσω* (root πει), Att. *πίττω*, Fut. *πίψω*, the poetic *πισσομαι*, Fut. *ῥίφομαι*; in *δέψω* (instead of *δέφω*), φ and σ are changed into ψ;
- (b) The Palatals (γ κ χ) are strengthened by σ, which assimilates the preceding Palatal (thus σσ, Att. ττ), or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. *τάσ-σω*, Att. *τάτ-τω* (instead of *τάγ-ω*), *φρίσ-σω*, Att. *φρίτ-τω* (instead of *φρίκ-ω*), *βήσ-σω*, Att. *βήτ-τω* (instead of *βήκ-ω*); *κράζω* (instead of *κράγω*), *τρίζω* (instead of *τρίγω*); a Kappa-mute with σ is seldom changed into ξ, e. g. *αἰξω* (ang-εο), *ἀλέξω*, *ὀδέξω* and *ὀδέζω*; the strengthening τ is found only in *πέκτω* and *τίκτω*.
- (c) The Linguals (δ τ θ) are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. *φρέζω* (instead of *φρέδω*), or, though more seldom, σ assimilates the preceding Tau-mute, e. g. *λίσσομαι* and *λίτομαι*, *ἐρέσσω*, *ἐρέττω* (instead of *ἐρέτω*), *κορίσσω* (instead of *κορίδω*).

2. The unpleasant concurrence of μρ and νρ in the middle of some words, occasioned by the omission of a vowel, is softened by inserting β between μρ

and δ between $\nu\rho$, thus, in $\mu\epsilon\sigma\eta\mu\text{-}\beta\rho\iota\alpha$ (formed from $\mu\epsilon\sigma\eta\mu\epsilon\rho\iota\alpha$, $\mu\epsilon\sigma\eta\mu\rho\iota\alpha$), $\gamma\alpha\mu\text{-}\beta\rho\iota\varsigma$ (from $\gamma\alpha\mu\text{-}\epsilon\rho\iota\varsigma$, $\gamma\alpha\mu\rho\iota\varsigma$), $\alpha\nu\text{-}\delta\rho\iota\varsigma$ (from $\alpha\nu\epsilon\rho\iota\varsigma$, $\alpha\nu\rho\iota\varsigma$).

3. N also is used to strengthen the Labials, especially in poetry, so as to make a syllable long by position, e. g. $\tau\acute{\upsilon}\mu\pi\alpha\nu\omicron\nu$ (from $\tau\acute{\upsilon}\mu\pi\text{-}\tau\omega$), $\sigma\tau\rho\acute{\omicron}\mu\beta\omicron\varsigma$ (from $\sigma\tau\rho\acute{\epsilon}\phi\omega$); $\delta\acute{\alpha}\mu\beta\omicron\varsigma$ ($\tau\acute{\alpha}\phi\omicron\varsigma$); $\kappa\omicron\rho\acute{\omicron}\mu\beta\eta$ ($\kappa\omicron\rho\upsilon\phi\eta$); $\delta\rho\acute{\omicron}\mu\beta\omicron\varsigma$ ($\tau\rho\acute{\epsilon}\phi\epsilon\omega$); $\delta\mu\phi\eta$ ($\epsilon\iota\pi\epsilon\acute{\iota}\nu$)· $\nu\acute{\omicron}\mu\phi\eta$ (nubere); $\delta\beta\rho\iota\mu\omicron\varsigma$ and $\delta\upsilon\beta\rho\iota\mu\omicron\varsigma$, $\nu\acute{\omicron}\nu\upsilon\mu\omicron\varsigma$ and $\nu\acute{\omicron}\nu\upsilon\mu\omicron\varsigma$. In the present tense of many verbs, this strengthening ν is found, e. g. $\pi\iota\nu\delta\acute{\alpha}\nu\omicron\mu\alpha\iota$, $\delta\tau\gamma\gamma\acute{\alpha}\nu\omega$, $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ instead of $\pi\acute{\iota}\delta\omicron\mu\alpha\iota$, $\delta\acute{\iota}\gamma\omega$, $\lambda\acute{\alpha}\beta\omega$. On the change of ν , see ‡ 19, 3. On the ν Paragogic, see ‡ 15, 1.

4. Σ also is prefixed to some words, but mostly to such as begin with μ , e. g. $\mu\acute{\omega}\delta\iota\zeta$ and $\sigma\mu\acute{\omega}\delta\iota\zeta$, $\mu\iota\kappa\rho\acute{\omicron}\varsigma$ and $\sigma\mu\iota\kappa\rho\acute{\omicron}\varsigma$; a strengthening σ is also inserted before μ and τ in the Perf. Mid. or Pass., and before δ in the first Aor. Pass., e. g. $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\mu\alpha\iota$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\tau\alpha\iota$, $\epsilon\tau\epsilon\lambda\acute{\epsilon}\text{-}\sigma\text{-}\delta\eta\nu$ (§ 131); also in the derivation and composition of words, σ is frequently inserted for the sake of euphony, e. g. $\sigma\epsilon\iota\text{-}\sigma\mu\acute{\omicron}\varsigma$, $\pi\alpha\nu\text{-}\sigma\acute{\alpha}\nu\mu\omicron\varsigma$, $\mu\omicron\gamma\omicron\text{-}\sigma\text{-}\tau\acute{\omicron}\kappa\omicron\varsigma$, etc.; instead of σ , δ also is inserted before μ , e. g. $\mu\upsilon\kappa\eta\text{-}\delta\mu\acute{\omicron}\varsigma$, $\delta\rho\chi\eta\text{-}\delta\mu\acute{\omicron}\varsigma$, $\sigma\kappa\alpha\rho\text{-}\delta\mu\acute{\omicron}\varsigma$ from $\sigma\kappa\alpha\acute{\iota}\rho\omega$, $\pi\omicron\rho\text{-}\delta\mu\acute{\omicron}\varsigma$ from $\pi\epsilon\acute{\iota}\rho\omega$.

‡ 25. Expulsion and Omission of Consonants.

1. In inflection, σ is very often omitted between two vowels, e. g. $\tau\acute{\upsilon}\pi\tau\eta$, $\epsilon\tau\acute{\epsilon}\pi\tau\epsilon\upsilon$, $\tau\acute{\upsilon}\pi\tau\omicron\iota\omicron\varsigma$ instead of $\tau\acute{\upsilon}\pi\tau\epsilon\text{-}\sigma\alpha\iota$ or $\tau\acute{\upsilon}\pi\tau\eta\text{-}\sigma\alpha\iota$, $\epsilon\tau\acute{\epsilon}\pi\tau\epsilon\text{-}\sigma\alpha$, $\tau\acute{\upsilon}\pi\tau\omicron\iota\omicron\text{-}\sigma\alpha$; $\gamma\acute{\epsilon}\nu\epsilon\text{-}\sigma\alpha\varsigma$, $\gamma\epsilon\nu\acute{\epsilon}\text{-}\sigma\alpha\nu$ instead of $\gamma\acute{\epsilon}\nu\epsilon\text{-}\sigma\alpha\sigma$, $\gamma\epsilon\nu\acute{\epsilon}\text{-}\sigma\alpha\nu$ (comp. gene-ris, gene-rum). At the end of a word, and after Π and Kappa -mutes, it is retained, e. g. $\gamma\acute{\epsilon}\nu\epsilon\varsigma$, $\tau\acute{\epsilon}\phi\omega$ (= $\tau\acute{\epsilon}\pi\sigma\omega$), $\pi\lambda\acute{\epsilon}\xi\omega$ (= $\pi\lambda\acute{\epsilon}\kappa\text{-}\sigma\omega$), but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g. $\eta\gamma\gamma\epsilon\iota\lambda\alpha$ (instead of $\eta\gamma\gamma\epsilon\lambda\text{-}\sigma\alpha$), $\delta\gamma\gamma\epsilon\lambda\omega$ (instead of $\delta\gamma\gamma\epsilon\lambda\text{-}\sigma\omega$, $\delta\gamma\gamma\epsilon\lambda\text{-}\acute{\omega}$), $\rho\acute{\eta}\tau\omega\rho$ (instead of $\rho\acute{\eta}\tau\omicron\rho\text{-}\varsigma$). Comp. ‡ 20, Rem. 3.

2. The Digamma softened into the vowel υ (§ 200) is omitted: (a) in the middle of the word between two vowels, e. g. $\acute{\omega}\delta\acute{\omega}\nu$ ($\acute{\omega}\text{F}\acute{\omega}\nu$), $\omicron\nu\upsilon\mu$, $\epsilon\iota\varsigma$ ($\epsilon\text{F}\iota\varsigma$), $\omicron\nu\iota\alpha$, $\alpha\iota\delta\acute{\omega}\nu$ ($\alpha\iota\text{F}\acute{\omega}\nu$), $\alpha\epsilon\nu\upsilon\mu$, $\nu\acute{\epsilon}\omicron\varsigma$ ($\nu\acute{\epsilon}\text{F}\omicron\varsigma$), $\nu\omicron\nu\upsilon\varsigma$, $\sigma\kappa\alpha\iota\acute{\omicron}\varsigma$ ($\sigma\kappa\alpha\iota\text{F}\acute{\omicron}\varsigma$), $\sigma\kappa\alpha\epsilon\nu\upsilon\varsigma$, $\beta\omicron\delta\acute{\omicron}\varsigma$ ($\beta\omicron\text{F}\acute{\omicron}\varsigma$), $\beta\omicron\nu\iota\varsigma$; $\delta\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\omega$, $\pi\acute{\nu}\acute{\epsilon}\omega$, $\epsilon\lambda\delta\omega$ instead of $\delta\acute{\epsilon}\text{F}\omega$, etc.; (b) at the beginning of the word before vowels and ρ , e. g. $\omicron\iota\nu\omicron\varsigma$ ($\text{F}\acute{\omicron}\nu\omicron\varsigma$), $\upsilon\nu\iota\mu$, $\epsilon\lambda\alpha\rho$ ($\text{F}\acute{\epsilon}\alpha\rho$), $\upsilon\epsilon\varsigma$ ($\text{F}\iota\varsigma$) $\nu\iota\varsigma$, $\omicron\iota\kappa\omicron\varsigma$ ($\text{F}\acute{\omicron}\iota\kappa\omicron\varsigma$), $\nu\iota\kappa\upsilon\varsigma$, $\iota\delta\epsilon\acute{\iota}\nu$ ($\text{F}\iota\delta\epsilon\acute{\iota}\nu$), $\nu\iota\delta\epsilon\rho\epsilon$, $\epsilon\sigma\delta\acute{\eta}\varsigma$ ($\text{F}\epsilon\sigma\delta\acute{\eta}\varsigma$), $\nu\epsilon\sigma\tau\iota\alpha$, $\rho\acute{\eta}\eta\gamma\gamma\upsilon\mu$ ($\text{F}\acute{\rho}\acute{\eta}\eta\gamma\gamma\upsilon\mu$), frango . On the contrary, the Digamma (this softened υ) is retained in connection with a preceding α , ϵ , \omicron , with which it then coalesces and forms a diphthong: (a) at the end of a word, e. g. $\beta\omicron\upsilon$ (instead of $\beta\acute{\omicron}\text{F}$), $\beta\alpha\sigma\iota\lambda\epsilon\upsilon$, etc.; (β) before a consonant, e. g. $\beta\omicron\upsilon\varsigma$ ($\beta\acute{\omicron}\text{F}\varsigma$, $\text{b}\acute{\upsilon}\nu\varsigma$, $\text{b}\acute{\omicron}\varsigma$), $\nu\alpha\upsilon\varsigma$ ($\nu\acute{\alpha}\text{F}\varsigma$), $\nu\alpha\upsilon\iota\varsigma$, $\beta\omicron\upsilon\nu$, $\beta\omicron\nu\iota$, $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$, $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\sigma\iota$, $\delta\epsilon\acute{\upsilon}\sigma\omicron\mu\alpha\iota$, $\pi\lambda\epsilon\acute{\upsilon}\sigma\omicron\mu\alpha\iota$, $\pi\acute{\nu}\epsilon\acute{\upsilon}\sigma\omicron\mu\alpha\iota$, $\epsilon\lambda\alpha\acute{\upsilon}\nu\omega$. But when an ι or υ precedes it, then it disappears before a consonant, but lengthens the ι or υ , e. g. $\kappa\iota\varsigma$ (instead of $\kappa\iota\text{F}\varsigma$), $\sigma\acute{\upsilon}\varsigma$ (instead of $\sigma\acute{\omicron}\text{F}\varsigma$) $\iota\chi\delta\acute{\omicron}\varsigma$ (instead of $\iota\chi\delta\acute{\omicron}\text{F}\varsigma$), Acc. $\kappa\iota\nu$, $\sigma\acute{\upsilon}\nu$, $\iota\chi\delta\acute{\omicron}\nu$; but it disappears also, in this case, in the middle of a word between vowels, e. g. $\Delta\acute{\iota}\text{-}\acute{\omicron}\varsigma$, $\kappa\iota\text{-}\acute{\omicron}\varsigma$, $\sigma\acute{\upsilon}\text{-}\acute{\omicron}\varsigma$, $\iota\chi\delta\acute{\omicron}\text{-}\acute{\omicron}\varsigma$ (instead of $\Delta\acute{\iota}\text{F}\text{-}\acute{\omicron}\varsigma$, $\kappa\iota\text{F}\text{-}\acute{\omicron}\varsigma$, $\sigma\acute{\upsilon}\text{F}\text{-}\acute{\omicron}\varsigma$, $\iota\chi\delta\acute{\omicron}\text{F}\text{-}\acute{\omicron}\varsigma$).

3. Since the Greek language admits an accumulation of three consonants, only in composition, not in simple words, unless the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with *σδ* is appended to the consonant of the root, the *σ* is dropped:—

λελείπ-σδων (from λείπ-ω) becomes λελείφδων (§ 17, 2.)
 λελέγ-σδαι (" λέγ-ω) " λελέχδαι (§ 17, 2.)
 ἐστέλ-σδαι (" στέλλ-ω) " ἐστέλδαι.

REMARK. On the omission of a Tau-mute, and a *ν* and *ντ* before *σ*, and a *σ* after a *Liquid*, see § 20. On πέπεμμαι, ἐσφίγμαι, etc. instead of πέπεμμαι, ἐσφίγγμαι, see § 144, R. 2. In composition, *ν* is often omitted, e. g. Πυδοκτόνος, Ἀπολλόδωρος, instead of Πυδογκτ., Ἀπολλόνδ.

4. Some words may drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, οὐκ (οὔ), ἐξ (ἐκ), οὖτος (οὔτω), which usually retain their final consonant before a vowel to prevent Hiatus, but drop it before consonants, here belong,

- (a) adverbs of place in *θεν*, e. g. πρόσθεν, ὀπίσθεν, ὑπερθεν, etc., which never drop the *ν* before a consonant, in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) μέχρῃς and ἔχρῃς, which, however, in the best classical writers, drop their *σ*, not only before consonants, but commonly even before vowels, e. g. μέχρῃ Ἀναξαγόρου, Pl. Hipp. Maj. 281, c; μέχρῃ ἐνταῦθα, Id. Symp. 210, e; μέχρῃ οὗτου, X. C. 4. 7, 2; μέχρῃ ἐρυθρὰς θαλάττης, Id. Cy. 8. 6, 20;
- (c) the adverbs ἀτρέμας, ἔμπας, μεσηγύς, ἀντικρύς, ἄνωγς, ἔφωγς, which in poetry may drop their *ς*, but never in prose; in the Ionic dialect, numeral adverbs in -δκις also frequently drop the *σ* before consonants, e. g. πολλᾶκι. Her. 2, 2.

5. A genuine Greek word can end only in one of the three Liquids, *ν*, *σ* (ψ, ξ, i. e. πσ, κσ) and *ρ*. The two words, οὐκ, ποί, and ἐκ, out of, form only an apparent exception, since, as Proclitics (§ 32), they incline to the following word, and, as it were, become a part of it. This law of euphony occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, σῶμα (Gen. σώματ-ος), instead of σῶματ, γάλα (Gen. γάλακτ-ος), instead of γάλακτ, λείων (Gen. λείοντ-ος), instead of λείοντ, ἐβούλευον instead of ἐβούλευοντ;—τέρας (Gen. τέρατ-ος), instead of τέρατ, κέρας (Gen. κέρατ-ος), instead of κέρατ, μέλι (Gen. μέλιτ-ος), instead of μέλιτ.

CHAPTER II.

Syllables.

§ 26. *Nature and Division of Syllables.*

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in γέ-γραφ-α, the middle syllable is the stem-syllable; the two others, syllables of inflection: in πρᾶγ-μα, the first is the stem-syllable; the last, the syllable of derivation.

§ 27. *Quantity of Syllables.*

1. A syllable is short or long, by nature, according as its vowel is short or long.

2. Every syllable is long which contains a diphthong, or a simple long vowel, or two vowels contracted into one, e. g. βουλεύω; ἦρος; ἄκων (from δέκων), βότρῦς (from βότρυνας).

3. A syllable with a short vowel becomes long by position, when two or three consonants, or a double consonant (ζ ξ ψ), follow the short vowel, e. g. στέλλω, πάντες, κόρᾰξ (κόρᾰκος) τράπεζα.

REMARK 1. The pronunciation¹ of a syllable long by nature, and of one long by position, differs in this, that the former is pronounced *long*, but the latter not. When a syllable long by nature is also long by position, its pronunciation must be protracted. Hence a distinction is made in pronouncing such words as πρᾶττω, πρᾶξις, πρᾶγμα (ᾱ), and τᾶττω, τᾶξις, τᾶγμα (ᾱ).

REM. 2. But when a short vowel stands before a Mute and a Liquid (*Positio debilis*), it commonly remains short in the Attic dialect, because the sound of the Liquids, being less distinct than the Mutes, they are pronounced with more

¹ The method of pronunciation stated in this remark is adopted in many of the German gymnasia, and in some of the schools in England and Scotland, but not to any extent in this country.—TR.

case, e. g. *ἄνικνος*, *ἄντελος*, *ἄκμή*, *βέτρως*, *διδράχμος*, yet in two cases the position of the Mute and Liquid lengthens the short vowel:—

a) in compounds, e. g. *ἑκνέμω*;

b) when one of the Medials (β γ δ) stands before one of the three Liquids (λ μ ν), e. g. *βίβλος*, *εὐδόςμος*, *πέπλεγμαι*; in tragic trimeter, δλ also lengthens the preceding short vowel.

It is obvious that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. *μήνυτρον*.

4. A syllable, which contains one of the three doubtful vowels (α, ι, υ), cannot, in the same word, be pronounced long and short, but must be either long or short.

§ 28. Quantity of the Penult.

In order to a correct pronunciation, the quantity of the three doubtful vowels, α, ι, and υ, in the penult of words of three or more syllables, must be determined. The following are the principal instances in which the penult is long. The quantity of the syllables of inflection is treated in connection with the Forms:—

The penult is long,

1. In substantives in -ᾶων (Gen. -αωνος or -αωνος), in substantives of two or more syllables in -ῖων (Gen. -ιονος; but -ῖων, Gen. -ῖωνος), and in forms of the comparative in -ῖων, -ῖον (Gen. -ιονος), e. g. *ὑπάων*, -ονος, δ, ἡ, *companion*, *Ποσειδάων*, -ονος; *κίων*, -ονος, ἡ, *pillar*, *βραχίων*, -ονος, δ, *arm*, *Ἀμφίων*, -ονος; but *Δευκαλίων*, -ωνος; *καλλίων*, *κάλλιον*, *more beautiful*.

Exceptions. The two Oxytones, ἡ *ἡϊών* (ἵ), *shore*, and generally ἡ *χιών*, *snow*. In Homer, the comparatives in -ῖων, ῖον, are always short, where the versification admits.

2. In oxytoned proper names in -ᾶνός, and in the compounds in -ᾶγός (from *ἔγω*, *to lead*, and *ἐγνυμι*, *to break*), -ᾶνωρ and -κράνος, e. g. *Ἀσιάνός*, *λοχᾶγός*, *captain*; *ναυᾶγός*, *naufriḡos*; *Βιδνωρ*, *δικράνος*, *having two horns*.

3. In adjectives in -ᾶης (Fem. -ᾶις) derived from verbs in -ᾶω, in proper names in -ᾶτης, in substantives in -ᾶτης (Fem. -ᾶτις), and in those in -ῦτης of the first Dec. (Fem. -ῦτις), and in proper names in -ᾶτη, e. g. *ἄχρᾶής*, *untouched*; *Εὐφράτης*, *Μιθριδάτης*, *πολίτης*, -ου, *citizen* (Fem. *πολίτις*); *πρεσβύτης*, -ου, *old man*; *Ἀφροδίτη*, *Ἀμφιτρίτη*.

Exceptions: (a) to the proper names in -ᾶτης: *Γαλάτης*, *Δαλμάτης*, *Σαρμάτης*, all in -βάτης and -φάτης, and compounds formed from verbal roots, e. g. *Σοκράτης*;—(b) *κριτής*, *judge*, from the short root *κρί*, *κτίτης*, *builder*, and *θύτης*, *one who sacrifices*.

4. In Proparoxytones in -ῖλος, -ῖλον, -ῖνος, -ῖνον, in words in -ῖνη, -ῖνα, -ῖνη, -ῖνα, in those in -ῖνος, when σ does not precede the ending; in Pro

Proparoxytones in *-ῶρα*, and in adjectives in *-ῶρος* with a preceding long syllable, e. g.

ὁ ὄμιλος, <i>multitude</i> ;	δωρεῖν, <i>gift</i> ;	ὁ κίνδυνος, <i>danger</i> ;
πέδιλον, <i>shoe</i> ;	ἀγύνα, <i>γέφυρα</i> , <i>bridge</i> ;	
ἡ κέμινος, <i>oven</i> ;	αἰσχόνη, <i>shame</i> ;	ισχυρός, <i>strong</i> ;
σάλπιξ, <i>parley</i> ;	ἡμύνα, <i>defence</i> ;	(but ἐχθρός and ἐχθρός), <i>firm</i> .

REMARK 1. The following may be added to the Proparoxytones in *-ῖνος* and *-ῶρα*, namely, ὁ χαλινός, *rein*; ὁ ἑρινός, *wild fig-tree*; and ἡ κολλύρα, *coccyus bread*.

Exceptions. Εἰλαπηνή, *feast*, and compounds in *-γῦνος* (from γυνή, *woman*) e. g. ἀνδρόγῦνος, and κορύνη, *club*.

5. In substantives in *-ῦτος*, whose antepenult is long, and in compound adjectives in *-δακρύτος* and *-τρυτός* (from δακρύνω, *τρυών*), and also in substantives in *-ῦμα*, *-ῦγι*, and *-ῦγων*, and in adverbs in *-ῶδόν*, e. g.

ὁ κλαυτός, <i>wailing</i> ;	ἡτρώτος, <i>indestructible</i> ;	ὁ λολιγῆ, <i>ululatus</i> ;
ἀδακρύτος, <i>without tears</i> ;	ἡρύμα, <i>-ῖτος</i> , <i>seat</i> ;	ὁ λολιγών, <i>ululatus</i> ,
		βοτρυδόν, <i>in clusters</i> .

Exception. Μαρμαρυγή, *splendor*.

6. In dissyllabic Oxytones in *-ῖλος*, *-ῖμός*, *-ῖνος*, *-ῖος*, *-ῶλος*, *-ῦμός*, *ῥός*, and in Paroxytones in *-ῖμα*, *-ῖνη*, e. g.

ψῖλος, <i>bare</i> ;	ἡ βῖλος, <i>skin</i> ;	ὁ βῖμός, <i>pale</i> ;	ξῖνός, <i>common</i> ;
ὁ χῖλος, <i>fodder</i> ;	ὁ ῖος, <i>dart</i> ;	ὁ δῦμός, <i>mind</i> ;	λάβη, <i>injury</i> ;
ὁ λίμός, <i>hunger</i> ;	ὁ χῦλος, <i>juice</i> ;	σο, ἡδῖμος, etc.;	μῆνη, <i>accuse</i> .

Exceptions. Βῖος (δ), *bow*; πλῖνός (δ), *washing-trough*.

7. In dissyllables in *-ῖος*, *-ῖνός* (oxytoned), and in dissyllables in *-ῖα*, which begin with two consonants, e. g.

ὁ τῖός, <i>temple</i> ;	φᾶνός, <i>brilliant</i> ;	στῖα, <i>pebble</i> ;	φλῖα, <i>door-post</i> .
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REM. 2. The following may be added to dissyllables in *-ῖα*: καλῖα, *shed*, ἅλῖα, *trouble*; κούῖα, *dust*; and to those in *-ῖος*, the variable ἵαος, and the proper names in *-ῖος*, e. g. Ἀμφιδῖος; Οὐνῖμος is an exception.

Exceptions. Τῖός or τᾶός (δ), *peacock*; σκῖα (ἱ), *shadow*.

8. The following single words should also be noted:—

I. α.

Ἄκρᾶτος, <i>unmixed</i> ;	νεᾶνις, <i>young girl</i> ;	τιᾶρα, <i>turban</i> ;
ἀνῖρός, <i>troublesome</i> ;	ἐπαῖός, <i>attendant</i> ;	φάλαρος, <i>clear</i> ;
αὐθῖατος, <i>self-sufficient</i> ;	στῖατι, <i>mustard</i> ;	ὁ φλῖαρος, <i>tattle</i> .

Also the proper names, Ἀμᾶσις, Ἀνάτος, Ἀράτος, Δημόρατος, Θεᾶνός, Ἰάσω Πριάτος, Σάρατις (Serapis), Ἰτῖμαλος, Φάρατος.

II. ι.

Ἀκριβής, <i>exact</i> ;	ἐνῖπη, <i>rebuke</i> ;	παρδενοπότης, <i>gallant</i>
ἱβῖμος, <i>strong</i> ;	ἑρῖος, <i>day-laborer</i> ;	
τὸ τέριχος, <i>pickled fish</i> ;	ὁ ἡ χελιδόν, <i>swallow</i> ;	

Also the proper names, Ἀγχίτης, Γράνικος, Εὐρύπτος, Κλίκος (ι), Ὀσίρις, Βοώσις. The following dissyllables should be noted for the sake of the compounds: τιμή, honor; νίκη, victory; φύλη, tribe; ὕλη, forest; λίτος, little; μικρός, small; α. γ. ἄτιμος.

III. 6.

Ἀμόμων, blameless;	ἐρύκω, to hold back;	λάφυρον, booty;
ἄσυλον, asylum;	δ ἰλὺς, den	ἡ πάργος, pargyus;
ἄστυ (ς), war-cry;	ἰγύθη, the ham;	κίτυρον, bran.

Also the proper names, Ἀβύδος, Βαδινός, Διδόνιστος, Καμβόσις, Κέρκυρα, Κοκυτός. And the dissyllables, ψυχή, soul; δ τυρός, cheese; δ πυρός, wheat; δ χρυσός, gold; λύπη, grief; ψυχρός, cold.

† 29. Accents

1. The written accent designates the tone-syllable, according to the original Greek pronunciation. The accented syllable was pronounced with a particular *stress* as well as *elevation* of voice. The same is true of the modern Greek. In English, too, while the *stress* of the accented syllable is more particularly prominent, there is often also an accompanying *elevation* of the voice, but not so much as in the modern Greek.

2. In the pronunciation of Greek prose, the accent and quantity were both regarded; thus, in ἀνδρῶπος, while the accentual stress was laid on the α, the proper quantity of the penult ω was preserved. Compare analogous English words, as *sinning*, *óutpóring*, in which both the accent on the antepenult and the length of the penult are observed.

3. How the Greeks observed both the accent and quantity in poetry, cannot now be determined. But as it was generally sung or recited in the style of chanting, the accent was probably disregarded, as is constantly done in singing at present.

4. The Greek has the following marks for the tone or accent (προσφάται):—

- (a) The acute (´) to denote the *sharp* or *clear* tone, e. g. λόγος;
- (b) The circumflex (˘) to denote the *protracted* or *winding* tone, e. g. σῶμα. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word σῶμα was probably pronounced as σόδμα;
- (c) The grave (`) to denote the *falling* or *heavy* tone

REMARK 1. The mark of the falling tone was not used. Hence not *ἀνδρὸς*, *λόγος*, but *ἀνδρωπος*, *λογος*. The mark of the grave was used only to distinguish certain words, e. g. *τις*, *some one*, and *τις*, *who?* and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

REM. 2. The accent stands upon the second vowel of *diphthongs*; at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it, e. g. *ἄναξ*, *ἄλλοιος*, *ἀνείψης*, *ἄπος*, *αἶμα*. But in capital letters, in connection with the diphthongs *φ*, *ψ*, the accent and the breathing stand upon the first vowel, e. g. *Ἄρης*. On the diacresis, see § 4, Rem. 6.

REM. 3. The grave accent differed from the acute as the weaker from the stronger accent in *detrimental*, or in the Latin *fénératòrum*, the penultimate accent in both words being much stronger than the preceding one. The circumflex accent denoted a tone like the circumflex inflection in English.

REM. 4. In the United States and Great Britain, Greek is not generally pronounced by the accents, no regard being had to these so far as the pronunciation is concerned. In a few institutions, however, the pronunciation is regulated by the accent; but where this is the case, the grave and circumflex accents are pronounced in the same manner as the acute. No difference is therefore made in the pronunciation of *τιμή* and *τιμη*, nor between *γνώμαι* and *γνώμαις*. In these and all similar cases, the Greeks must have made distinctions.

5. The accent can stand only on one of the last three syllables of a word; it was not any natural difficulty but merely Greek usage which prevented the accent from being placed further back than the antepenult.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. *καλός*, *ἀνδρώπου*, *πόλεμος*; but upon the antepenult, only when the last syllable is short, and is also not long by position, e. g. *ἄνθρωπος*, but *ἀνδρώπου*.

7. The circumflex stands only on one of the last two syllables, and the syllable on which it stands must always be long by nature, e. g. *τοῦ*, *σῶμα*; but it stands upon the penult only when the ultimate is short, or long only by position, e. g. *ταῖχος*, *χρήμα*, *πράξις*, *αἶλαξ*, Gen. *-ἄκος*, *καλαῦρος*, *κατήλυψ*, *Δημῶναξ*.

REM. 5. Also in substantives in *-ix* and *-ix* (Gen. *-ίκος*, *-ύκος*), *i* and *υ* long by nature, are considered as short in respect to accentuation, e. g. *φοῖνιξ*, Gen. *-ίκος*, *κῆρύξ*, Gen. *-ύκος*.

8. If, therefore, the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature,

it must have the circumflex, when the ultimate is short, e. g. *τείχος, πᾶντε*, but the acute, when the ultimate¹ is long, e. g. *τείχους, πᾶντω*; if the penult is short it has only the acute, e. g. *τάττω, τάττε*. On the ultimate, either the acute or the circumflex stands, e. g. *πατήρ, πατρῶν*; nominatives accented on the ultimate usually have the acute, e. g. *ἱππεύς ποταμοί, θῆρ*.

REM. 6. In the inflection-endings, -αι and -οι, and in the adverbs, *πρόπαλαι* and *ἐκπαλαι*, the diphthongs, in respect to the accent, are considered short, e. g. *τρέπεσαι, τύπτεται, γλῶσσαι, ἑνδρωποί, χῶροι*. The optative endings, -οι and -αι, e. g. *τυμήσαι, ἐκλείποι, λείποι*, and the adverb *οἴκοι*, *domi*, at home, are long; on the contrary, *οἴκοι, houses*, from *οἶκος*.

REM. 7. In the old Ionic and Attic declension, ω is considered as short in respect to accent, having only half its usual length, as it takes the place of ο, e. g. *Μενέλεως, ἀνάγειν*; — *πόλεως, πόλεων* —; *Ἰλεως, ἄγηρως*, Gen. *Ἰλεω, ἄγηρω*; but if adjectives like *Ἰλεως* are declined according to the third Dec., they are accented regularly, e. g. *φιλογέλεως, φιλογέλαντος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἄγηρως, ἄγηρην, ἀγήρως, ἀγήρην*.

REM. 8. In the words, *εἶδε, O that, val'χι, certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words *εἶτε, οὔτε, ὥσπερ, ἦτις, τοῦςδε*, etc., is to be explained on the ground, that they are compounded with Enclitics (§ 33).

REM. 9. According to the condition of the last syllable with respect to accent, words have the following names:—

- (a) Oxytones, when the ultimate has the acute, e. g. *τετυφός, κακός, θῆρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἑνδρωπος, τυπτόμενος, ἑνδρωποί, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακῶς*;
- (e) Properispomēna, when the penult has the circumflex, e. g. *πρῶγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πραγματα, πρῶγμα*.

¹ Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια, μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above;—from the circumflex on *σῖτος* and *πρᾶξις*, that those syllables are long by nature, 7;—from the circumflex on *μοῖρα* and *στείρα*, that the ultimate is short, 7;—from the acute on *χῆρα, ὥρα*, and *ἦρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8;—from the acute on *φίλος* and *ποικίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8.—T₂

‡ 30. *Change and Removal of the Accent by Inflection, Composition, and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, there is generally a change or removal of the accent.

(a) By lengthening the final syllable,

(α) a Proparoxytone becomes a Paroxytone, e. g. πόλεμος, πολέμου;

(β) a Properispomenon, a Paroxytone, e. g. ταῖχος, ταίχους;

(γ) an Oxytone, a Perispomenon, e. g. θεός, θεοῦ. Yet this change is limited to particular cases. See ‡ 45, 7, a.

(b) By shortening the final syllable,

(α) a dissyllabic Paroxytone with a penult long by nature becomes a Properispomenon, e. g. φεύγω, φεύγε, πρᾶττε (but τᾶττε);

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. βουλεύω, βούλευε.

(c) By prefixing a syllable or syllables to a word, the accent is commonly removed towards the beginning of the word, e. g. φεύγω, ἔφευγον; so also in compounds, always in verbs, commonly in substantives and adjectives, e. g. ὁδός, σύνοδος, θεός, φιλόθεος, τιμή, ἄτιμος, φεύγε ἀπόφευγε. But when syllables are appended to a word, the accent is removed towards the end of the word, e. g. τύπτω, τυπτόμεθα, τυφθησόμεθα.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below, under the accentuation of the several parts of speech.

2. The following principles apply in contraction :—

(1) When neither of the two syllables to be contracted is accented, the contracted syllable also is unaccented; and the syllable which had the accent previous to contraction, still retains it, e. g. φίλεε = φίλει (but φιλείε = φιλεί), γένει = γένει (but γενέων = γενῶν).

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented,

(a) when the contracted syllable is the antepenult or penult, it takes the accent which the general rules require, e. g.

ἀγαπᾶμαι = ἀγαπῶμαι

φιλεῖμενος = φιλούμενος

ἑσταότος = ἑστῶτος

ὀρδοῦσι = ὀρδοῦσι

ὕλησσα = ὕλησσα

τιμάντων = τιμάντων;

(b) when the contracted syllable is the ultimate, it takes the acute, when the last of the syllables to be contracted had the acute; the circumflex, when the first of the syllables was accented, e. g. ἑσταῶς = ἑστῶς, ἡχοῖ = ἡχοῖ.

REM. 2. The exceptions to the principles stated, will be seen below, under the contract Declensions and Conjugations.

CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED DISCOURSE.

§ 31. I. *Grave instead of the Acute.*—II. *Crisis.*—
III. *Elision.*—IV. *Anastrophe.*

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other the sharp tone is weakened or depressed, e. g. Εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβουα ἦν. But the acute must stand before every punctuation-mark by which an actual division is made in the thought, as well as at the end of the verse, e. g. Ὁ μὲν Κῦρος, ἐπέραςε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον.

Exceptions. The interrogatives τίς, τί, quis? who? quid? what? always remain oxytoned.

REMARK 1. When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. εἰ τὸ μὴ λέγεις—τὸ ἀνὴρ ὄνομα.

II. Words united by Crisis (§ 10), have only the accent of the second word, that being the more important, e. g. τέγαθόν from τὸ ἀγαθόν. When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to § 30, 2, (2) (a), is changed into the circumflex, e. g. τὸ ἔπος = τοῦπος, τὰ ἄλλα = τᾶλλα, τὸ ἔργον = τοῦργον; τὰ ὄπλα = δῶπλα, ἐγὼ οἶμαι = ἐγῶμαι.

III. When an unaccented vowel is elided (§ 13), the accent of the word is not changed, e. g. *τοῦτ' ἔστιν*. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the elided word is a preposition or one of the particles, ἀλλά, οὐδέ, μηδέ (and the poetic ἤδέ, ἰδέ), the accent wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

παλλὰ ἔπαδον	=	πάλλ' ἔπαδον	παρὰ ἐμοῦ	=	παρ' ἐμοῦ
δευὰ ἔρωτῆς	=	δεύ' ἔρωτῆς	ἀπὸ ἑαυτοῦ	=	ἀφ' ἑαυτοῦ
φημι ἐγώ	=	φήμ' ἐγώ	ἀλλὰ ἐγώ	=	ἀλλ' ἐγώ
αἰσχροῖ ἐλεξας	=	αἰσchr' ἐλεξας	οὐδὲ ἐγώ	=	οὐδ' ἐγώ
ἔπτα ἦσαν	=	ἔπτ' ἦσαν	ἦ δὲ ὅς	=	ἦ δ' ὅς.

IV. Anastrophe. When a preposition follows the word which it should precede, the tone of the preposition naturally inclines back to its word, and hence the accent is removed from the ultimate to the penult; this drawing back of the accent is called Anastrophe (ἀναστροφή), e. g.

μάχης ἔπι	but ἐπὶ μάχης	νεῶν ἔπο	but ἀπὸ νεῶν
Ἰθάκην κἄτα	" κατὰ Ἰθάκην	καλῶν πέρι	" περὶ καλῶν.

REM. 2. The prepositions, ἀμφί, ἀντί, ἀνά, διά, and the poetic ὅπαι, ὅπειρ, ὅπαι, παρὰ, do not admit Anastrophe. If the preposition stands between an adjective and a substantive, according to *Aristarchus* the Anastrophe is found only when the substantive stands first, e. g. *Ἡρόδοτος ἔπι διώκοντι* (but *διώκοντι ἐπὶ Ἡρόδοτος*). Other Grammarians reject the Anastrophe in both cases.—In poetry, *περὶ* is subject to Anastrophe only when it governs the Gen., but then very often, and even when the Gen. and *περὶ* are separated by other words. See § 300, (c.)

REM. 3. Prepositions, moreover, admit Anastrophe, when they are used instead of abridged forms of the verb, e. g. *ἔνα* instead of *ἀνείσθητι*; *μέτα*, *πᾶρα*, *ἔπι*, *ὑπο*, *πέρι*, *ἔνι*, instead of the indicative present of *εἶναι*, compounded with these prepositions, e. g. *ἐγὼ πᾶρα* instead of *πάρειμι*, *πέρι* instead of *περίεστι*; also, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. *ἀλίσσας ἔπο πάντας ἱταίρους*. But the accent of *ἀπό* is drawn back without any reason, in such phrases as *ἀπὸ θαλάσσης οἰκεῖν*, *ἀπὸ σκοποῦ*, *ἀπ' ἐλπίδες*, and the like; in such cases it is properly on the ultimate.

† 32. V. *Atonics or Proclitics.*

Atonics or Proclitics, are certain monosyllables which, in connected discourse, are so closely united to the following

word, that they coalesce with it, and lose their accent. They are:—

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, εἰς (ἐς), ἐκ (ἐξ), ὧς, *ad*; but if ἐξ is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. κακῶν ἐξ, II. ξ, 472; in prose, ἐξ does not stand after its case.
- (c) the conjunctions, ὥς (*as*), εἰ; but if ὥς follows the word which it should precede, it has the accent; this position, however, is found only among the poets, e. g. κακοὶ ὥς, for ὥς κακοί;
- (d) οὐ (οὐκ, οὐχ), *not*; but at the end of a sentence and with the meaning *No*, it has the accent, οὐ̂ (οὐ̂κ). Comp. § 15, Rem. 2.

§ 33. VI. *Enclitics*.

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone or throw it back upon the preceding word, e. g. φίλος τις, πόλεμος τις. They are:—

(a) the verbs εἰμί, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pers. Sing., εἶ, *thou art*, and φηῖς, *thou sayest*;

(b) the following forms of the three personal pronouns in the Attic dialect:—

I. P. S. μοῦ	II. P. S. σοῦ	III. P. S. οὗ	Dual. σφωίν Pl. σφίσι (ν)
μοί	σοί	οἱ	
μέ	σέ	ἐ, νίν;	

(c) the indefinite pronouns, τις, τι, through all the cases and numbers, together with the abridged forms τοῦ and τῷ, and the indefinite adverbs πῶς, πῇ, ποῦ, ποθί, ποθεν, ποί, ποτέ; but the corresponding interrogative pronouns are always accented, e. g. τίς, τί, πῶς, etc.;

(d) the following particles in the Attic dialect, τέ, τοί, γέ, νύν, πέρ (and in the Epic, κέ, κέν, νύ, βί), and the inseparable particle δε, § 34, Rem. 3.

REMARK. Several small words are combined with these enclitics, forming with them one word, with a meaning of its own, e. g. εἴτε, οὔτε, μήτε, ὥστε, ὅσπερ, ὅστις, etc.

§ 34. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 31, I), again becomes acute, e. g.

θήρ τις for θήρ τις	καλός ἐστιν for καλός ἐστίν
καὶ τινες " καὶ τινές	ποταμός γε " ποταμός γέ
καλός τε " καλός τέ	ποταμοὶ τινες " ποταμοὶ τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent, e. g.

φῶς τι for φῶς τι	φυλαί τις for φυλαί τις
φῶς ἐστιν " φῶς ἐστίν	καλοῦ τινος " καλοῦ τινός.

REMARK 1. A Perispomenon followed by a dissyllabic enclitic, is regarded as an Oxytone. For as φῶς ἐστιν, for example, are considered as one word in respect to accent, and as the circumflex cannot go further back than the penult (§ 29, 7), the Perispomenon must be regarded as an Oxytone. Long syllables in enclitics are treated as short in respect to the accent; hence οἰνῶν, ἄντι-σπον, are viewed as separate words, e. g. καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου for φίλος μου	but φίλος ἐστίν, φίλοι φασίν
ἄλλος τις " ἄλλος τίς	" ἄλλος ποτέ, ἄλλων τινῶν.

REM. 2. It is evident that if there was an inclination of the accent when a Paroxytone was followed by a dissyllabic enclitic, the accent would stand on the fourth syllable, e. g. φίλοι-φασίν, which is contrary to the usage of the language.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable; this syllable forms the tone-syllable for the following enclitic, as ἄνθρω-πός τις, e. g.

ἄνθρωπός τις for ἄνθρωπος τις	σῶμά τι for σῶμα τι
ἄνθρωποι τινες " ἄνθρωποι τινές	σῶμά ἐστιν " σῶμα ἐστίν.

Exception. A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. ἀλαξ τινός, ἀλαξ ἐστίν, φοίνιξ ἐστίν, κήρυξ ἐστίν, λαίλαψ ἐστίν.

REM. 3. The local suffix *δε* (*ζε*), which expresses the relation *to a place, whither*, coalesces with substantives according to the rules of inclination, e. g.

Ὀλυμπόνδε	Σφηττόνδε	οὐρανόνδε	Πυθῶδε (from Πυθώ)
ἐρεβόςδε	Ἑλευσῶνδε	Μέγαράδε	δόμωνδε.

So Ἀθήναζε (i. e. Ἀθήναςδε), Πλαταιᾶζε (Πλαταιας), χαμᾶζε (χαμᾶς Acc.) The suffix *δε* when appended to the Demon. pronoun draws the accent of this pronoun to the syllable before *δε*. In the oblique cases, these strengthened pronouns are accented according to the rules for Oxytones, § 45, 7 (a), e. g.

τόσος — τοσόςδε, τοσοῦδε, τοσῶδε, τοσῆνδε, τοσῶνδε,
τοῖος — τοιόςδε, τηλίκος — τηλικόςδε, τοῖσι — τοισίδε,
ἔνθα — ἐνθάδε.

5. When several enclitics occur together, each throws back its accent on the preceding, e. g. εἰ πέρ τίς σέ μοί φησί ποῦτε.

§ 35. Enclitics accented.

Some enclitics, whose signification allows them to be in a measure independent, are accented in the following cases:—

1. Ἔστι (*ν*) is accented on the penult, when it stands in connection with an Inf. for ἔξεστι (*ν*), and after the particles ἄλλ', εἰ, οὐκ, μή, ὥς, καί, μὲν, ὅτι, ποῦ, and the pronoun τοῦτ', and also at the beginning of a sentence, e. g. Ἰδεῖν ἔστιν (licet videre), εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν, ἔστι θεός, etc.; the other forms of εἶμι which are capable of inclination, retain the usual accent on the ultimate, when they stand at the beginning of a sentence, e. g. εἰσὶ θεοί.

2. The forms of φημί which are capable of inclination, retain the accent, when they stand at the beginning of a sentence, and also when they are separated from the preceding word by a punctuation-mark, e. g. φημὶ ἐγώ. — Ἔστω ἐνὴρ ἀγαθός, φημὶ.

3. The enclitic Pers. pronouns, σοῦ, σοί, σέ, οἱ, σφίσι (*ν*), retain their accent: (a) when an accented Prep. precedes, e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. But the enclitic forms of the first Pers. pronoun are not used with accented prepositions, but, instead of them, the longer and regularly accented forms, e. g.

παρ' ἐμοῦ not παρὰ μου	πρὸς ἐμοί not πρὸς μοι
κατ' ἐμέ " κατὰ με	περὶ ἐμοῦ " περὶ μου

REMARK 1. There are, however, a few instances of enclitics of the first Pers. pronoun standing with accented prepositions, e. g. πρὸς με. Pl. Symp. 218, c.

REM. 2. When the emphasis is on the preposition, there is an inclination of the accent, e. g. ἐπὶ σε ἢ σὺν σοι, X. An. 7. 7, 32 (against you, rather than with you).—The enclitic forms are used with the unaccented prepositions, e. g. ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοί. But when the emphasis is on the pronoun, there is no inclination, and instead of μοῦ, μοί, μέ, — ἐμοῦ, ἐμοί, ἐμέ, are used, e. g. ἐν ἐμοί, ἀλλ' οὐκ ἐν σοί.

(b) The enclitic pronouns generally retain their accent when they are emphatic, as in antitheses, e. g. *ἐμὲ καὶ σέ; ἐμὲ ἢ σέ;* hence the forms *οἶ, αἶ, ἦ*, are accented only when they are used as reflexive pronouns.

4. The pronoun *τις* is accented when it stands at the beginning of a sentence, e. g. *τινὲς λέγουσιν.*

5. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. *καλὸς ὃ ἐστίν*, but *καλὸς δὲ ἐστίν* — *πολλοὶ ὃ εἰσιν*, but *πολλοὶ δὲ εἰσιν.*

§ 36. Division of Syllables.

PRELIMINARY REMARKS. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent. The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

The following rules exhibit the more general method of dividing syllables, except where the pronunciation is regulated by the Greek accent:—

1. A single consonant between the vowels of the penult and ultimate is joined to the latter, e. g. *ἔ-γω, πα-ρά, μά-λα, ἴ-να, ἰ-τός, ἰ-χθῆρ, πόλε-μος, στρέ-ψω, χαλε-πός, λοχα-γός, ὑπολα-βόν.*

Exception. In dissyllables, a single consonant following *ε* or *ο* is joined to the first syllable, e. g. *λό-γος, τέλ-ος, περ-ί, ὄτ-ι, πολ-ύ, ἔχ-ω, στέλ-οσ.*

2. The double consonants *ξ* and *ψ* are joined to the vowel preceding them; e. g. *τάξ-ω, δίψ-ος, πρῶξ-ις, ἀσπιταξ-όμενος.* But *ζ* is joined to the vowel following it, except when it stands after *ε* or *ο*, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. *νομί-ζω, νόμι-ζε, ἀρπά-ζω*; but *τράπεζ-α, ὄζ-ος, νομίζ-ομεν, ἀρπάζ-ομεν.*

3. A single consonant (except in the penult) before or after the vowels *α* and *ι* having the accent, and also a single consonant before or after *ε* and *ο* having the accent, is joined to these vowels; e. g. *ἀγ-αθός, ποτ-αμός, βα-σιλ-έα, ὑ-πολαβόν, δ-ούτε-ρος, τίθ-ομεν, ἀ-πορ-ία, εὐ-δικ-ία, ἐπι-τιμ-ία*; for a single consonant after a long vowel, etc., see 4.

Exception. A single consonant preceded by *α*, and followed by two vowels, the first of which is *ε* or *ι*, is joined to the vowel after it; e. g. *στρα-τιά, ἀναστρέ-φεις, στρα-τιάτης* (not *στρατ-ία, etc.*).

4. A single consonant after a long vowel, a diphthong or *υ*, is joined to the vowel following; e. g. *ἀποτη-λάδι, ἐφή-μερος, φιλό-τερος, ἀκολου-θία, ἀκού-σατε, μῶ-ρις, ἀδύ-μια, φῦ-γοντες, φῦ-γομεν.*

Exception. A single consonant following long *α* or *ι* in the antepenult, and having the accent, is joined with the vowel preceding; e. g. *ἀποκρίν-ατο, ἔσθ-μην-αιεν.*

5. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ισ-τάται, τέθ-νηκα, θαρ-ραλέως, κλυτοτέχ-νης.

Exception. A mute and liquid are sometimes joined to the following vowel
e. g. ἐν-τρί-τρωσπον.

6. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel; if not, the last only; e. g. ἄν-δρως, ἄν-δρία, but ἐτέρφ-δην.

7. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. ἐκ-βαίνω, συνεκ-φώνησις, πρόδ-εσις, ἀνδρ-ασις, but ὑπο-φύγης, not ὑποφ-ύγης; so παρα-αίνο.

§ 37. Punctuation-marks—Diastöle.

1. The colon and semicolon are indicated by the same mark, a point above the line, e. g. Εἰ ἐλεξας· πάντες γὰρ ὁμολόγησαν. The interrogation-mark is our semicolon, e. g. Τίς ταῦτα ἐποίησεν; *who did this?* The period, comma, and mark of exclamation have the same characters as in English; the mark of exclamation is rarely used.

2. The Diastöle (or Hypodiastöle), which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. δ, τι, *whatever*, and ὅτι, *that, since*; δ, τε, *whatever*, and ὅτε, *when*. More recently, such words are generally separated in writing rarely, e. g. δ τι, ὅ τε.

SECTION II.

ETYMOLOGY, OR GRAMMATICAL FORMS.

§ 38. Division of the Parts of Speech.—Inflection

1. Etymology relates to the form and meaning of the Parts of Speech.

2. The Parts of Speech are:—

(1) Substantives, which denote anything which exists, any object (person or thing); as *man, rose, house, virtue*;

(2) Adjectives, which denote a property or quality; as *great, small, red, beautiful, hateful*;

(3) Pronouns, which denote the relation of the object spoken of to the speaker (§ 86); as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which denote the number or quantity of an object; as *one, two, three, many, few*;

(5) Verbs, which denote an action or state; as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which denote the way and manner in which an action takes place, or the relations of place, time, manner, quality, and number; as *here, yesterday, beautifully* (= in a beautiful manner), *perhaps, often, rarely*;

(7) Prepositions, which denote the relation of space, time, etc. of an object to an action or thing; as (to stand) *before* the house, *after* sunset, *before* sleep;

(8) Conjunctions, which connect words and sentences, or determine the relation between sentences; as *and, but, because*.

3. Words are either *essential* words, i. e. such as express a notion, or idea, viz. the substantive, adjective, verb, and the adverbs derived from them; or *formal* words, i. e. such as express merely the relations of the idea to the speaker or some one else, viz. the pronoun, numeral, preposition, conjunction, the adverbs derived from them, and the verb *εἶναι, to be*, when it is used as a copula, with an adjective or substantive for its predicate; as *ὁ ἀνδρὺς θυγὴρὸς ἐστίν*.

REMARK. Besides the parts of speech above mentioned, there are certain organic sounds, called interjections; as *alas! oh! ah!* They express neither an idea nor the relation of an idea, and hence are not to be considered as proper words.—Prepositions, conjunctions, and adverbs not derived from adjectives and substantives, are included under the common name of Particles.

4. Inflection is the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun, and numeral, is termed Declension; the inflection of the verb, Conjugation. The other parts of speech do not admit inflection.

CHAPTER I.

The Substantive.

§ 39. *Different kinds of Substantives.*

1. When a substantive (§ 38) indicates an object, which has an actual, independent existence, it is termed a *Concrete* substantive, e. g. *man, woman, lion, earth, flower, host*; but when the substantive indicates an action or quality, which is only *conceived* of as being something actual or independent, it is called an *Abstract* substantive, e. g. *virtue, wisdom*.

2. The Concretes are,

(a) Proper nouns, when they denote only single persons or things, and not a class; as *Cyrus, Plato, Hellas, Athens*;

(b) Appellatives, when they denote an entire class or an individual of a class; as *mortal, tree, man, woman, flower*.

REMARK. Appellatives are called material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*; collective nouns, when they designate many single persons or things as one whole, e. g. *mankind, cavalry, fleet*; nouns of quantity, when they denote measure or weight, e. g. *a bushel, a pound*.

§ 40. *Gender of Substantives.*

Substantives have three genders, as in Latin; the gender is determined partly by the meaning of the substantives, and partly by their endings. The last mode will be more fully treated under the several declensions. The following general rules determine the gender of substantives by their meaning:—

1. The names of males, of nations, winds, months, and most rivers, are masculine, e. g. *ὁ βασιλεύς, the king*; *οἱ Ἕλληνες, ὁ Γαμηλιών* (January, nearly); *ὁ Ἀλφειός, the Alpheus*; *ὁ εὖρος, the southeast wind*.

REMARK 1. *Exceptions*: Diminutives in *-ον*, which are not proper names (these are conceived of as things and are neuter); e. g. *τὸ μωρόκιον, the lad* (but proper names of females in *-ον* are feminine, e. g. *ἡ Δεδόντιον*); also *τὸ ἐνδράποδον, a slave, mancipium*; *τὰ παιδικά, a favorite*; and some rivers, e. g. *ἡ Στρίξ*, and also some according to the ending, e. g. *ἡ λήδνη*.

2. The names of females are feminine, e. g. *ἡ μήτηρ, mother*.

3. The names of the letters, infinitives, all indeclinable words, and every word used as a mere symbol, are neuter, e. g. τὸ λάμβδα, τὸ τύπτειν, *the striking*; τὸ μήτηρ, *the word mother*.

REM. 2. The gender of the names of mountains is determined by their endings; hence (a) *masculine*, Ἑλικὸν, ὄνος, etc.; those in -ος, Gen. -ου, e. g. Παρνασσός; in -ωσ, -ω, e. g. Ἄδωσ (δ' Ἐρωξ, derived from the name of a person, is particularly to be observed); (b) *feminine*, those in -η (α), Gen. -ης, e. g. Αἴτνη, Ἰδη, Ὀφτη; those in -ις and -υς, e. g. Ἄλπις, Gen. -εως, Ἄλπεις, -εων, Κάραμβις, -ιδος, Ὀδρυς, -υος (masculine in Lat.), Πάρωνς, -ηδος; (c) *neuter*, those in -ον, e. g. Λύκαιον, Πήλιον.

REM. 3. The gender of the names of places also is determined almost entirely by the endings; only a few of these are feminine, properly agreeing with the feminine appellatives γῆ, χώρα, νῆσος (i. e. νήσους χώρα), πῶλις to be supplied with them; (a) names of cities and islands in -ος, -ου, e. g. ἡ Κόρινθος [πῶλις], ἡ Ῥόδος [νῆσος], ἡ Δῆλος [νῆσος] (except δ' Ὀρχηστός, δ' Ὀρωπός, δ' Αἰγιάλός, δ' Κάνναρος; usually δ' Ὀρχομενός, δ' Ἀλλαιτός; but generally ἡ Πύλος and ἡ Ἐπίδαυρος); and the following names of countries: ἡ Αἰγυπτos, ἡ Χερρόνησος, ἡ Ἥπειρος, ἡ Πελοπόννησος; (b) names of cities in -ων, e. g. ἡ Βαβυλών, -ωνος, ἡ Λακεδαιμών, -ωνος, ἡ Ἀσσηνών, -όνος, ἡ Χαλκηδών, -όνος, ἡ Καρχηδών, -όνος (except δ' Οἰνείων and δ' Βραυρών, -ώνος, usually δ' Μαραθών, -ώνος; but commonly ἡ Σικυών, -ώνος); (c) ἡ Τροίην, -ήνος. The gender of the others is determined by the endings. Hence,

(a) All names of countries in -ος, Gen. -ου (except those named above), are masculine, e. g. δ' Βόσπορος, Ἰσθμός, Πόντος, Ἑλλησποντος, Αἰγιάλός; all plural names of cities in -οι, Gen. -ων, e. g. Φίλιπποι; names of cities in -ούς, Gen. -ούτων, e. g. δ' Ἰφούς (some of these are used both as masculine and feminine, e. g. Φιλοῦς; Ἀμαδούς, Κερασούς, Ῥαμνοῦς, Σιδούς, and Τραπεζούς, are feminine only); those in -ας, Gen. -αυτος, e. g. δ' Τάρας; those in -ενς, Gen. -εως, e. g. δ' Φανοτεύς; finally, δ' Μάσσης, Gen. -ήτος;

(b) All names of countries of the first Dec. and those of the third, which have feminine endings, are feminine (see § 66, II), e. g. ἡ Ἐλευσίς, -ίδος, ἡ Χαλκίς, -ίδος, etc.;

(c) All in -ον, Gen. -ου; plurals in -α, Gen. -ων, and those in -ος, Gen. -ους, are neuter, e. g. τὸ Ἴλιον, τὰ Λεῖκτρα, τὸ Ἄργος, Gen. -ους.

4. The names of persons which have only one form for the Masc. and Fem. are of common gender, e. g. ὁ ἡ θεός, *god and goddess*; ὁ ἡ παῖς, *boy and girl*.

REM. 4. Movable substantives are such as change their ending so as to indicate the natural gender, e. g. δ βασιλεύς, *king*; ἡ βασίλισσα, *queen*. See Formation of Words.

REM. 5. Substantives (mostly names of animals) which have but one grammatical gender, either Masc. or Fem., to denote both genders, are called *Epiceues* (ἐπικουα), e. g. ἡ ἀλώπηξ, *the fox*, whether the male or female fox; ἡ ἀρκτος, *the bear*; ἡ κάμηλος, *the camel*; δ μῦς, *the mouse*; ἡ χελιδών, *the swallow*; ἡ αἰς, *the sheep*; ἡ βοῦς (collectively), αἱ βόες, *cattle*; δ ἵππος, *horse* (indefinitely), but in Pl., αἱ ἵπποι; but when the natural gender is to be distinguished, ἄρσεν, *male*, or θῆλυς, *female*, is added, e. g. λεγὼς δ θῆλυς, *the female hare*; ἀλώπηξ ἡ ἄρσεν, *the male fox*; or the gender may be indicated by prefixing the article, or by another adjective, e. g. δ ἀρκτος, *the male bear*. Some masculine names of animals have also the corresponding feminine forms, e. g. δ λέων, *a lion*; ἡ λέαινα, *a lioness*. See Rem. 4. — Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, *the parents* αἱ παῖδες, *liberi*, *the children* (sons and daughters).

§ 41. *Number, Case, and Declension.*

1. The Greek has three Numbers; the Singular, denoting one person or thing; the Plural more than one; and the Dual, two.

REMARK 1. The dual is not often used; it is found most frequently in the Attic dialect; it does not occur in the Æolic, nor in the Hellenistic Greek

2. The Greek has five Cases,¹ Nominative, Genitive, Dative, Accusative, and Vocative.

REM. 2. The Nom. and Voc., as they represent an object as independent of any other, are called independent cases (*casus recti*); the others, as they represent an object as dependent on or related to some other, are called dependent cases (*casus obliqui*).

REM. 3. Neuter substantives and adjectives have the same form in the Nom., Acc., and Voc. of all numbers. The dual has only two case-endings; one for the Nom., Acc., and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives; distinguished as the First, Second, and Third Declensions.

REM. 4. The three declensions may be reduced to two principal declensions, viz. the *strong* and the *weak*. The case-endings of the *strong* are prominent and clearly distinguishable, while those of the *weak* are less distinctly marked. Words of the third Dec. belong to the strong, those of the first and second to the weak. In the third Dec. the case-endings uniformly appear *pure*; in the first and second this is less so, because in these declensions the stems end in a vowel, and hence combine with the case-endings which begin with a vowel. The inflexion of both the principal declensions, in the Masc. and Fem., is as follows:—

	Singular.		Plural.		Dual.	
	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>
Nom.	s	I—II s	es	i	e	e
Gen.	os	s o	ov	ov	ov	ov
Dat.	i	i	oi(v)	is	oi	ov
Acc.	v and α	v	ās	ās	e	e

§ 42. *First Declension.*

The first declension has four endings, α and η feminine; ās and ηs masculine.

See a fuller statement under the Cases in the Syntax, § 268, seq.

Endings.

	Singular.				Plural.	Dual.
Nom.	ᾱ ᾱ̃	or	ῆ	ᾱ̃ or ῆ̃	αι	ᾱ̃
Gen.	ῆς ᾱς		ῆς	ου	ῶν	αιν
Dat.	ῇ ῇ̃		ῇ	ῇ̃	αῖς	αιν
Acc.	ᾱν ᾱ̃ν		ῆν	ῆ̃ν	ᾱς	ᾱ̃
Voc.	ᾱ ᾱ̃		ῆ	ᾱ̃ ῆ̃.	αι	ᾱ̃

REMARK 1. It will be seen from the above terminations, that the plural as well as the dual endings are the same, whatever may be the form of the singular.

REM. 2. The original ending of the Dat. Pl. was αῖσι (ν), as in the second Dec. οῖσι (ν), e. g. δίκαιοι, ταῖσι, καμπάτοι, θεοῖσι, σμικροῖσι, ἀγαθοῖσι. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato, especially in the second Dec. Even the Ionic form ῆσι (ν) is sometimes used by the Attic poets.

43. Nouns of the Feminine Gender.

1. (a) The Nom. ends in ᾱ or ᾱ̃, which remains in all the Cases, if it is preceded by ρ, ε, or ι (*a pure*), e. g. χώρα, *land*; ἰδέα, *form*; σοφία, *wisdom*; χρεία, *utility*; εὐνοία, *benevolence*; here also belong the contracts in ᾱ̃ (see No. 2), e. g. μνᾱ̃; some substantives in ᾱ̃, e. g. ἐλαλά, *war-cry*, and some proper names, e. g. Ἀνδρομέδᾱ, Ληδᾱ̃, Γέλᾱ̃, Φιλομήλᾱ̃, Gen. -ας, Dat. -ῃ, Acc. -αν.

REMARK 1. The following words whose stem ends in ρ, take the ending ῆ instead of α: κόρη, *maiden*; κόβρη, *cheek*; δέρη, *neck*; ἄδερη, *water-gruel*; and some proper names introduced from the Ionic dialect, e. g. Ἐφύρη; the ῆ then remains through all the cases of the Sing. — If any other vowel than ε or ι, precedes, the Nom. and all the cases of the Sing. have η, e. g. ἀκοή, *φή*, σκενή, *ζωή*; except πόα, *grass*; χροά, *color*; στοά, *porch*; γούα, *field*; σικύα, *gourd*; παρῶα, *walnut-tree*; ἐλάα, *olive-tree*; ἄλωα, *threshing-floor*; Ναυσικῶα, all Gen. -ας.

(b) The Nom. ends in ᾱ̃, which remains only in the Acc. and Voc.; but in the Gen. and Dat., it is changed into η, if the α is preceded by λ, λλ, σ, σσ (ττ), ζ, ξ, ψ.

REM. 2. The ending is commonly in α when ν precedes, e. g. ἔχιδνα (so especially in words in -αινα); but η is often found, as is always the case in the suffix στήνη, e. g. εὐφροσύνη, also δολήνη, πρόμνη and πρόμνα, πειλή and πείνα. Δαίττα is the only word ending in α preceded by a single τ.

(c) In other cases, the Nom. ends in η, which remains throughout the singular.

2. If *a* is preceded by *ε* or *α*, *-έα* is contracted in most words into *ῆ*, and *-άα* into *ᾶ* in all the Cases (comp. *βορρᾶς*, § 44, 3). The final syllable remains circumflexed in all the Cases.

REM. 3. The first Dec. is called the *a* declension, as its uninflected forms end in *a*, e. g. *γνώμη* from the uninflected *γνώμεα* (comp. *σκέα*), *νεανίας* from the uninflected *νεανία*, *πολίτης* from *πολίτεια*; the second, the *o* declension, as its uninflected forms end in *o*, e. g. *λόγος*, uninflected form *λόγο*; the third, the *consonant* declension, as its uninflected forms end in a consonant, and the vowels *u* and *v*, which originated from consonants.

Paradigms.

	a) <i>η</i> through all the cases.			b) <i>ᾶ</i> through all the cases.		c) <i>ᾱ</i> , Gen. <i>ης</i> .	
	Opinion.	Fig-tree.		Shadow.	Land.	Hammer.	Lioness.
S. N.	<i>ῆ</i> γνώμη	συκ-(<i>έα</i>)ῆ		σκι-ᾶ	χώρᾶ	σφύρᾶ	λείωνᾶ
G.	<i>τῆς</i> γνώμης	συκ- <i>ῆς</i>		σκι-ᾶς	χώρᾶς	σφύρᾶς	λείωνης
D.	<i>τῇ</i> γνώμῃ	συκ- <i>ῇ</i>		σκι-ᾷ	χώρῃ	σφύρῃ	λείωνι
A.	<i>τὴν</i> γνώμην	συκ- <i>ῆν</i>		σκι-ᾶν	χώρᾶν	σφύρᾶν	λείωνᾶν
V.	<i>ᾖ</i> γνώμη	συκ- <i>ῇ</i>		σκι-ᾶ	χώρᾶ	σφύρᾶ	λείωνᾶ
P. N.	<i>αἱ</i> γνώμαι	συκ- <i>αῖ</i>		σκι-αἱ	χωραῖ	σφύραι	λείωναι
G.	<i>τῶν</i> γνώμαων	συκ- <i>ῶν</i>		σκι-ῶν	χωρῶν	σφυρῶν	λείωνων
D.	<i>ταῖς</i> γνώμασι	συκ- <i>αῖς</i>		σκι-αῖς	χωραῖς	σφύραις	λείωναις
A.	<i>τὰς</i> γνώμας	συκ- <i>ᾶς</i>		σκι-ᾶς	χωρᾶς	σφύρᾶς	λείωνᾶς
V.	<i>ᾖ</i> γνώμαι	συκ- <i>αῖ</i>		σκι-αἱ	χωραῖ	σφύραι	λείωναι
Dual.	<i>τῷ</i> γνώμᾳ	συκ- <i>ᾱ</i>		σκι-ᾶ	χώρᾶ	σφύρᾶ	λείωνᾶ
	<i>ταῖν</i> γνώμαιν	συκ- <i>αῖν</i>		σκι-αῖν	χωραῖν	σφύραιν	λείωναιν.

REMARK 1. On the form of the article *τῷ* instead of *τά*, see § 241, Rem. 10. On the declension of the article *ῆ*, see § 91. The *ᾱ* standing before the singular and plural Voc. is a mere exclamation.

REM. 2. On the contraction of *-εα* into *-η*, see § 9, II. (a); in the plural and dual of the first and second declensions, however, *-εα* is contracted into *a*. Comp. § 9, II. (b). Nouns in *-αα* are contracted as follows: N. *μῦδα*, *μῦᾶ* (*mina*), G. *μῦδας*, *μῦᾶς*, D. *μῦδα*, *μῦᾷ*, A. *μῦδα*, *μῦᾶν*; Pl. N. *μῦαῖ*, etc.

§ 44. II. Nouns of the Masculine Gender.

1. The Gen. of masculine nouns ends in *-ου*; nouns in *-ας* retain the *a* in the Dat., Acc., and Voc., and those in *-ης* retain the *η* in the Acc. and Dat. Sing.

2. The Voc. of substantives in *-ης* ends in *ᾶ* :—

(1) All in *-της*, e. g. *τοξότης*, Voc. *τοξότηᾶ*, *προφήτης*, Voc. *προφήτᾶ*; (2) all in *-ης* composed of a substantive and a verb, e. g. *γεωμέτρης*, Voc. *γεωμέτρᾶ*, *μυροπώλης*, a *salve-seller*, Voc. *μυρο*

πῶλᾱ; (3) national names in -ης, e. g. Πέρσης, a *Persian*, Voc. Πέρσῃ. — All other nouns in -ης have the Voc. in η, e. g. Πέρσης, *Perses* (the name of a man), Voc. Πέρση.

3. The remarks on contract feminine nouns (§ 43, 2), apply to Masc. nouns contracted from -ίας, e. g. Ἑρμῆς, βορρᾶς. In βορέας, the εα is contracted into α, and not into η, since ρ precedes, § 43, 1 (α). The doubling of the ρ in βορρᾶς is merely accidental.

REMARK 1. Contrary to § 43, I, compounds of μετρέω (to measure), as γαυμέτρης, end in -ης instead of -ας; on the contrary, several proper names, etc., as Πελοπίδας and γυνίπιδας, a noble, end in -ας instead of -ης.

REM. 2. Several masculine nouns in -ās have the Doric Gen. in ā, namely, πατρολοίας, ματρολοίας, patricide, matricide; δρνιδοθήρας, Fowler; also several proper names, particularly those which are Doric or foreign, e. g. Ὕλας, Gen. Ὑλά, Σκόπας, -ā, Ἀντίβας, -ā, Χύλλας, -ā; (the pure Greek, and also several of the celebrated Doric names, e. g. Ἀρχύτας, Λαονίδας, Πανσωνίας (also the Boeotian Ἐταμειώνδας), commonly have ου; finally, contracts in ās, e. g. Βορρᾶς, Gen. Βορρᾶ.

Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.
Sing. N.	πολίτης	Ἑρμ (ίας) ἦς	νεανίας	δρνιδοθήρας
G.	πολίτου	Ἑρμοῦ	νεανίου	δρνιδοθήρᾱ
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	δρνιδοθήρῃ
A.	πολίτην	Ἑρμῆν	νεανίαν	δρνιδοθήραν
V.	πολίτᾱ	Ἑρμῇ	νεανίᾱ	δρνιδοθήρᾱ
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	δρνιδοθήραι
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	δρνιδοθηρῶν
D.	πολίταις	Ἑρμαῖς	νεανίαις	δρνιδοθήραις
A.	πολίτας	Ἑρμαῖς	νεανίας	δρνιδοθήρας
V.	πολίται	Ἑρμαῖ	νεανίαι	δρνιδοθήραι
Dual.	πολίτᾱ	Ἑρμᾱ	νεανίᾱ	δρνιδοθήρᾱ
	πολίταιν	Ἑρμαῖν	νεανίαιν	δρνιδοθήραιν

REM. 3. The Ionic Genitive-ending -εω of Masc. nouns in -ης (§ 211), is retained even in the Attic dialect in some proper names, e. g. Θεάλεω from Θεάλης, Τήρεω from Τήρης. — The contract βορρᾶς is also found in the Attic writers in the uncontracted form; thus, βορέας, X. An. 5. 7, 7. Pl. Phaedr. 229, b. Βορέον, Th. 3, 23. Βορέων, 3, 4.

REM. 4. The ending -ης occurs, also, in the third Dec. To the first Dec. belong: (a) proper names in -ίδης and -ίδης, e. g. Θουκιδίδης, Ἀτρείδης (from Ἀτρε and ίδης), Μιλτιάδης, as well as gentile nouns, e. g. Σπαρτιάτης; (b) nouns in -της derived from verbs, e. g. ποιήτης from ποιεῖν; (c) compounds consisting of a substantive and verb, or of a substantive compounded with another of the first Dec., e. g. παιδοτρέτης, βιβλιοπώλης, ἀρχεδικης.

§ 45. Quantity and Accentuation of the First Declension.

a. Quantity.

1. The Nom. ending *α* is short in all words, which have the Gen. in *-ης* (§ 43, 1 (b)); but long in those which have the Gen. in *-ας*, e. g. *πτελέα*, *οικία*, *σοφία*, *παιδεία*, *χρεῖα*, *χροιά*, *πόα*, *ἡμέρα*, *Ἀπὸά*, *ἀλαλιά*, etc.; the same is true of the Fem. ending of adjectives in *ος*, e. g. *ἐλευθέρα*, *δικαία*.

Exceptions.

The following classes of words have *α* short in the Nom.:—

- (a) Dissyllables, and some Polysyllabic names of places in *-αῖα*, e. g. *Ἰστίαια*, *Πλάταια*.
 - (b) Trisyllables and Polysyllables in *-εῖα*, e. g. *ἀλήθεια*, *Μήθεια*, *βασιλεια*, *queen*, *γλυκεῖα*, except abstracts from verbs in *-έω*, e. g. *βασιλεῖα*, *kingdom*; *δουλεία*, *servitude* (from *βασιλεύω*, *δουλεύω*);
 - (c) the names and designation of females, etc. in *-τρια*, e. g. *ψάλτρια*, *a female musician*, words in *-υῖα*, e. g. *μυῖα*, *τετυφυῖα*, the numeral *μῖα*, and, finally, some poetic words;
 - (d) Trisyllables and Polysyllables in *-οῖα*, e. g. *εὐνοια*, *ἀνοια*;
 - (e) words in *-ρα* whose penult is long by a diphthong (except *αι*), by, *υ*, or by *ρρ*, e. g. *πεῖρα*, *μάχαιρα*; *γέφυρα*, *σφύρα*; *Πύρρᾱ*. *Ἐταῖρα*, *παλαίστρα*, *Ἀἶθρα*, *Φαῖδρα*, *κολλύρα*, are exceptions.
2. The Voc. ending *α* is always short in nouns in *-ης*; but always long in nouns in *-ας*, e. g. *πολύτᾱ* from *πολύτης*, *νεανῖα* from *νεανίας*. The quantity of Fem. nouns in *-ά* and *-ᾱ*, is the same in the Voc. as in the Nom.
3. The Dual ending *α* is always long, e. g. *Μοῦσα* from *Μοῦσα*.
4. The Acc. ending *αν* is like the Nom., e. g. *Μοῦσαν*, *χάραν* from *Μοῦσα*, *χάρα*.
- 5 The ending *ας* is always long, e. g. *τὰς τραπεζᾱς* from *τράπεζα*, *ὁ νεανῖας*, *τοὺς νεανίᾱς*, *τῆς οἰκίᾱς*, *τὰς οἰκίᾱς*.

b. Accentuation.

6. The accent remains on the tonic-syllable of the Nom., as long as the laws of accentuation permit (§ 30).

Exceptions.

- (a) The Voc. *δέσποτα* from *δεσπότης*, *lord*;
- (b) The Gen. Pl. of the first Dec. always has the final syllable *ων* circumflexed, which is caused by the contraction of the old ending *ων*, e. g. *λαωνων* from *λέαινα*, *νεανιων* from *νεανίας*. — But the substantives, *χρήστης*, *creditor*; *ἀφύη*, *anchovy*; *ἐτῆσαι*, *monsoons*; and *χλούνης*, *wild-boar*, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἀφύων*, *ἐτῆσιων* (but *ἀφυνων*, *χρηστων* from *ἀφύης*, *ναπῖ*; *χρηστός*, *useful*).

REMARK. On the accentuation of Adjectives, see ‡ 75.

7 The accent of the Nom. is changed, according to the quantity of the final syllable, thus:—

- (a) Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. (Nom. τιμή) τιμῆς, -ῆ, -ῶν, -αῖν, -αῖς; this holds, also, in the second Dec.; e. g. δαδς, -οῦ, -ῶ, -ῶν, -οῖν;
- (b) Paroxytones with a short penult remain so through all the Cases, except the Gen. Pl., which is always circumflexed on the last syllable; but Paroxytones with a long penult become Properispomena, if the last syllable is short, as in the Nom. Pl., and in the Voc. Sing. in α of Masc. nouns in -ης (‡ 44), e. g. γνῶμη, γνῶμαι, but γνωμῶν; παλις, παλις, but παλιῶν; on the contrary, δίκη, δίκαι, but δικῶν;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. Μοῦσα, Μούσης;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. λέαινα, λεαίνης.

‡ 46. Second Declension.

The Second Declension has two endings, *ος* and *ον*; nouns in *-ος* are mostly masculine, but often feminine (‡ 50); those in *-ον* are neuter; except Fem. diminutive proper names in *-ον*, e. g. ἡ Γλυκέριον (‡ 40).

Endings.

	Singular.		Plural.		Dual.
Nom.	<i>ος</i>	<i>ον</i>	<i>οι</i>	<i>α</i>	<i>ω</i>
Gen.		<i>ου</i>		<i>ων</i>	<i>οιν</i>
Dat.		<i>ω</i>		<i>οις</i>	<i>οιν</i>
Acc.		<i>ον</i>	<i>ους</i>	<i>α</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i>	<i>ον</i> .	<i>οι</i>	<i>α</i> .	<i>ω</i> .

REMARK 1. The Gen. and Dat. endings of the different genders are the same in all numbers; neuters have the Nom., Acc., and Voc. alike in α numbers, and in the plural they end in α.

REM. 2. On the form of the Dat. Pl. *οις* (ν), see ‡ 42, Rem. 2.

Paradigms

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγος	ἡ νῆσος	ὁ (ἡ) θεός	ὁ ἄγγελος	τὸ σῦκα
G.	τοῦ λόγου	τῆς νήσου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύκου
D.	τῷ λόγῳ	τῇ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
A.	τὸν λόγον	τὴν νήσον	τὸν θεόν	ἄγγελον	τὸ σύκον
V.	ὃ λόγῃ	ὃ νῆσῃ	ὃ θεός	ἄγγελε	ὃ σύκῳ
P. N.	οἱ λόγοι	αἱ νῆσοι	οἱ θεοί	ἄγγελοι	τὰ σύκα
G.	τῶν λόγων	τῶν νήσων	τῶν θεῶν	ἀγγέλων	τῶν σύκων
D.	τοῖς λόγοις	ταῖς νήσοις	τοῖς θεοῖς	ἀγγέλοις	ταῖς σύκαις
A.	τοὺς λόγους	τὰς νήσους	τοὺς θεούς	ἀγγέλους	τὰ σύκα
V.	ὃ λόγοι	ὃ νῆσοι	ὃ θεοί	ἄγγελοι	ὃ σύκα
D.	τῷ λόγῳ	τῇ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
	τοῖν λόγῳ	ταῖν νήσῳ	τοῖν θεοῖν	ἀγγέλοιν	τοῖν σύκοιιν.

REM. 3. The Voc. of words in -ος commonly ends in ε, though often in -ος, e. g. ὦ φίλε, and ὦ φίλος; always ὦ θεός in classic Greek.

‡ 47. *Contraction of the Second Declension.*

1. A small number of substantives, with ο or ε before the case-ending, are contracted in the Attic dialect (§ 9).

Paradigms.

	Navigation.	Circumnavigation.	Bone.
S. N.	ὁ πλόος	ὁ περίπλοος	τὸ ὀστέον
G.	πλόου	περίπλοου	ὀστέου
D.	πλόῳ	περίπλοῳ	ὀστέῳ
A.	πλόον	περίπλοον	ὀστέον
V.	πλόε	περίπλοε	ὀστέον
P. N.	πλόοι	περίπλοοι	ὀστέα
G.	πλόων	περίπλοων	ὀστέων
D.	πλόοις	περίπλοοις	ὀστέοις
A.	πλόους	περίπλοους	ὀστέα
V.	πλόοι	περίπλοοι	ὀστέα
D.	πλόῳ	περίπλοῳ	ὀστέῳ
	πλόοιν	περίπλοοιν	ὀστέοιν

Only the following nouns besides the above are contracted in this manner: ὁ νῆος, νῆους, *the mind*; ὁ βλάας, βλαῖς, *a stream*; ὁ θρῶς, θρῶς, *a bone*; ὁ χροῦς, χροῖς, *a bone*; ὁ ἀδελφεῖς, ἀδελφεῖς, *a nephew*; ὁ θυγατρὶς, θυγατρὶς, *grandson*; ὁ ἀνεψιμῶς, ἀνεψιμῶς, *son of a sister's child*.

REMARK. Uncontracted forms sometimes occur even in the Attic dialect though seldom in substantives, e. g. νόφ, Plato, Prot. 344, a; much oftener in adjectives, particularly neuters in -οα, as τὰ ἄνοα, ἑτερόπλοα. On the contraction of εα into α in the Pl. see § 9, II. (b).

‡ 48. *The Attic Second Declension.*

Several substantives and adjectives have the endings *ως* (Masc. and Fem.) and *ων* (Neut.), instead of *ος* and *ον*; they retain the *ω* through all the Cases instead of the common vowels and diphthongs of the second Dec. and subscribe *ι* under *ω* where the regular form has *φ* or *οι*; thus, *ον* and *α* become *ω*; *ος*, *ον*, and *ους* become *ως*, *ων*, and *ως*; *οι*, *οις*, and *οιν* become *φς*, *φς*, and *φν*; — *ω*, *φ*, and *ων* remain unchanged. The Voc. is the same as the Nom.

Paradigms.

Sing. N.	People.	Table.	Hare.	Hall.
G.	δ λε-ός	ἡ κάλ-ως	δ λαγ-ός	τὸ ἀνώγε-ων
D.	λε-ό	κάλ-ω	λαγ-ό	ἀνώγε-ω
A.	λε-φ	κάλ-φ	λαγ-φ	ἀνώγε-φ
V.	λε-ών	κάλ-ων	λαγ-ών	ἀνώγε-ων
	λε-ός	κάλ-ως	λαγ-ός	ἀνώγε-ων
Plur. N.	λε-φ	κάλ-φ	λαγ-φ	ἀνώγε-ω
G.	λε-ων	κάλ-ων	λαγ-ων	ἀνώγε-ων
D.	λε-φς	κάλ-φς	λαγ-φς	ἀνώγε-φς
A.	λε-ός	κάλ-ως	λαγ-ός	ἀνώγε-ω
V.	λε-φ	κάλ-φ	λαγ-φ	ἀνώγε-ω
D. N. A. V.	λε-ό	κάλ-ω	λαγ-ό	ἀνώγε-ω
G. and D.	λε-φν	κάλ-φν	λαγ-φν	ἀνώγε-φν.

REMARK 1. Some words of the Masc. and Fem. gender often reject the *ν* in the Acc. Sing., namely, δ λαγός, the hare; (Acc. τὸν λαγών and λαγώ), and commonly ἡ ἔως, the dawn; ἡ ἄλως, a threshing-floor; ἡ Κίως, ἡ Κῶς, δ' Ἄδως, ἡ Τέως, and the adjectives ἀγῆρως, not old; ἐπίπλεως, full; ὑπέρχρεως, guilty.

REM. 2. This Declension is termed Attic, because, if a word of this class has another form, e. g. λεός and λαός, νεός and νῆός, Μενέλεως and Μενέλαος, the Attic writers are accustomed to select the form in *-ως*; though, in the best Attic writers, the non-Attic forms also may be found. On the interchange of the long vowel in this Declension, see § 16, 5.

‡ 49. *Accentuation of Second Declension.*

1. The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. ἔδελφε from ἀδελφός, brother, is an exception.

2. The change of accent is the same as in the first Dec. (§ 45, 7); in the Gen. Pl., however, only oxytones, e. g. δέος, are perispomena; the rest are proparoxytones. See the Paradigms.

3. The following exceptions to the rules given for the accentuation of contracts in § 30, 2, should be observed: (a) the Dual in *ω* of words in *-ος*, *-ας*, *-ων*, has the acute instead of the circumflex, e. g. *πλώω* = *πλώ*, *ὅστέω* = *ὅστ᾽ώ*, instead of *πλώω*, *ὅστῶ*; — (b) compounds and polysyllabic proper names, which retain the accent even on the penult, when it would regularly stand as a circumflex on the contracted syllable, e. g. *περιπλώου* = *περίπλου* (instead of *περιπλοῦ*), from *περίπλωος* = *περίπλους*; *Πειριδῶου* = *Πειρίδου* (instead of *Πειριδῶυ*), from *Πειριδῶος* = *Πειρίδους*; also adjectives, e. g. *εὐνόου* = *εὐνον* (not *εὐνοῦ*), from *εὐνοος* = *εὐνους*; yet the accent is never removed to the antepenult — thus, *περίπλωι*, not *πέριπλωι*; *κακόνει*, not *κάκονει*; — (c) *τὸ κᾶνεον*, *basket*, takes the circumflex on the ultimate, in the contract forms; hence *κᾶνεον* = *κανοῦν* (instead of *κᾶνονν*); — (d) words in *-δεός* = *δοῦς* denoting kindred, have the circumflex instead of the acute on the ultimate, e. g. *ἀδελφιδέος* = *ἀδελφιδεύς*, *νηπῆω* (instead of *ἀδελφιδεύς*). It may be stated as the rule, that all *simple* substantives and adjectives in *-ας* and *-ος* take the circumflex on the contracted syllable, hence *κανοῦν*, *ἀδελφιδεύς*, *χρυσεύς* (from *χρύσε-ος*).

4. In the Attic Dec., Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rom. 7. Oxytones in *-ός* retain the acute accent in the Gen. Sing., contrary to § 45, 7 (a), e. g. *λεός*. *Ω* here absorbs *ο*, the inflection-vowel of the Gen. (e. g. *λόγο-ο* = *λόγου*), which accounts for this unusual accentuation, thus *λεός* instead of *λεώ-ο*.

§ 50. Remarks on the Gender of the Ending *ος*.

Substantives in *-ος* are regularly Masc.; yet many are Fem. In addition to the names of countries, cities, and islands, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes:—

(a) Substantives which denote certain products of trees and plants, e. g. *ἡ ἐκύλος*, *acorn*; *ἡ βάλανος*, *acorn*; *ἡ βύσσος*, *fine linen*; *ἡ δοκός*, *a beam*; *ἡ ῥάβδος*, *a staff*; *ἡ βίβλος*, *bark of the papyrus*; *ἡ ψίλδος*, *rush mat*;

(b) Such as denote stones and earths, e. g. *ὁ ἡ λίθος*, *a stone*; *ἡ λίθος*, particularly *a precious stone*; *ἡ ψήφος*, *a small stone*; *ἡ ψάμμος*, *sand*; *ἡ σποδός*, *ashes*; *ἡ μίλτος*, *red earth*; *ἡ κρύσταλλος*, *crystal* (*ὁ κρύσταλλος*, *ice*); *ἡ βάσωνος*, *a touch-stone*; *ἡ ἡλεκτρος*, *electrum*; *ἡ σμάραγδος*, *a smaragdus*; *ἡ βῶλος*, *a clod*; *ἡ γύψος*, *gypsum*; *ἡ ὕαλος*, *glass*; *ἡ τίτᾶνος*, *chalk*; *ἡ ἄργιλος*, *clay*; *ἡ πλίνθος*, *brick*; *ἡ ἄσφαλτος*, *soot*; *ἡ κόπρος*, *ordure*; *ἡ ἄσφαλτος*, *bitumen*;

(c) Such as denote a hollow or cavity, e. g. *ἡ κάρδοπος*, *kneading-trough*; *ἡ κιβωτός* and *ἡ χηλός*, *a box*; *ἡ σορός*, *a coffin*; *ἡ ληνός*, *a wine-press*; *ἡ λήκηδος*, *an oil-flask*; *ἡ κάμινος*, *an oven*; *ἡ φωριαμός*, *a chest*; *ἡ πύελος*, *tub*;

(d) Such as express the idea of a way, e. g. *ἡ ὁδός*, *a road*; *ἡ ἀμαξίτης* (sc. *ὁδός*), *a carriage-road*; *ἡ τρίβος* and *ἡ ἑτᾶπος*, *a foot-path*; *ἡ τάφρος*, *a ditch*;

(e) Many of the above substantives were originally adjectives, and hence appear as feminine nouns, because the substantives with which they properly agree are feminine. There are also many others, e. g. *ἡ αὔλειος* (sc. *θύρα*).

house-door; ἡ ἥπειρος (sc. γῆ), the mainland; ἡ ἄνυδρος (sc. γῆ), thirsty land, desert; ἡ νέος (sc. χώρα), a fallow field; ἡ νῆσος (from νῆν, sc. γῆ), an island; ἡ διαλεκτός (sc. φωνή), a dialect; ἡ σύγκλητος (sc. βουλή), senate; ἡ βάρβιτος (sc. λύρα), lyre; ἡ διάμετρος (sc. γραμμή), diameter; ἡ (more seldom δ) ἄκατος (sc. ναῦς), boat; ἡ δόλος (sc. οἰκία), round building, etc.;

(f) Several feminine nouns which stand alone, and hence specially to be noted, e. g. ἡ νόσος, sickness; ἡ γνάθος, jaw-bone; ἡ δρόσος, dew; ἡ μήρυξ, turbine;

(g) Some words which have a different meaning in different genders, e. g. ὁ ἵππος, horse; ἡ ἵππος, mare, also cavalry; ὁ λέκιθος, pea-soup; ἡ λέκιθος, the yolk of an egg.

REMARK. On the diminutives in -ον, see § 40, Rem. 1.

† 51. Third Declension.

The third Declension has the following Case-endings:—

	Singular.		Plural.		Dual.
Nom.	s	Neut.—	es;	Neut. ᾶ	ε
Gen.	ος		ων		οιν
Dat.	ι		σιν (ν)		οιν
Acc.	ν and ᾶ	Neut.—	ᾶς;	— ᾶ	ε
Voc.	mostly as the Nom.; Neut.—		es;	— ᾶ.	ε

REMARKS ON THE CASE-ENDINGS.

† 52. A. Nominative.

1. The Nom. of Masculine and Feminine nouns ends in s, e. g. ὁ κόραξ (instead of κόρακ-s), ἡ λαῖλαψ (instead of λαῖλαπ-s). Still, the laws of euphony do not always allow the s to be annexed to the stem; it is either rejected entirely, or, as a compensation, the short vowel of the stem is lengthened (§ 16, 3). But when the stem allows s to be annexed, the usual euphonic (§ 20) changes take place in the final consonant of the stem.

2. In this way all Masc. and Fem. nouns may be divided into three classes:—

(a) The first class includes words, which in the Nom. assume the gender-sign s, e. g.

Stem:	φλεβ	κόρακ	λαμπαδ	γίγαντ	δελφιν	βόρ	Δι
	φλεβ	κόραξ	λαμπαδ	γίγαντ	δελφιν	βόρ	Δι
Nominative:	φλεβ-s	κόραξ-s	λαμπαδ-s	γίγαντ-s	δελφιν-s	βόρ-s	Δι-s
	φλέβ	κόραξ	λαμπάς	γίγας	δελφίς	βοῦς	Δίς
	(§ 20, 1)	(§ 20, 1)	(§ 20, 1)	(§ 20, 2)	(§ 20, 2)	(§ 25, 2)	(§ 25, 2)
Genitive:	φλεβ-ός	κόρακ-ος	λαμπαδ-ος	γίγαντ-ος	δελφιν-ος	βο-ός	Δι-ός

(b) The second class includes words, which in the Nom. reject the gender-sign ς , but, as a compensation, lengthen the short final vowel of the stem, ϵ into η , \omicron into ω (§ 16, 3, and 20, Rem. 3), e. g.

Stem :	$\begin{cases} ποιμεν \\ λεοντ \\ βητορ \\ αιδος \end{cases}$	Nom. :	$\begin{cases} \delta ποιμήν \\ \delta (λείωντ) λείων \\ \delta βήτηρ \\ \eta αἰδώς \end{cases}$	Gen. :	$\begin{cases} ποιμέν-ος \\ λείοντ-ος \\ βήτηρ-ος \\ (αἰδόσ-ος) αἰδέ-ος ; \end{cases}$
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(c) The third class includes words, which in the Nom. have the stem pure, since the stem neither assumes the gender-sign ς , nor lengthens its final vowel, e. g.

Stem :	$\begin{cases} δηρ \\ αἰων \\ ἥρωσ \\ δαμαρτ \end{cases}$	Nom. :	$\begin{cases} \delta \deltaήρ \text{ (instead of } \delta\eta\rho-\varsigma) \\ \delta αἰών \text{ " " αἰών-ς) } \\ \delta ἥρωσ \text{ " " ἥρωσ-ς) } \\ \eta δάμαρ \text{ " " δάμαρτ-ς, δάμαρτ) } \end{cases}$	Gen. :	$\begin{cases} \delta\eta\rho-ός \\ αἰών-ος \\ (\eta\rho\omega\sigma-ος) \eta\rho\omega-ος \\ δάμαρτ-ος. \end{cases}$
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3. Neuters exhibit the pure stem in the Nom. ; still, euphony does not permit a word to end in τ (§ 25, 5). Hence, in this case, the τ is either wholly rejected (as in the Masc. $\lambdaείων$, Gen. $\lambdaείοντος$), or is changed into the corresponding σ (§ 25, 5), e. g.

Stem :	$\begin{cases} πεπερί \\ σελας \\ σωματ \\ τερατ \end{cases}$	Nom. :	$\begin{cases} τὸ πέπερι \\ τὸ σέλας \\ τὸ (σῶματ) σῶμα \\ τὸ (τέρατ) τέρας \end{cases}$	Gen. :	$\begin{cases} πεπέρι-ος \text{ or } \epsilon-ος \\ (\sigmaέλασ-ος) σέλα-ος \\ σῶματ-ος \\ τέρατ-ος. \end{cases}$
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REMARK. The stem $\pi\upsilon\rho$ is lengthened in the Nom., contrary to the rule : $\tauὸ \pi\upsilon\rho$, Gen. $\pi\upsilon\rho-ός$.

§ 53. B. *The remaining Cases.*

1. The remaining Cases (with a few exceptions, which will be specially treated), are formed by appending the endings to the stem, e. g.

Stem $\kappaορακ$	Nom. $\kappaόραξ$	Gen. $\kappaόρακ-ος$	Pl. Nom. $\kappaόρακ-ες$.
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2. In forming the Dat. Pl. by appending the syllable $\sigmaι$ to stems ending in a consonant, the same changes take place as have already been noticed in regard to the Nom. of similar words (§ 52, 2 (a)), e. g.

$\phiλεβ-σί = \phiλεψί$	$\kappaόρακ-σι = \kappaόραξι$	$\lambdaαμπάδ-σι = \lambdaαμπάοι$
$\gammaίγαντ-σι = \gammaίγάσι$	$\deltaδόντ-σι = \deltaδοῦσι$	$\betaοF-σί = \betaουσί.$

The following points also are to be noted : —

3. (a) The Acc. Sing. has the form in $-ν$ with masculines and

feminines in *-ις*, *-υς*, *-αυς*, and *-ους*, whose stems end in *-ι*, *-υ*, *-αν* and *-ου*, e. g.

Stem *παλ* Nom. *πάλις* Acc. *πάλιν*, Stem *βοτρυ* Nom. *βότρυς* Acc. *βότρυν*
παF' γαν *παF' γαῖς* *παF' γαῖν*, *βοF' βου* *βόF' βούς* *βόF' βούν*.

But the Acc. has the form in *-α*,¹ when the stem ends in a consonant, e. g. *φλεβ*, *φλέψ*, *φλέβα* — *κορακ*, *κόραξ*, *κόρακ-α* — *λαμπαδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tau-mute, in prose have only the form in *ν*, e. g.

Stem <i>ἐρω</i>	Nom. <i>ἔρις</i>	Acc. <i>ἔριν</i>	(poet. <i>ἐρω-α</i> ; in the dramatists <i>ἔριν</i>)
<i>ἔρωιδ</i>	<i>ἔρις</i>	<i>ἔριν</i>	(poet. <i>ἔρωιδ-α</i>)
<i>κόρυι</i>	<i>κόρυς</i>	<i>κόριν</i>	(poet. <i>κόρυιδ-α</i>)
<i>χάρις</i>	<i>χάρις</i>	<i>χάριν</i>	(poet. <i>χάριτ-α</i>).

In prose there are but few exceptions, e. g. *Γέργιδα*, X. H. 3. 1, 15, and else where (instead of *Γέργιν*) from *ἡ Γέργις*; *χάριτα* (instead of *χάριν*), ib. 3. 5, 16 in constant use *τρίποδα*, *tripod*. (X. An. 7. 3, 27, *ταπίδα* is to be read instead of *τάπιδα*.) The goddess *χάρις* has *χάριτα* in the Acc.; still, in Luc. Deor. d. 15, 1 and 2, *τὴν χάριν*.

REMARK 1. Oxytones of one or more syllables have only the regular form in *-α*, e. g. (*πῶδ*) *πόις*, Acc. *πόδ-α*; (*ἐλπιῶ*) *ἐλπίς*, Acc. *ἐλπιθ-α*; (*χλαμῶ*) *χλαμῆς*, Acc. *χλαμῶδ-α*. The monosyllable *κλείς*, Gen. *κλειθ-ός*, contrary to the rule, usually has the Acc. *κλειῶν*, instead of *κλειθ-α*.

4. The Voc. is like the stem, e. g. *δαίμων*, Gen. *δαίμων-ος*, Voc. *δαῖμον*. Still, euphony does not always allow the stem-form to appear. Hence the following points should be noted:—

(1) The Voc. is like the stem in the following cases:—

(a) When the final vowels of the stem, *ε* and *ο*, in the Nom. are lengthened into *η* and *ω*, the short stem-vowel reappears in the Voc., e. g.

<i>δαίμων</i>	Gen. <i>δαίμων-ος</i>	Voc. <i>δαῖμον</i>
<i>γέρον</i>	<i>γέροντ-ος</i>	<i>γέρον</i> (instead of <i>γέροντ</i>)
<i>μήτηρ</i>	<i>μητέρος</i>	<i>μήτηρ</i>
<i>Σωκράτης</i>	<i>Σωκράτε-ος</i> (instead of <i>εσ-ος</i>)	<i>Σώκρατες</i> .

¹ It is probable that the Acc. Sing. in the third declension as well as in the first and second, originally ended in *ν*; but where the stem ended in a consonant, the *ν* could not be appended without a union-vowel; *α* was used for this purpose; hence, e. g. *κόρακαν*; the termination *ν* was at length omitted. The Acc. ending *α*, may therefore strictly be regarded as a union-vowel.

Exceptions: Oxytoned substantives (not adjectives) retain the lengthened vowel, e. g.

ποιμήν, Gen. ποιμέν-ος, Voc. ποιμήν (not ποιμέν),

except the three oxytones: πατήρ, ἀνὴρ, and δαήρ, which, in the Voc., take again the short stem-vowel ε, but with the accent drawn back, thus: πάτερ, ἀνερ, δᾶερ. According to this analogy, even Ἡρακλ(έη)ης (stem Ἡράκλεες) is shortened in the Voc. by the later writers, into Ἡρακλες.

(b) Adjectives in -ās, Gen. -ᾶνος, and also adjectives (not participles, see Rem. 5), whose stems end in -ντ, have in the Voc. a form like the neuter (or the stem); πᾶς and its compounds are exceptions, e. g.

μέλας, Gen. ᾄ-ος Neut. and Voc. μέλαν

χαρίεις, εντ-ος χαρίεν (instead of χαρίεντ, § 52, 3).

So substantives in -ās, Gen. -αντος, have the Voc. in -ᾶν (instead of -αντ), § 52, 3, e. g.

γίγας	Gen. αντ-ος	Voc. γίγαν (instead of γίγαντ)
Κόλχας	αντ-ος	Κόλχαν
Αἴας	αντ-ος	Αἴαν.

REM. 2. Some substantives of this class, with the τ reject also the ν, but as a compensation lengthen the short α, e. g. Ἀτλάς, Gen. -αντος, Voc. Ἀτλά, Πολυδάμας, Voc. Πολυδάμα.

(c) Substantives in -ις, -υς, -ανς, -εως, and -ους, whose stems end in -ι, -υ, -αν, -ευ, and -ου, have the Voc. like the stem, the s of the Nom. being rejected, e. g.

ἄντις Voc. μάντι; πρέσβυς Voc. πρέσβυ; μῦς Voc. μῦ; σῦς Voc. σῦ; λῆς Voc. λῆ; γράυς Voc. γραῦ; βασιλεύς Voc. βασιλεῦ; βοῦς Voc. βοῦ.

The word παῖς, Gen. παιδ-ός, has παῖ in the Voc., since, by rejecting the gender-sign s, the stem would end in δ (παιδ), a letter which cannot end a word, and must be dropped.

REM. 3. Substantives in -ις, -υς, -ους, whose stems end in a consonant, have the Voc. like the Nom., e. g. ὄρνις, κόρυς, ποῦς. Still, some substantives in -ις, Gen. -ινος, have the Voc. like the stem, e. g. δελφίν (also δελφίς), from δελφίς, Gen. -ίνος.

(d) The Voc. is like the stem in all words, which in the Nom. have their stem pure, e. g. θῆρ, αἰών, etc.; but Ἀπόλλων (Gen. -ωνος), Ποσειδών (-ῶνος) and σωτήρ (-ῆρος) are exceptions, the Vocatives being ὦ Ἀπολλων, Πόσειδον, σῶτερ, with the accent drawn back

(2) The Voc. is not like the stem, but like the Nom., in most words whose stems end in one of the consonants which cannot euphonically stand as the final letter (§ 25, 5), because after dropping the stem-consonant, frequently it could not be determined from the Voc. what the true stem was; e. g. from σάρξ, Gen. σαρκ-ός, the Voc. would be σάρ (instead of σάρκ); from φῶς, Gen. φωτ-ός, Voc. φῶ (instead of φῶτ); from νῆψ, Gen. νηψ-ός, Voc. νί (instead of νίψ); from ᾠψ, Gen. ᾠπ-ός, Voc. ᾠ (instead of ᾠπ); from ποῦς, Gen. ποδ-ός, Voc. πέ.

REM. 4. The Voc. of ἀναξ, *king*, in the Common language, is like the Nom. ὁ ἀναξ, or by Crasis ἀναξ; but in the solemn language of prayer: ὁ ἀνά (in Hom. and the Attic poets, e. g. Soph. O. C. 1485: Ζεῦ ἀνά, σὺ φωνῶ), or ἀνά (instead of ἀνακτ, according to § 25, 5).

3. Substantives in -ῶ and -ῷς, whose stems end in -os, have the Voc. neither like the stem, nor the Nom., but, contrary to all analogy, in -οῖ, e. g.

Stem ἡχος N. ἡχῶ G. ἡχό-ος (instead of ἡχόσ-ος) V. ἡχοῖ (instead of ἡχόσι, ἡχό-ι)
αἶθερ αἰθέρ αἰθέ-ος (" " αἰθέσ-ος) αἰθεῖ (" " αἰθέσ-ι αἰθέ-ι)

REM. 5. The Voc. of all participles is like the Nom., e. g. ὁ τέτων, τετυφός, τήφας, τήφων, δεικνός. Ἄρχων, Voc. ἄρχων, when a substantive, is an exception.

A. WORDS WHICH IN THE GEN. HAVE A CONSONANT BEFORE THE ENDING -os, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

† 54. I. *The Nom. adds σ to the stem*

(a) The stem ends in λ; thus: ὁ ἡ ἄλς, Gen. ἀλ-ός, Dat. Pl. ἀλ-σίν(ν). See Rem. 1.

(b) The stem ends in a Pi or Kappa-mute — β, π, φ; γ, γγ, κ, ρκ (ἡ σάρξ, σαρκ-ός), and χ. See § 52, 2 (a).

(c) The stem ends in a Tau-mute — δ, τ, κτ, θ, νθ. See § 52, 2 (a). On the Acc. see § 53, 3 (b).

The stems of the Neuter, belonging to this class, end in τ and κτ (γαλακτ), but, according to § 25, 5, reject the τ and κτ; thus: σῶμα instead of σῶματ, and γάλα instead of γάλακτ; or, according to § 52, 3, they change the τ into σ; on the omission of the τ before σι in the Dat. Pl. see § 20, 1.

(d) The stem ends in ν or ντ. See § 52, 2 (a).

	ἡ, Storm.	ἡ, Torch.	ἡ, Helmet.	τὸ, Body.	ἡ, Nose.	ὁ, Tooth.
Sing. N.	λαίλαψ	λαμπάς	κόρυς	σῶμα	ῥίς	ὀδούς
G.	λαίλαπ-ος	λαμπάδ-ος	κόρυδ-ος	σώματ-ος	ῥιν-ός	ὀδόντ-ος
D.	λαίλαπ-ι	λαμπάδ-ι	κόρυδ-ι	σώματ-ι	ῥιν-ί	ὀδόντ-ι
A.	λαίλαπ-α	λαμπάδ-α	κόρυς	σῶμα	ῥιν-α	ὀδόντ-α
V.	λαίλαψ	λαμπάς	κόρυς	σῶμα	ῥιν	ὀδοῦς
Plur. N.	λαίλαπ-ες	λαμπάδ-ες	κόρυδ-ες	σώματ-α	ῥιν-ες	ὀδόντ-ες
G.	λαίλαπ-ων	λαμπάδ-ων	κορύδ-ων	σωμάτων	ῥιν-ων	ὀδόντ-ων
D.	λαίλαψι(ν)	λαμπά-σι(ν)	κόρυ-σι(ν)	σώμα-σι(ν)	ῥι-σι(ν)	ὀδοῦ-σι(ν)
A.	λαίλαπ-ας	λαμπάδ-ας	κόρυδ-ας	σώματ-α	ῥιν-ας	ὀδόντ-ας
V.	λαίλαπ-ες	λαμπάδ-ες	κόρυδ-ες	σώματ-α	ῥιν-ες	ὀδόντ-ες
D. N. A. V.	λαίλαπ-ε	λαμπάδ-ε	κόρυδ-ε	σώματ-ε	ῥιν-ε	ὀδόντ-ε
G. and D.	λαίλαπ-οιν	λαμπάδ-οιν	κορύδ-ων	σωμάτων	ῥιν-οῖν	ὀδόντ-οιν.

So: ὁ κόραξ, *crow*; ὁ λαρυγέ, *-γγος*, *throat*; ὁ, ἡ ἄρνις, *-ides*, *bird*; ὁ ἄναξ, *-ακτος*, *king*; ἡ ἔλμυς, *-ιδος*, *tape-worm*; ὁ δελφίς, *-ίνος*, *dolphin*; ὁ γίγας, *-αντος*, *giant*, etc.

REMARK 1. The stem of nouns in *-ψ* and *-ξ* commonly ends in the smooth *π* and *κ*; the stem of those in *-γξ* ends in *-γγ*, except *ὁ, ἡ λύγξ*, Gen. *λυγκ-ός*, *lynx* (but *ἡ λύγξ*, Gen. *λυγγ-ός*, *hiccough*). Instead of *φάρυγγος* from *ἡ φάρυγξ*, *throat*, the poets, according to the necessities of the verse, use *φάρυγος* also. On *ἡ θρίξ*, *τριχός*, *hair*, see § 21, 3.

REM. 2. The word *ἡ ἅλς*, Gen. *ἁλ-ός*, signifying *sea*, and in the Fem. gender, is only poetic, and the Sing. *ὁ ἅλς*, signifying *salt*, is only Ionic and poetic; elsewhere, only *οἱ ἅλεις*, *salt*, occurs (Pl. Symp. 177, b. Lys. 209, c).

REM. 3. To class (c) belong also the contracts in *-ηίς*, Gen. *-ηίδος* = *-ήης*, *ῥόδος*, e. g. *ἡ παρῆς*, *cheek*, *παρῆδος*.

REM. 4. The stem of *τὸ οὖς*, *ear*, is *ὠτ*, thus: Gen. *ὠτ-ός*, Dat. *ὠτί*, Pl. *ὠτα*, *ὠτων*, *ὠσι(ν)*. The word *τὸ τέρας*, according to the rule of the ancient grammarians, usually admits contraction in the plural, among the Attic writers, after the *τ* is dropped: *τέρᾶ, τερῶν* (but X. C. 1. 4, 15. Pl. Phil. 14, c. Hipp. 300, c. *τέρατα*); — *τὸ γέρας*, *reward of honor*; *τὸ γῆρας*, *old age*; *τὸ κρέας*, *flesh*, and *τὸ κέρας*, *horn*, reject *τ* in all the Numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Plural (except the Dat. Pl.); yet *κέρας*, besides these forms, has the regular form with *τ*; Thucyd. uses the contracted forms; the uncontracted *κέρᾶτα* occurs only in 5, 71. *Κέρως* is uniformly employed in the phrase *ἐπὶ κέρως*, *in column*. When the *α*, contracted from *αα*, is used by the poets as short, it must be considered a case of elision, not of contraction; the same is true also of Neuters in *-ας*, *-ας*, *-ος*, *-ος*, e. g. *σκεπᾶ* (fr. *σκεπας*) instead of *σκεπᾶ*, *κλέᾶ* (fr. *κλέος*) instead of *κλέᾶ*.

Sing. N.	τὸ τέρας, wonder.	τὸ κέρας, horn.	τὸ κρέας, flesh.
G.	τέρατ-ος	κέρατ-ος and κέρας	(κρέα-ος) κρέως
D.	τέρατ-ι	κέρατ-ι and κέρα	(κρέα-ι) κρέε
Plur. N.	τέρατ-α and τέρα	κέρατ-α and κέρα	(κρέα-α) κρέα
G.	τεράτ-ων and τερῶν	κεράτ-ων and κερῶν	(κρεά-ων) κρεῶν
D.	τέρα-σι(ν)	κέρα-σι(ν)	κρέα-σι(ν)
Dual.	τέρατ-ε	κέρατ-ε and κέρα	(κρέα-ε) κρέα
	τεράτ-ου	κεράτ-ου and κερῶν	(κρεά-ου) κρεῶν.

REM. 5. To class (d) belong also the contracts in -όεις, Gen. -όντος = οὗς, οὐντος, e. g. ὁ πλακοῦς, cake, Gen. πλακοῦντος; also in -ήεις, Gen. -ήντος = -ῆς, ἥντος, e. g. τιμῆς, honorable, τιμητός.

REM. 6. For the irregular lengthening of the vowel in κτεῖς, εἷς, μέλας, and τέλας, see § 20, Rem. 2.

§ 55. II. *The Nom. rejects σ, but lengthens the short final vowel of the stem ε or ο into η or ω (§ 16, 3).*

1. The stem ends in -ν, -ντ, and -ρ. For the omission of ν, and ντ, before σι, see § 20, 2, and for the omission of τ, in the Nom. of stems ending in ντ, e. g. λέων, see § 25, 5.

2. The following substantives in -ηρ: ὁ πατήρ, father; ἡ μήτηρ, mother; ἡ θυγάτηρ, daughter; ἡ γαστήρ, belly; ἡ Δημήτηρ, Demeter (Ceres), and ὁ ἀνὴρ, man, differ from those in the above paradigms only in rejecting ε in the Gen. and Dat. Sing. and Dat. Pl. (§ 16, 8), and in inserting an α in the Dat. Pl. before the ending σι, to soften the pronunciation.

The word ἀνὴρ (stem ἀνέρ), rejects ε in all Cases and Numbers, except the Voc. Sing., but inserts a δ (§ 24, 2), thus: Gen. ἀνδρός, Dat. ἀνδρί, Acc. ἄνδρα, Voc. ἄνερ, Pl. ἄνδρες, ἀνδρῶν, ἀνδράσι(ν), ἄνδρας, etc.

	δ, Shepherd. δ, Lion.	δ, Orator.	δ, Father.	ἡ, Daughter.
Sing. N.	ποιμήν	ῥήτωρ	πατήρ	θυγάτηρ
G.	ποιμέν-ος	ῥήτορ-ος	πατρ-ός	θυγατρός
D.	ποιμέν-ι	ῥήτορ-ι	πατρ-ί	θυγατρί
A.	ποιμέν-α	ῥήτορ-α	πατέρ-α	θυγατέρα
V.	ποιμήν	ῥήτορ	πάτερ	θυγάτερ
Plur. N.	ποιμέν-ες	ῥήτορ-ες	πατέρ-ες	θυγατέρες
G.	ποιμέν-ων	ῥητορ-ων	πατέρ-ων	θυγατέρων
D.	ποιμέ-σι(ν)	ῥήτορ-σι(ν)	πατρ-ᾱ-σι(ν)	θυγατράσι(ν)
A.	ποιμέν-ας	ῥήτορ-ας	πατέρ-ας	θυγατέρας
V.	ποιμέν-ες	ῥήτορ-ες	πατέρ-ες	θυγατέρες
Dual.	ποιμέν-ε	ῥήτορ-ε	πατέρ-ε	θυγατέρε
	ποιμέν-ου	ῥητορ-ου	πατέρ-ου	θυγατέρου.

REMARK 1. The substantive ἡ χεῖρ, *hand*, belongs to nouns of class No. 2, and differs from them only in not lengthening the ε of the stem (χερ) into η but into ει, e. g. χεῖρ instead of χέψ; it is irregular in retaining the ε in inflection, thus: χεῖρ, χεῖρός, etc., except in the Dat. Pl. and the Gen. and Dat. Dual χερσίν(ν), χερσῶν. Yet in poetry, the short as well as the long form is used in all the Cases, as the necessities of the verse require, e. g. χεῖρός and χερός, χερσῶν and χερσῶν, χερσί and χείρεσι.

REM. 2. The following nouns in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκών, *image*, εἰκόνας, εἰκόνη, εἰκόνας, etc., together with the Ionic and poetic forms: Gen. εἰκούς, Acc. εἰκά, Acc. Pl. εἰκούς (the irregular accent is to be noted in εἰκά and εἰκούς); ἡ ἀηδών, *nightingale*, Gen. ἀηδόνας and ἀηδοῦς, Dat. ἀηδοί; ἡ χαλιδών, *swallow*, Gen. χαλιδόνας, Dat. χαλιδοί.

REM. 3. To class No. 2, belongs the obsolete Nom. δ, ἡ 'APH'N, *lamb*; the Nom. of this is supplied by δ ἡ ἀμνός, Gen. ἀμνός, Dat. ἀμνί, Acc. ἀμνα, Pl. Nom. ἀμνες, Gen. ἀμνῶν, Dat. ἀμνᾶσι(ν), Acc. ἀμνας; farther, the word δ ἀστήρ, *star*, though not syncopated like πατήρ, etc. belongs to this class on account of the assumed α in the Dat. Pl. ἀστράδι(ν). In substantives belonging to class No. 2, the accent of the Gen. and Dat. Sing. (and in the word ἀστήρ, also that of the Gen. Pl. and Gen. and Dat. Dual) is removed by syncope to the last syllable, and that of the Dat. Pl. to the penult, e. g. πατρός, πατρί, ἀνδρῶν, πατράδι(ν). The word Δημήτηρ has a varying accent, viz. Δῆμητρος, Δῆμητρι, Voc. Δῆμητερ (but Acc. Δημητέρα). So also θύγατερ Voc. of θυγάτηρ. On the Voc. of πατήρ and ἀστήρ, see § 53, 4 (1) (a). In poetry, according to the necessities of the verse, are found θύγατρες, θυγατρῶν, Δῆμητρα, and also, on the contrary, πατέρος, θυγατέρος, μητέρι.

§ 56. III. The Stem of the Nom. is pure.

The σ is omitted without changing the final vowel of the stem. The stem ends in ν, ντ, ρ, and (only in δάμαρ, *wife*) in ρτ. The Case-endings are appended to the Nom. without change. On the omission of τ in stems ending in ντ and ρτ, see § 25, 5; and on the omission of ν, ντ, before σι, see § 20, 2.

	δ, Pagan.	δ, Age.	δ, Xenophon.	δ, Wild beast.	τὸ, Nectar.
Sing. N.	παῖν	αῖν	Ξενοφῶν	Δῆρ	νέκταρ
G.	παῖν-ος	αῖν-ος	Ξενοφῶντ-ος	Δηρ-ός	νέκταρ-ος
D.	παῖν-ι	αῖν-ι	Ξενοφῶντ-ι	Δηρ-ί	νέκταρ-ι
Λ.	παῖν-α	αῖν-α	Ξενοφῶντ-α	Δῆρ-α	νέκταρ
V.	παῖν	αῖν	Ξενοφῶν	Δῆρ	νέκταρ
Plur. N.	παῖν-ες	αῖν-ες	Ξενοφῶντ-ες	Δῆρ-ες	νέκταρ α
G.	παῖν-ων	αῖν-ων	Ξενοφῶντ-ων	Δηρ-ῶν	νεκτάρ-ων
D.	παῖν-σι(ν)	αῖν-σι(ν)	Ξενοφῶντ-σι(ν)	Δηρ-σί(ν)	νέκταρσι(ν)
Λ.	παῖν-ας	αῖν-ας	Ξενοφῶντ-ας	Δῆρ-ας	νέκταρ α
V.	παῖν-ες	αῖν-ες	Ξενοφῶντ-ες	Δῆρ-ες	νέκταρ α
Dual.	παῖν-ε	αῖν-ε	Ξενοφῶντ-ε	Δῆρ-ε	νέκταρ ε
	παῖν-οιν	αῖν-οιν	Ξενοφῶντ-οιν	Δηρ-οῖν	νεκτάρ-οιν.

REMARK 1. The three words in *-ων*, Gen. *-ωνος*: 'Απόλλων, Ποσειδών, ἡ ἔλαω, *threshing-floor*, drop *ν* in the Acc. Sing., and suffer contraction; thus, ('Απόλλωνα, 'Απόλλωα) 'Απόλλω, Ποσειδῶ, ἔλω (on ἔλω, comp. § 48, Rem. 1, on κικεῶ, § 213, 11). Also the Acc. γλήχῳ, from ἡ γλήχων or βλήχων, *penny-royal*, Gen. *-ωνος*, is found in Aristophanes.

REM. 2. All the Neuters belonging to this class end in *-ρ* (*αρ, ορ, ωρ, υρ*), e. g. τὸ νέκταρ, ἡτορ, πέλωρ, πῦρ (Gen. *πύρος*). The word τὸ ἔαρ, *spring*, may also be contracted, e. g. ἦρ, Gen. *ἦρος*.

B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING *-ος* IN THE GEN.

§ 57. I. Words in *-εύς, -αῦς, -οῦς*.

1. The stem of substantives in *-εύς, -αῦς, -οῦς*, ends in *ν* (from the Digamma *F*); *ς* is the gender-sign. On the omission of *ν* between vowels, see § 25, 2.

2. Substantives in *-εύς* have *-έα* in the Acc. Sing., and *-έας* in the Acc. Pl., from *έFa, έFas*; the omission of the *F* lengthens the *a* and *as*. These nouns have the Attic form in the Gen. Sing., viz. *-έως* instead of *-έος*, and in the Dat. Sing. and Nom. Pl. admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending *-εύς*, as, e. g. *χοεύς, Εὐβοεύς*, the endings *-έως, -έων, -έα, -έας* are also contracted into *-ῶς, -ῶν, -ᾶ, -ᾶς*. Nouns in *-αῦς* and *-οῦς* are contracted only in the Acc. Pl., which is then like the Nom. Pl., as in all contracts of Dec. III.

	δ, King.	δ, A measure.	δ, ἡ, Ox.	ἡ, Old woman.
Sing. N.	βασιλεύς	χοεύς ¹	βοῦς, bōs for būs	γραιῦς
G.	βασιλέως	χο(έω)ῶς	βο-ός, būn-is	γρᾶ-ός
D.	βασιλεῖ	χοεῖ	βο-ί, būn-i	γρᾶ-ί
A.	βασιλέ-ᾱ	χο(έα)ᾶ	βοῦν	γραιῦν
V.	βασιλεῖ	χοεῖ	βοῦ	γραιῦ
Plur. N.	βασιλεῖς	χοεῖς	βό-ες	γρᾶ-ες
G.	βασιλέων	χο(έω)ῶν	βο-ῶν, bū-um	γρᾶ-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραιυσί(ν)
A.	βασιλέ-ας (and εῖς)	χο(έα)ᾶς	βοῦς	γραιῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γρᾶ-ες
Dual.	βασιλέ-ε	χοέ-ε	βό-ε	γρᾶ-ε
	βασιλέ-ων	χοέ-ων	βο-οῖν	γρᾶ-οῖν.

REMARK 1. Among the Attic poets, the Gen. Sing. of nouns in *-εύς* sometimes ends in *-έος* instead of *-έως*; thus *Θησέος, Διωνέος*, and the Acc. Sing., not only in the Attic, but in all the poets, sometimes ends in *-ῆ*, instead of *-έα*, e. g. *ἱερῆ, ἐγγραφῆ*. The Nom. and Voc. Pl. in the older Attic writers

¹ Commonly written *χέος*, contract *χοῦς*.

especially in Thucydides, end also in -ης (formed from the Ionic -ῆς), e. g. βασιλῆς, ἡπῆς, Πλαταιῆς instead of Πλαταιεῖς. The uncontracted Nom. Θησέες occurs in Pl. Theaet. 169, 6. The Acc. ending -εῖς instead of -έας is very common in Xen., e. g. τοὺς ἡπείς, C. 3. 5, 19. τοὺς γονεῖς, 2. 2, 14. γραφεῖς, σκυτεῖς, χαλκεῖς, 3. 7, 6. τοὺς βασιλεῖς, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Acc. εἰς is regular in all the Attic writers.

REM. 2. The following are declined like χοεῖς: Πειραιεῖς, Gen. Πειραιεύς, Acc. Πειραιῆ, δ ἄγυιεύς, *altar before the door*, Gen. ἄγυιεύς, Acc. ἄγυιᾶ, Acc. Pl. ἄγυιᾶς, and several proper names, e. g. Ἑπεριεῖς, Στειριεῖς, Μηλιά, Εὐβοεῖς, Εὐβοᾶ, Εὐβοᾶς, Πλαταιᾶς, Δωριᾶς; yet the uncontracted forms are often found in proper names, e. g. Θεσπιέων, Θεσπιέας, Στειριέα, Πλαταιέων, Ἑπεριέων, Δωριέων, Πειραιέων (in Thu., X., Pl., Dem.). The uncontracted forms are regular in ἄλιεύς, *fisherman*, ἄλιεύς, ἄλιέα, ἄλιέας.

REM. 3. The Nom. Pl. of βούς and γρᾶς are always uncontracted in good Attic writers: Βόες, γρᾶες; on the contrary, in the Acc. only the contract forms γρᾶς and ναῖς occur; the Acc. Pl. βούς is the common form; βόας occurs only very seldom.

REM. 4. Only δ χοῦς, *a measure, a mound*, and ἡ βοῦς, *vinegar-tree*, are declined like βούς; but in the Pl. both without contraction; only ἡ ναῖς (*νᾶFς*, *navis*), is declined like γρᾶς; still, this noun is quite irregular; see § 68.

§ 58. II. Words in -ης, -ες (Gen. -εος); -ως (Gen. -ωος), -ως and -ω (Gen. -οος); -ας (Gen. -αος), -ος (Gen. -εος).

The stem of words of this class ends in σ. On the omission of σ, see § 25, 1. In the Dat. Pl., a σ is omitted.

§ 59. 1) Words in -ης and -ες.

1. The endings -ης and -ες belong only to adjectives (the ending -ης is Masc. and Fem., the ending -ες neuter), and to proper names, terminating like adjectives, in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -παίδης, -σθένης, -τέλης, -κίδης, -άνδης, -έρκης, -βάρης, -όρης (-ήρης), -άρκης, -νείκης, -λάμπης, -σάκης, -τυχής, and (κλέης) κλῆς. The neuter exhibits the pure stem (§ 52, 3); but in the Masc. and Fem., ε, the short final vowel of the stem, is lengthened into η [§ 52, 2 (b)].

2. The words of this class, after dropping σ, suffer contraction in all the Cases, except the Nom. and Voc. Sing. and Dat. Pl.; and nouns in -κλέης, which are already contracted in the Nom. Sing. (into κλῆς), suffer a double contraction in the Dat. Sing.

Singular.			Plural.		
N.	σαφής, <i>clear.</i>	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφή
G.	(σαφέ-ος) ¹	σαφούς	(σαφέ-ων)	σαφών	
D.	(σαφέ-ϊ)	σαφεῖ	σαφέ-σι(ν)		
A.	(σαφέ-α)	σαφή	(σαφέ-ας)	σαφεῖς	(σαφέ-α) σαφή
V.	σαφές	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφή
Dual N. A. V.			σαφέ-ε	σαφή	
G. and D.			σαφέ-οιν.	σαφῶν.	
Singular.			Plural.		Dual.
G.	ἡ τριήρης, <i>trireme.</i>	(τριήρε-ας)	τριήρεις	τριήρε-ε	
N.	(τριήρε-ος)	τριήρους	(τριήρε-ων)	τριήρων	τριήρε-οιν τριήρων
D.	(τριήρε-ϊ)	τριήρει	τριήρε-σι(ν)		
A.	(τριήρε-α)	τριήρη	(τριήρε-ας)	τριήρεις	
V.	τριήρες		(τριήρε-ες)	τριήρεις	
Singular.					
N.	Σωκράτης	(Περικλέ-ος)	Περικλῆς		
G.	Σωκράτους	(Περικλέ-ος)	Περικλέους		
D.	Σωκράτει	(Περικλέ-ϊ)	(Περικλέ-ι) Περικλεί		
A.	Σωκράτη	(Περικλέ-α)	Περικλέα (Poet. also Περικλή)		
V.	Σωκράτες	(Περικλέ-ες)	Περικλείς.		

REMARK 1. On the contraction in the Dual of *εε* into *η* (not into *ει*), and in the Acc. Pl. of *-εας* into *-εις*, see § 9, II. When a vowel precedes the endings *-ης*, *-εις*, then *-εα* in proper names in *-κλής* is always contracted into *-ά*, and commonly also in adjectives (§ 9, II.), e.g. Περικλέ-α = Περικλέα; ἁλκῆς, *without fute*, ἁλκεα = ἁλκῆα, *healthy*, θγία = θγιᾶ, *indecis*, πορ, ἐνδέα = ἐνδεᾶ, *superfuntis*, *supernatural*, υπερφύα = υπερφῶ (Acc. Sing. Masc., and Nom., Acc., and Voc. Pl. neuter); but sometimes the contraction into *-ῆ* occurs, e.g. θγιῆ, *diffus*, ἀφυῆ, *adtofu*, X. R. Equ. 7, 11 (in all the MSS.). The Acc. Pl. Masc. and Fem. has *-εις*, e.g. θγιεῖς, ἀτοφνεῖς.

REM. 2. Proper names in *-κράτης*, *-σθένης*, *-γένης*, *-φάνης*, etc., also Ἄρης (Voc. Ἄρες), form the Acc. Sing. both according to the first and third Dec., and are hence called *Heteroclitics* (i. e. of different declensions), e.g. Σωκράτη and Σωκράτην, according to Dec. I., Ἀλκαμένη and -μένην, Ἀγτισθένη and -σθένην, Ἄρη and -ην, etc.; Plato commonly uses the form in *-η*, Xenophon that in *-ην*, other writers both, without distinction; in words in *-νης*, the form in *-ην* is preferred to that in *-νη*. (The Gen. of Ἄρης in good prose is Ἄρες [often in Plato], yet in the poets Ἄρεος is also used according to the necessities of the verse.) But in words in *-κλής*, the Acc. in *-κλήν* is first used in later writers. The Pl. is declined according to Dec. I., e.g. Ἀριστοφάναι, τοῖς Λεωκράταις, τοὺς Ἀριστοφάνας, τοὺς Δημοσθένας; still, Ἡρακλῆς occurs in Pl. Theæt. 169, 6.

REM. 3. The Gen. Pl. of *τρήρης* occurs, also, in the uncontracted form, viz. τριήρων; but in all the other Cases it is uniformly contracted; the Dual also in words of this class occurs in an uncontracted form in Attic writers, e.g. ξυγγένες, and the Tragedians use the uncontracted forms of proper names

¹ σαφέ-ος from σαφέ-ος, the *σ* of the stem being dropped; and so in the other Cases, except the Nom. and Voc.

In -κλέης = κλῆς, according to the necessities of the verse, e. g. Ἡρακλέης, Dat. -κλέει, Voc. -κλέες. The contract Acc. in -κλή is rare. The Voc. ὦ Ἡρακλες, as an exclamation, belongs to the later prose.

REM. 4. The irregular accent of the Gen. Pl. and Dual is to be noted, viz. τριήρων (instead of τριηρῶν from τριηρέων), τριήρων (X. II. 1. 5, 19. 5. 4, 56). In addition to this word, adjectives in -ήδης and the word αὐτάρκης, have the like accent, e. g. συνήδεων = συνήδων, αὐταρκέων = αὐτάρκων.

† 60. (2) Words in -ως, Gen. -ωος, and in -ως and -ω, Gen. -οος.

(a) -ως, Gen. -ωος.

Thus, e. g. ὁ ἦ θώς, *jackal*, Gen. θωός, etc. Polysyllables have the Acc. Sing. and Pl. either contracted or uncontracted, e. g. ὁ ἦρω, *hero*, τὸν ἦρωα and ἦρω, τοὺς ἦρωας and ἦρωις.

(b) -ως and -ω, Gen. -οος.

Substantives of these endings are always feminine. The stem ends in -ος. The short final vowel, according to § 52, 2 (b), is lengthened into ω. The ending -ως, however, is retained in the Attic and Common language only in the substantive αἰδώς (stem αἰδός), and in poetry in ἦώς, *morning* (in Eurip.); but in all other words, it has been changed into a smoother form, so that the Nom. ends in -ω, e. g. ἤχω (stem ἤχος). On the Voc. in οἶ, see § 53, 4 (3). The Dual and Pl. are formed like the ending -ος of Dec. II; thus, αἰδοί, ἤχοι, etc.

Sing. N.	ἡ αἰδώς (stem αἰδός), shame.	ἡ ἤχῳ (stem ἤχος), echo.
G.	(αἰδό-ος) αἰδοῦς	(ἤχο-ος) ἤχοῦς
D.	(αἰδό-ι) αἰδοῖ	(ἤχο-ι) ἤχοι
A.	(αἰδό-α) αἰδῶ	(ἤχο-α) ἤχῳ
V.	(αἰδό-ι) αἰδοί.	(ἤχο-ι) ἤχοι.

† 61. (3) Words in -ας, Gen. -αος, and in -ος, Gen. -εος.

(a) -ας, Gen. -αος.

Only the Neuters τὸ σέλας, *light*, and τὸ δέπας, *goblet*, belong to this class: Gen. σέλα-ος, Dat. σέλα-ι, and σέλ-ε; Pl. σέλα-α and σέλ-α, Gen. σελά-ων, Dat. σέλα-σι(ν); Dual σέλα-ε, σελά-ουν.

REMARK 1. On the poetic shortening of the contract α, see § 54, Rem. 4. In the following four Neuters in -ας, the α in the Gen., Dat., and in the Pl., is changed, according to Ionic usage, into the weaker ε, viz.

εἰκῶς (poet.), *image*, Gen. *εἰκῶτος*, Pl. *εἰκῶτα* and *εἰκῶτη*, *εἰκῶτέων*

κῶα (poet.), *place*, Pl. in Homer, *κῶα*, *κῶασι*(ν).

οὔδας (poet.), *ground*, Gen. *οὔδεος*, Dat. *οὔδει* and *οὔδαι* (Hom.)

κνέφος (poet. and prose), *darkness*, Gen. *κνέφαος* Epic, *κνέφους* Attic, *κνέφα* Epic, *κνέφε* Attic.

(b) -ος, Gen. -εος.

All substantives of this class are also neuter. In the Nom., the stem-vowel of the last syllable, is changed into *o* (§ 16, 1).

Sg. N. A.	τὸ γένος (instead of γένες), genus. τὸ κλέος (instead of κλέες), glory.
G.	(γένε-ος) γένους (κλέε-ος) κλέους
D.	(γένε-ι) γένει (κλέε-ι) κλέει
Plur. N.	(γένε-α) γένη (κλέε-α) κλέα
G.	γενέων and γενῶν (κλέε-ων) κλεῶν
D.	γενεσι(ν) κλέεσι(ν)
Dual.	(γένε-ε) γένη (κλέε-ε) κλέη
	(γενέ-οι) γενοῖν (κλεέ-οι) κλεοῖν.

REM. 2. On the contraction of *ee* into *η* (instead of *ει*), and of *ea* into *α* (instead of *η*), when a vowel precedes, see § 9, II. On the poetic shortening of the contracted *α* in *κλέα*, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. *ὀρέων*, *βελῶν*, *κερδέων*, and almost without exception *ἀνδέων*; in Pl. Polit. 260, α., the uncontracted Dual in *ee* occurs: *τούτω τῷ γένει*. In the lyric portions of the Attic tragedians, *πάδεα*, *ἔχεα*, etc. occur.

III. WORDS IN -ις, -υς, -ι, -υ.

‡ 62. (1) Words in -ις, -υς.

The substantives in -ις, -υς originally ended in -ίFs, -ύFs. See § 25, 2.

Sing. N.	ὁ κῆς, corn-worm. ἡ σῦς, sow. ὁ ἰχθύς, fish.
G.	κί-ός σῦ-ός ἰχθύ-ος
D.	κί-ι σῦ-ι ἰχθύ-ι
A.	κῶ σῦν ἰχθύν
V.	κί σῦ ἰχθύ
Plur. N.	κί-ες σῦ-ες ἰχθύ-ες
G.	κί-ων σῦ-ων ἰχθύ-ων
D.	κί-σι(ν) σῦ-σι(ν) ἰχθύ-σι(ν)
A.	κί-ας σῦ-ας, Attic σῦς ἰχθύ-ας, Attic ἰχθύς
V.	κί-ες σῦ-ες ἰχθύ-ες
Dual.	κί-ε σῦ-ε (ἰχθύ-ε) ἰχθύ
	κί-οῖν σῦ-οῖν ἰχθύ-οῖν.

REMARK. The contracted Nom. Pl. *αἱ ἕρκυς* occurs in X. Ven. 2, 9·6, 3 to 2, 19.

† 63. (2) *Words in -ῖς, -ῖ, -ῦς, -ῦ.*

The stem of these substantives ends in ῖ or ῦ. The stem-vowels ι and υ remain only in the Acc. and Voc. Sing.; in the other Cases they are changed into ε († 16, 2). In the Gen. Sing. and Pl., masculine and feminine substantives take the Attic form in -ως and -ων, in which the ω has no influence on the accent (comp. † 29, Rem. 7). In the Dat. Sing. and in the Nom. and Acc. Pl., contraction occurs.

Sing. N.	ἡ πόλις, city.	ὁ πήχυς, cubit.	τὸ σῖνᾰπι, mustard.	τὸ ἄστυ, city.
G.	πόλε-ως	πήχε-ως	σιπάπε-ος	ἄστε-ος
D.	πόλει	πήχει	σινάπει	ἄσται
A.	πόλιν	πήχυν	σῖναπι	ἄστυ
V.	πόλι	πήχyu	σῖναπι	ἄστυ
Plur. N.	πόλεις	πήχεις	σιπάπη	ἄσται
G.	πόλε-ων	πήχε-ων	σιναπέ-ων	ἄστέ-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἄσται
V.	πόλεις	πήχεις	σινάπη	ἄσται
Dual.	πόλε-ε πολέ-οιν	πήχε-ε πήχέ-οιν	σινάπε-ε σιναπέ-οιν	ἄστε-ε ἄστέ-οιν.

REMARK 1. Here belong all substantives in -ξίς, -ψίς, most in -σίς and many others, e. g. ἡ κόνις, *dust*; ὁ μάντις, *prophet*; ἡ ὄφις, *serpent*; ἡ κίστις, *faulk*; ἡ ὕβρις, *abuse*; ὁ τέλεκος, *axe*; ὁ πρέσβυς, *old man*; τὸ πέπερι, *pepper*; τὸ τριγγάβαρι, *cinnabar*; τὸ πῶν (poet.), *herd* (without contraction). Adjectives in -ῆς, -εῖα, -ῆ are declined in the Masc. and Neut. like πήχυς and ἄστυ, except that the Gen. Masc. takes the regular forms -έος, -έων (not -εως, -εων), e. g. ἡδύς, ἡδέος.

REM. 2. In the Attic poets, though probably only in the lyric passages, the Gen. in -εος, from substantives in -ίς, occurs, e. g. πόλειος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πυχῶν is found. Instead of the Dual form in -εε, one in -η is also used; likewise a form in -ει (instead of -εε), is quoted by the ancient grammarians from Aeschines. — The Acc. Pl. of nouns in -ύς sometimes occurs uncontracted in the Attic poets, e. g. πήχεας.

REM. 4. Nouters in -ι and -υ have the Attic Gen. Sing. very seldom, e. g. ἄσπεως, Eur. Bacch. 838 (831). Or. 761 (751).

REM. 5. Adjectives in -ίς, -ι, e. g. ἱδρίς, ἱδρί, *skilful*, and some substantives in -ίς, which are partly poetic, have the regular inflection: -ίος, -ι, -ιες, etc., or both forms together, e. g. ἡ μῆνις, *anger* (also μῆνιδος, etc.), ὁ ἡ ὄις, *sheep*; τὸ πέπερι (Gen. -έριος and -εος), *pepper*; ὁ ἡ πόρις, *calf*; ὁ ἡ πόσις, *spouse* (Gen. πόσιος, but Dat. always πόσει); ἡ τρόπις, *keel* (also τρόπιδος, etc.); ἡ τῦρσις, *tower* (Gen. τῦρσιος, X. An. 7. 8, 12. τῦρσιν, ib. 13, but Plural τῦρσεις, τῦρσεσι, etc.); ἡ μάγadis (Gen. -ίος, Dat. μαγάδι, X. An. 7. 3, 32); some proper names, e. g. Σύννεσις, Ἴρις (Gen. -ίος, etc.), X. An. 1. 2, 12; 6. 2, 1 (5. 10, 1), finally one noun in -ῆς, ἡ ἐγγελευς, but only in the Sing.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἐρχελευς, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐρχέλου-ος	οἷος
D.	πόρτι-ι and πόρτι	ἐρχέλου-ι	οἷι
A.	πόρτιν	ἐρχελευν	οἷν
V.	πόρτι	ἐρχελυ	οἷς
Plur. N.	πόρτι-ες and πόρτις	ἐρχέλας	οἷας
G.	πορτί-ων	ἐρχέλου-ων	οἷων
D.	πόρτι-σι(ν)	ἐρχέλου-σι(ν)	οἷσι(ν)
A.	πόρτι-ας and πόρτις	ἐρχέλας	οἷας and οἷς
V.	πόρτι-ες and πόρτις	ἐρχέλας	οἷας
Dual.	πόρτι-ε	ἐρχέλου-ε	οἷε
	πορτί-ων	ἐρχέλου-ων	οἷων

REM. 6. Xenophon uses the Ionic forms of οἷς : οἷν, οἷας, οἷων, οἷας, and οἷς.

† 64. Quantity of the Third Declension.

1. The inflection-endings -α, -ι, -υ, and -ας, are short.

Exception: The α in the Acc. Sing. and Pl. of substantives in -εύς is long, e. g. τὸν ἱερέα, τοὺς ἱερεῖς from ὁ ἱερεὺς, priest.

2. Words, whose Nom. ends in -αξ, -ιξ, -υξ, -αψ, -ιψ, -υψ, -ις, and -υς, have the result of the Cases which increase, either short or long, according as the vowel of the above endings is long or short by nature; α, ι, υ, are long in all Genitives in -αρος, -ιρος, -υρος, e. g. ὁ θώραξ, breastplate, -ακος; ὁ ῥίψ, reed, ῥιπός; ἡ ἀκρίς, ray, -ῖνος, but ἡ βῆλαξ, clod, -ακος, ἡ ἐλπς, hope, -ῖδος. See fuller explanations in Larger Grammar, Part I. § 291.

† 65 Accentuation of the Third Declension.

1. The accent remains on the tone-syllable of the Nom. as long as the laws of accentuation (§ 30) permit, e. g. τὸ πρῶγμα, deed, πρῶγματος (but πραγμάτων), τὸ ὄνομα, name, ὀνόματος (but ὀνομάτων), ὁ ἡ χελιδών, swallow, χελιδόνος, ξενοφών, -ώντος, -όντες, -όντων. Particular exceptions have been noticed in the Paradigms.

2. Monosyllables are accented in the Gen. and Dat. of all Numbers on the final syllable; the long syllable ων and ον having the circumflex; the others, the acute, e. g. ὁ μήν, μηνός, μηνί, μηνοῖν, μηνῶν, μηνί(ν).

Exceptions:

(a) The following ten substantives are Paroxytones in the Gen. Pl. and Gen. and Dat. Dual: ἡ βάς, torch; ὁ δμῶς, slave; ὁ ἡ δῶς, jackal; τὸ ΚΡΑΞ, poet. (Gen. κρατός), head; τὸ οὖς (Gen. ὠτός), ear; ὁ ἡ παῖς, child; ὁ σῆς, moth; ὁ ἡ Τρῶς, Trojan, Trojan woman; ἡ φῆς (Gen. φηδός), a burning; τὸ φῶς (Gen. φωτός), light; e. g. δάδων, δάδου, δάων, κράτων, ῥτων, ῥτοιιν, παιδων, παιδου, πείων, Τρῶων, φῆδων, φάτων (on the contrary, τῶν δμῶων from αἱ δμῶαί, τῶν Τρῶων from αἱ Τρῶαί, τῶν φωτῶν from ὁ φῶς, παῖν; τῶν δαῶν from ἡ δαή, injury).

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, e. g. τὸ ἔαρ (Epic ἦρ), *spring*; κῆρ (Epic from κέαρ), *heart*; ὁ λίθς (from λίθς), *stone*; ὁ πρῶν (from πρῆν), *hill*, e. g. ἦρος (rarer ἔαρος), ἦρα (rarer ἔαρι); κῆρος, κῆρι, λίθς, λίθι, λίθων, πρῶνος, πρῶνι.

REMARK. The following contracts, on the other hand, follow the principal rule (No. 2): στέαρ = στήρ, *tallow*; στέατος = στήτος, *fat*, στέατος and φρήτος, Pl. φρητῶν, Θρήξ, Θρήξ, Θρήκος = Θρακός, and Θρηκός, οἷς, οἷς, οἷς, οἷς.

(c) Monosyllabic participles, as well as the pronoun τίς; *quis?* retain the accent, through all the Cases, on the stem-syllable; but the pronoun πᾶς and ὁ Πάν is an Oxytone in the Gen. and Dat. Sing.; in the other Cases either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φύτος, ὤν, ὤντος, ὤντι, ὤντων, οἷσι(ν), ὤντων, τίς, τίνος, τίνι, etc.; πᾶς, πάντος, παντί, πάντων, πάντων, πᾶσι(ν), ὁ Πάν, Πάντος, τοῖς Πᾶσι(ν).

3. The following are accented, in the Gen. and Dat. of all Numbers, like monosyllabic substantives:—

(a) ἡ γυνή, *wife* (γυναικός, γυναικί, γυναικοῖν, γυναικῶν, γυναιξί(ν); but γυναικα, γυναικες, etc.); ὁ ἡ κύων, *dog* (κυνός, κυνί, κυνοῖν, κυνῶν, κυνί(ν); but κύνα, κύνες, etc.);

(b) Syncopated substantives in -ηρ, on which see § 55, 2;

(c) Compounds of εἰς, *unus*, in Gen. and Dat. Sing., e. g. οὐδεῖς, οὐδενός, οὐδενί; but οὐδέων, οὐδέσι(ν), οὐ μηδεῖς, μηδενός, etc.;

(d) The Attic poetic forms, δορός, δορί, from δόρυ.

4. For the accentuation of substantives in -ας, -ους, Gen. -ωνος, see § 63; of those in -ῶς (§ 60), the irregular accentuation of the Acc. Sing. of ἡχῶς = ἡχῶς (instead of ἡχῶ), should be noted.

5. (a) In the Voc. of syncopated substantives (§ 55, 2) in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, ὦ γάτερ, ὦ ἀντερ; so also (a) in the following substantives; ὦ Ἀπόλλων (ωνος), Ποσειδῶν (ῶνος), σωτήρ (ῆρος), Ἀμφίων (ῖονος), δαίηρ (έρος); thus, ὦ Ἀπολλων, ὦ Ποσειδων, ὦ σωτερ, ὦ Ἀμφιον, ὦ δαερ;—(b) in compound substantives in -ων, Gen. -ωνος, in adjectives in -ων, Gen. -ωνος, whether simple or compound; also in comparatives in -ίων, -ων (in adjectives and comparatives, also, in the neuter gender), e. g. Ἀγαμέμνων from Ἀγαμέμνων, Ἀριστῶν from Ἀριστῶν; -ίτων (but ἰάσων, Παλαίμων, Φιλήμων, etc. as simple); ὦ and τὸ εὐδαίμων, ὦ and τὸ ἐλέημων, ὦ and τὸ κάλλιον; (the following are exceptions: ὦ Λακεδαιμόν from Λακεδαιμόν, compounds in -φρων, e. g. ὦ Λυκόφρων from Λυκόφρων, Εὐδύφρων from Εὐδύφρων, ὦ and τὸ δαίφρων from δαίφρων;)—(c) in the compound Paroxytones in -ης, mentioned in § 59, e. g. Σώκρατες, Δημοσθένες; ὦ and τὸ αἰσθῆς from αἰσθῆς; φιλάληδες from φιλαλήδης (but ἀληθές from ἀληθῆς as a simple), ἀταρκεῖς, κακότηδες.—(Adjectives and substantives in -ωνος, -ωδης, -ωλης, -ωρης, -ηρης, are exceptions, e. g. εὐώδης, εὐώδες, ἀμφώης ἀμφώες, πανώλης πανώλες, νεώρης νεώρες, ξιφώρης ξιφώρες, ἡ τριήρης τριήρης, Διώρης ὦ Διώρες.

(b) The Voc. of nouns in -ας, -ους, -ω, and -ως is Properispomenon, e. g. γράυ, βασιλεῦ, βοῦ, Σαπφοῦ, αἰδοῦ.

§ 66. *Gender of the Third Declension.*

The *natural* gender—the masculine and feminine—is distinguished in the third Declension, not by a special form, but partly by the signification, partly by the forms, and in part by usage alone. The following rules will aid in determining the gender:—

I. *Masculines*: (A) *all* nouns whose Nom. and stem (which can be recognized by the Genitive) end in *-ων*, Gen. *-ῶν-ος*; *-ων*, Gen. *-οντ-ος* and *-ωντ-ος*; *-ῶν*, Gen. *-ῶν-ος* (only *ὁ μωσὸν*, *tower*); *-εις*, Gen. *-εν-ος* (only *ὁ κτεῖς*, *comb*); *-ας*, Gen. *-αυτ-ος*; *-ους*, Gen. *-οντ-ος*, *-ουντ-ος*, *-οδ-ος* (*ὁ ποῦς*); *-ωρ*, Gen. *-ορ-ος*; *-εως*, Gen. *-εως*; *-ης*, Gen. *(-ε-ος) -ους*; *-ως*, Gen. *-ω-ος*;

(B) *the following with exceptions*:—

- (a) in *-ην*, Gen. *-ηνος*; but *ὁ ἡ χήν*, *goose*;—in *-ην*, Gen. *-εν-ος*; but *ὁ ἡ ἀθήν*, *gland*, and *ἡ φρήν*, *diaphragm*;
- (b) in *-ων*, Gen. *-ων-ος*; but *ἡ ἄλων*, *threshing-floor*; *ἡ βλήχων* or *γλήχων*, *penny-royal*; *ἡ μελεδών* (poet.), *care*; *ἡ μήκων*, *poppy*; *ἡ πλαταγών*, *rattle* (but *ὁ πλ.* *petal of the poppy*); *ἡ τρήρων*, *riggon*; *ἡ ἀλλών* (poet., but prose *δ*), *ravine*; *ἡ δ κάδων* *bell*;
- (c) in *-ηρ*, Gen. *-ηρ-ος*; but *ἡ κήρ*, *fate* (on account of *ἡ κήρ*, *goddess of fate*); *ὁ ἡ βραστήρ*, *hammer*; (those in *-ηρ* contracted from *-εαρ*, are neuter: *τὸ κήρ* (poet.), Gen. *κήρος*, *heart*; *τὸ ξαρ*, Gen. *ήρος*, *spring*;)—in *-ηρ*, Gen. *-ρος*; but *ἡ γαστήρ*, *γαστρός*, *belly*;—in *-ηρ*, Gen. *-ερ-ος*; but *ὁ ἡ αἰθήρ*, *ether*; *ὁ ἡ ἀήρ*, *air*;
- (d) in *-ειρ*, Gen. *-ειρ-ος*; but *ἡ χεῖρ*, *hand* (regularly, *ὁ ἀντίχειρ*, *the thumb*);
- (e) in *-ωρ*, Gen. *-ωρ-ος*; but *τὸ ἔλωρ* (poet.), *booby*; *τὸ πέλωρ* (poet.), *monster*;
- (f) in *-ους*, Gen. *-ο-ος*, see § 57, Rem. 4;
- (g) in *-ως*, Gen. *-ωτ-ος*; but *τὸ φῶς*, *light*;
- (h) in *-ψ*, Gen. *-πος*, *-βος*.

II. *Feminines*: (A) *all* nouns in *-ας*, Gen. *-ᾶδ-ος*; *-εις*, Gen. *-ειδ-ος* (only *ἡ κλεῖς*, *key*); *-αυς*, Gen. *-α-ος*; *-ις*, Gen. *-ινδ-ος*; *-υς*, Gen. *-υνδ-ος*; *-ης*, Gen. *-ητ-ος*; *-ις*, Gen. *-ιτ-ος* (only *ἡ χάρις*); *-υς*, Gen. *-υδ-ος* and *-ιδ-ος*; *-ῶ* and *-ῶς*, Gen. *-δ-ος*;

(B) *the following nouns with exceptions*:—

- (a) in *-ις*, Gen. *-ι-ος*; but *ὁ χάλις*, *pure wine*; *ὁ φάλκις*, *a part of a ship*; *ὁ ἔρρις*, *carpenter's tool*; *ὁ κίς*, *corn-worm*; *ὁ γλάνις*, *a kind of fish*; *ὁ λῖς* (Epic), *lion*, and *ὁ ἡ οἰς*, *sleep*;—in *-ις*, Gen. *-εως*, but *ὁ ὄρχις*, *testicle* (*ἡ ὄρχις*, *a kind of olive*); *ὁ ὄφις*, *serpent*; *ὁ* (later also *ἡ*) *ἔχις*, *viper*; *ὁ* (later *ἡ*) *κόρις*, *bug*; *οἱ* and *αἱ κόρβεις*, *law-tables*;—in *-ις*, Gen. *-ιδ-ος*; but *ὁ φιδίς*, *-ιδος*, *a kind of cake*; *ἡ δ τίγρις*, Gen. *-ιος* and *-ιδος*, *tiger*;—in *-ις*, Gen. *-ιδ-ος*; but *ὁ ἡ ὄρνις*, *bird*;—in *-ις*, Gen. *-ῖν-ος*; but *ὁ δελφίς*, *dolphin*; *ὁ ἰκτίς*, *weasel*; *ὁ ἡ δῖς*, *heap*; *ὁ τελεμῖς*, *marsh-mud*;
- (b) in *-υς*, Gen. *-υ-ος*; but *ὁ βότρυς*, *cluster*; *ὁ ὀρήνυς*, *footstool*; *ὁ ἰχθύς*, *fish*; *ὁ μῦς*, *mouse*; *ὁ νεκός*, *corpse*; *ὁ στάχυς*, *ear of corn*; *ὁ σκόλλυς*, *mode of tonsure*; *ὁ τῖφους*, *the night-mare*; *ὁ κάλυς*, *a Median garment*; *ὁ ἡ ὕς* or *οὕς*,

συνιη; δ *μελάνθρις*, *tun-fish*; ἡ (later also δ) *ἐγγχελος*, *eel*; δ *χρέμυς*, a *sea-fish*; — in *-υς*, Gen. *-εως*; but δ *πέλεκυς*, *axe*; δ *πῆχυς*, *cubit*;

- (c) in *-ων*, Gen. *-ον-ος*; but δ *ἄκμων*, *anvil*; δ *πρίων*, *saw*; δ *κανών*, *rule*; δ *ἄξων*, *axle*; δ *σείσαν*, *earthen-vessel*; δ *ἐπισείων*, *flug*; δ ἡ *κίων*, *pillar*; δ *κλαδών* and *ἀκρέμων*, *bough*; δ *λαγών*, *gulf*; δ *πλαγγών*, *doll*; δ *μυρμηθών*, *ant's nest*; δ ἡ *ἀλεκτρών*, *cock* and *hen*.

REMARK 1. Nouns in *-ξ* are partly masculine, partly feminine, except those in *-αξ* (Gen. *-ἄκος*), which are masculine; most of those in *-ξ* are feminine; the larger part of those in *-ψ* are masculine, but many are feminine, e. g. ἡ *καλαῦρος*, *-επος*, *shepherd's crook*; ἡ *λαίλαψ*, *tempest*; ἡ *ἔψ* (*vox*), *δῆψ*, *voice*; ἡ (rarely δ) *ὄψ*, *ὠπός*, *face*; ἡ *φλέψ*, *φλεβός*, *vein*; ἡ *χέρνιψ*, *holy-water*; ἡ *κατῆλαψ*, *-ίφος*, *upper story*, etc.

III. *Neuters*: (A) all in *-α*, Gen. *-ατ-ος*; *-η*, Gen. *-ητ-ος* (only τὸ *κάρη*); *-ι*, Gen. *-ιτ-ος* (only τὸ *μέλι* with its compounds); *-υρ*, Gen. *-υρ-ος* (only τὸ *πῦρ*, Gen. *πυρ-ός*, *fire*); *-αρ*, Gen. *-ατ-ος* or *-ηρ*, Gen. *-ητ-ος*; *-ορ*, Gen. *-ορ-ος*; *-ας*, Gen. *-ατ-ας*; *-ος*, Gen. *(-ε-ος) -ους*; *-ις*, Gen. *-εος*; *-υς*, Gen. *-υ-ος*, and *-εος*, and *-ατ-ος*, § 68, 1; —

(B) the following with exceptions: (a) *-αρ*, Gen. *-αρ-ος*; but δ *ψάρ*, *starling*; (b) *-ας*, Gen. *-α-ος*; but δ *λᾶς*, *stone*; (c) *-ωρ*, Gen. *-ατ-ος* (except δ *ἄχωρ*, *ἰχώρ*, *ἔστωρ*, *ἡλέτωρ*, § 68, 15).

REM. 2. The following single words may be noted in addition: ἡ *δαίς*, Gen. *δαιτ-ός*, *feast*; τὸ *σταῖς* or *σταῖς*, *σταϊτός*, *dough*; τὸ *οἶς*, Gen. *ὠτ-ός*, *ear*.

† 67. *Anomalous Forms of the Third Declension.*

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes: —

(a) The first class includes those substantives whose Nom. cannot be derived, according to general analogy, from the Genitive-stem, e. g. ἡ *γυνή*, *wife*, Gen. *γυναικ-ός*.

(b) The second class includes those substantives, which, with one Nom. form, have in some or all of the Cases, two modes of formation; both of these, however, may come, in accordance with the general rules, from one form of the Nom., e. g. δ ἡ *ὄρνις*, Gen. *-ίδος*, *bird*, Pl. *ὄρνιδες* and *ὄρνεις*, as if from *ὄρνις*, Gen. *-εως*. These substantives are called *Heteroclites* (i. e. of different declensions or irregularly declined).

(c) The third class includes substantives, which, with one Nom. form, admit, in some or all of the Cases, two modes of formation, one of which may be derived from the Nom. form in use, but the other supposes a different Nom. form, e. g. *Δεσφίων*, *-οντος*, *servant*, Acc. *Δεσφίοντα* and poet. *Δέσφα*, as if from *Δέσφῃ*. This formation is called *Metaplasma* (transformation), and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case, is called the *Theme*.

‡ 68. *Anomalous Forms of the Third Declension.*

1. Γόνυ (τὸ, *knee*), and δόρυ (τὸ, *spear*), see ‡ 54 (c).

In the tragic poets, the Epic forms, γόνυατα and γόνυα, γόνυασι, occur; also in the Attic poets, the Gen. δορός, Dat. δορί, and even δόρει, and Pl. δόρη instead of δόρατα, are formed from δόρυ; and in the phrase, δορί λαῖν, *to take a prisoner of war*, this Dat. form is retained even by the Attic prose writers.

2. Γυνή (ἡ, *woman*), Gen. γυναικ-ός (as if from γίναϊξ), Dat. γυναικ-ί, Acc. γυναικ-α, Voc. γύναι; Pl. γυναικες, γυναικῶν, γυναιξί (ν), γυναικας; on the accentuation, see ‡ 65, 3 (a).

3. Δόρυ, see γόνυ, No. 1.

4. Ζεὺς, Gen. Διός, Dat. Δί, Acc. Δία (as if from Δίς), Voc. Ζεῦ.

Poet. corresponding forms are Ζηρός, Ζηρί, Ζῆνα.

5. Θεράπων (ὁ, *servant*), -οντος. In Eurip. Acc. Θέραπα, Pl. Θέραπες, ‡ 67 (c).

6. Κάρα (τὸ, *head*), an Epic and poetic word, Gen. κρατ-ός, Dat. κρατί and κάρη, Acc. τὸ κάρη, τὸ κῆρα (τὸν κῆρα, ‡ 214); Acc. Pl. τοὺς κῆρας, ‡ 67 (c).

7. Κλεῖς (ἡ, *key*), Gen. κλειδ-ός, Dat. κλειδ-ί, Acc. κλεῖν (‡ 53, Rem. 1), later κλεῖδα; Pl. Nom. and Acc. κλεῖς, and κλειδες, κλειδας, ‡ 67 (b).

Old Attic, κλῆς, κληδές, κληδί, κληδα.

8. Κύνω (ὁ, ἡ, *dog*), Gen. κυν-ός, Dat. κυνί, Acc. κύνα, Voc. κύον; Pl. κύνες, κυνῶν, κυσί, κύνας.

9. Λίπα (τὸ, *oil, fatness*), in the Epic dialect always in the phrases, ἀλείφασθαι λίπ' ἐλαίῳ, χρίσθαι and χρίσασθαι λίπ' ἐλαίῳ, and so also in the Attic prose, ἀλείφεισθαι, χρίσθαι λίπα; λίπα is thus an abridged Dat. instead of λίπαϊ, λίπη, from τὸ λίπα, Gen. -αιος, but λαῖον must be considered as an adjective from ἐλάα, ὀλίνε, so that λίπα λαῖον means *olive-oil*.

10. Μάρτυς (ὁ, *witness*), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, and in Simonides μάρτην; Dat. Pl. μάρτυσι (ν).

11. Ναῦς (ἡ, *ship*), Gen. νεώς, Dat. νηί, Acc. ναῦν, Voc. wanting; Dual, Gen. and Dat. νεοῖν (Nom. and Acc. wanting); Pl. νῆες, νεῶν, ναυσί (ν), ναῦς. Comp. γραῦς, ‡ 57.

In Attic poets and later prose also, νηός, νηί, νῆα, etc

2. Ὀρνίς (ὁ, ἡ, *bird*), Gen. ὀρνίθ-ος, etc. The Pl. has a collateral form declined like πόλις, except the Dat.: ὀρνίθες and ὀρνεις, ὀρνέθων and ὀρνεων, ὀρνῆσι, ὀρνίθας, ὀρνεις, and ὀρνίς, † 67 (b). So Ἀναχάρσις, Ἀναχάρσιδος, and Ἀναχάρσεως.

In the Attic writers, the ι is sometimes short, ὀρνίς, ὀρνίν, Aristoph. Av. 16. 270, 335 (but ὀρνίς, ὀρνίν, 70, 103, 73).

13. Πνύξ (ἡ, *place of meeting*), Gen. πικν-ός, Dat. πικνί, Acc. πύκνα.

14. Σῆς (ὁ, *moth*), Gen. σε-ός; Pl. σέες, Gen. σέων, etc.; in the later writers, Gen. σηγός.

15. Σκώρ (τὸ, *dirt*), Gen. σκατός, etc., and ὕδωρ (τὸ, *water*), Gen. ὕδατος, etc. To both of these belong:—

16. Φρέαρ (τὸ, *a well*), and στέαρ (τὸ, *tallow*), Gen. -έατος and -ηγός (a long in Attic, short in Epic).

17. Φθόις, φθόις (ὁ, *art of cooking*), Gen. φθοι-ός and (from φθόις) φθοιδ-ος; Pl. φθόεις and φθοίδες.

18. Κοῦς (ὁ, *a measure*), χοός, χοῖ, χοῖν, χόες, χοῖν, χουσί, χόας like βούς († 57); also Gen. χοῶς, Acc. χοᾶ, Acc. Pl. χοᾶς, as if from χοεύς. The latter forms are preferred by the Attic writers; χοῦς, with the meaning of *mound*, is inflected only like βούς. The form χοεύς is Ionic, Dat. χοεῖ.

19. Χρῶς (ὁ, *skin*), χρωτ-ός, χρωτί, χρῶτα. Collateral forms in the Ionic dialect and the Attic poets, are, Gen. χρο-ός, χροῖ, χρόα, like αἰδώς. The Dat. χρῶ is found in certain phrases with ἐν, e. g. ἐν χρῶ κείρεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρῶ, *it shaves close to the skin, it comes home*, Soph. Aj. 786.

† 69. Defective Nouns of the Third Declension.

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g.

Χρέως (τὸ, *debt*), Ionic-Attic form for the Nom., Gen., and Acc.; also τὸ χρεῖος, Gen. χρέους, Pl. τὰ χρέα, Gen. χρεῶν; the Dat. and Dual are wanting; ὄναρ and ὄναρ (only as Nom. and Acc.), *in dreaming and waking*; ὄφελος (only as Nom. and in the construction of the Acc. with the Inf.), *advantage*; μέλας only in the phrase ὑπὲρ μέλης, *under the arm*.

REMARKS ON THE DECLENSIONS.

§ 70. I. *Redundant Nouns*.

Nouns are called *Redundant*, which have two modes of inflection in all or in most of the Cases:—

A. They belong to the same declension,

(a) of the same gender, e. g.

ὁ λαός and λαός, *people*; ὁ ναός and ναός, *temple*; ὁ λαγός and λαγός, *hare*; ὁ κάλας, *torpe*, Pl. also κάλοι; ἡ ἔλας, *threshing-floor*, Pl. also αἱ ἔλαι; ἡ Γοργών and Γοργών.

(b) of different genders (hence called heterogeneous), e. g.

ὁ νῆτος and τὸ νῆτον, *back* (the last form was regarded by the *Atticists* as the only proper form, still τὸν νῆτον Xen. R. Equ. 3, 3); ὁ ζυγός and τὸ ζυγόν, *yoke*. — In the Pl. the neuter form of these heterogeneous nouns is more frequently used, e. g. ὁ σῖτος, τὰ σῖτα; οἱ δεσμοί, and more commonly τὰ δεσμά; ὁ σταδμός, a *station, balance*, οἱ σταδμοί and τὰ σταδμῆ, *stations*, and τὰ σταδμῆ, sometimes also *balances*; οἱ ζυγοί does not probably occur.

B. To different declensions, and commonly of different genders (heterogeneous), e. g.

ὁ φθόγγος and ἡ φθογγή, *voice*; ὁ χώρος and ἡ χώρα, *space*; ἡ ἔχθρη and ὁ ἔχθρος, *rising ground*; ἡ δίψα and τὸ δίψος, *thirst*; ἡ νάπη (the older form) and τὸ νέπος, *valley*, etc. It should be observed further, that the word ὁ πρέσβυς, *elder*, has only Acc. πρέσβυ, Voc. πρέσβυ; these three forms are almost entirely poetic (πρεσβύτερος and πρεσβύτατος formed from this, are in frequent use); in the Common Language, ὁ πρεσβύτερος, -ου, *elder*; in the meaning of *messenger*, ἐπῶν, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῦ; but in the Pl. οἱ and τοὺς πρέσβεις, πρέσβων, πρέσβεσι; also, τὸ δάκρυον and τὸ δάκρυ *tear*. The latter and older form is retained in the poetic dialect; still, the Dat. Pl. δάκρυσι is found even in the Attic prose-writers (Thu. 7, 75; Dem. c. Onet. I § 32).

§ 71. II. *Heteroclites*.

Heteroclites [§ 67 (b)] have two modes of formation; they are either of the third Dec., which have been already presented together (§ 68), or of two different declensions. Those of different declensions are, e. g. as follows:—

A. Of the First and Third Declension.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:—

(a) Some in -ης, Gen. -ου and -ητος, through all the Cases according to both

declensions: δ *μύκης*, *mushroom*, Gen. *μύκου* and *μύκης*, and some proper names, e. g. *Χάρης*. The name *Θαλῆς*, in the old Attic, has the Ionic Gen. form *Θάλλεω*, Dat. *Θαλῆ*, Acc. *Θαλῆν*; in the later writers, *Θαλοῦ* and *Θάλλης*, *Θάλλῃ* and *Θάλληα*. Observe that the accent is drawn back on *Θάλλεω*.

(b) The proper names mentioned, § 59, Rem. 2, have τ as well as $\tau\eta$ in the Acc. Sing. only.

B. Of the Second and Third Declensions.

(a) Of the Common second and third declensions: several substantives in *-ος*, as masculine, are inflected according to the second Dec., but as neuter, according to the third Dec., e. g. δ and *τὸ ὄχος*, *chariot*, *τοῦ ὄχου* and *ὄχους*, *τὸν ὄχον* and *τὸ ὄχος*; δ and *τὸ σκότος*, *darkness*.

(b) Of the contract second and third declensions:—

πρόχειος (η , *watering-pot*), Att. *πρόχους*, Gen. *πρόχου*, etc., Dat. Pl. *πρόχευσιν* (like *βοῦς*, *βοσύν*).

οἰδίπυς, Gen. *οἰδίποδες* and (poet.) *οἰδίπυ*, Dat. *οἰδίποδι*, Acc. *οἰδίποδα* and *οἰδίπουν*, Voc. *οἰδίπυ*.

(c) Of the Attic second and third declensions:—

In the Acc. Sing., δ *γέλως*, *laughter*, *γέλωτος*, *γέλωτι*, Acc. *γέλωτα* and *γέλων*, and the three following: *πάτρις*, *patruus*, *μήτρις*, *avunculus*, and *Μίρις*, which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the Attic second Dec.; in the other Cases, according to the third Dec.

πάτρις, Gen. *πάτρω* and *πάτρωος*, Dat. *πάτρωι*, Acc. *πάτρων* and *πάτρωα*;
Μίρις, Gen. *Μίρω* and *Μίρωος*, Dat. *Μίρωι*, Acc. *Μίρω* (§ 48, Rem. 1), *Μίρων* and *Μίρωα*.

{ 72. III. Metaplasts.

Metaplasts (§ 67 (c)) like Heteroclitcs, have two modes of formation; they are either of the third declension, which have been already presented together (68), or of two different declensions. Those of different declensions are, e. g. as follows:—

(a) Of the Common second and third declensions:—

Δένδρον ($\tau\delta$, *tree*), Gen. *δένδρου*, etc.; but in the Dat. Pl. among the Attic writers, *δένδρεσι* (from the stem $\tau\delta$ *ΔΕΝΔΡΟΣ*) and *δένδροις*; the first form is regarded by the Atticists as the better. To this stem belong, also, the forms $\tau\phi$ *δένδρει* and *τὰ δένδρη*, which occur in the Attic poets, and in later prose writers.

Κοινωνός (δ , *partaker*), Gen. *κοινωνοῦ*, etc.; Xenophon uses the forms *κοινωνες* and *τοὺς κοινωνῶντας* (from *ΚΟΙΝΩΝ*).

Κρίνον (τὸ, *lily*) Gen. κρίνου, etc., with the secondary form in the Dat. Pl. κρίνεσι in Aristoph. from the Pl. κρίνεα (in Herod.). Comp. δένδρον.

Λᾶς (ὁ, *stone*), Gen. λᾶος and in Soph. O. C. 196. λίου.

Ὁ δρεῖρος [and poetic τὸ δρεῖρον], *dream*, Gen. δρεῖρου and δρεῖρατος.

Πῦρ (τὸ, *fire*), πυρός. But Pl., τὰ πυρά, *watch-fires*, according to the second Dec.

Τῖς (ὁ, *son*), Gen. τίου, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme ΤΙΕΤΣ, Gen. τίεος, Dat. τίει (Acc. τίεα is rejected); Pl. τίεις, Gen. τίεων, Dat. τίεσι, Acc. (τίεας), Attic τίεις (§ 57, Rom. 1); Dual, τίεα, Gen. τίεων.

(b) Of the Attic second and third declensions:—

The three substantives, ἡ ἄλυσ, *threshing-floor*; ὁ ταῦς, *peacock*; and ὁ τυφᾶς, *whirlwind*, have, together with the common inflection according to the Attic second declension, another according to the third declension, in -ωνος, etc., e. g. τυφῶνα.

REMARK. The words ἡ ἄλυσ and ὁ ταῦς are generally declined according to the Attic second Dec., Acc. Sing. ἄλυν, ταῦν; still, the ν is commonly rejected from ἄλυσ in the Acc., § 48, Rem. 1. But the forms ἄλυνος, ἄλυνες, ἄλυνσι(ν), ταῦνσι, ταῦνες, ταῦσιν, etc., are used on account of their greater perspicuity.

§ 73. *Indeclinable and Defective Nouns.* .

1. Substantives which do not vary the termination, but retain in all the Cases the form of the Nom., are called indeclinable. Except foreign proper names, as ὁ Ἀβραάμ, τοῦ Ἀβραάμ, and the indeclinable cardinal numbers, all indeclinable nouns are of the neuter gender. Here belong especially:—

(a) The names of the letters, e. g. τὸ, τοῦ, τῷ, ἔλφα;

(b) Most of the cardinal numbers, e. g. δέκα ἀνδρῶν;

(c) Τὸ, τοῦ, τῷ, χρεών, *necessity, destiny*, and Δέμης with ἐστίν and εἶναι, and several foreign words, e. g. τὸ, τοῦ, τῷ πῶςχα;

(d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ γράφειν.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed defective in number. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. ὁ αἰθέρ, *ether*; οἱ ἐρησῆαι, *the Etesian wind*; αἱ Ἀθήναι, *Athens*; τὰ Ὀλύμπια, *the Olympic games*. Comp. further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

CHAPTER II.

The Adjective and Participle.

§ 74. *Gender and Declension of the Adjective and Participle.*

1. The Adjective and the Participle, like the Substantive, have three genders, being varied by inflection to agree with the gender of their substantive. But all adjectives have not separate forms for the three genders; many have but two endings, one for the Masc. and Fem., the other for the Neuter, e. g. ὁ σὼφρων ἀνὴρ, ἡ σὼφρων γυνή, τὸ σὼφρον τέκνον. Several, indeed, have but one ending, commonly used only for the Masc. and Fem. See § 80, e. g. ὁ φυγὰς ἀνὴρ, ἡ φυγὰς γυνή.

2. In Adjectives and Participles of three endings, the Masc. and Neuter belong to the same declension (second or third), and the Neuter is like the Masc. in the Gen. and Dat.; the Fem. is always of the first Dec.

REMARK 1. Hence, in an Adjective in -ος of three endings, the Masc. is declined like λόγος (§ 46), the Fem. like δίκη or σκιά (§ 44), and the Neut. like σῦκον (46).

REM. 2. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted hereafter. But it may be remarked here, as an essential deviation, that Participles always have the Voc. of the third Dec. like the Nom., § 53, Rem. 5.

§ 75. *Accentuation of Adjectives and Participles.*

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions, which are now to be noted:—

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. καλός, καλή, καλόν; κούφος, κούφη, κούφιν; χαρὶς, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τέρην, τέρεινα, τέρεν; βαρύς, βαρεία, βαρύ; βουλευσας, βουλευσᾶσα, βουλευσάν· τιδεῖς τιδεῖσα, τιδέν.

REMARK 1. In adjectives in *-os*, *-η*, *-ον*, or *-ος*, *-ᾶ*, *-ον*, the Fem., on account of the length of the final syllable (η, ᾶ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. *ἀνδράπινος*, *ἀνδράπινος*; *ἐλεῦθερος*, *ἐλεῦθερά*, *ἐλεῦθερον*; *κούφος*, *κούφη*, *κούφον*; *σπουδαῖος*, *σπουδαία*, *σπουδαῖον*; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. *ἀνδράπιναι*, *ἐλεῦθεραι*, *κούφαι*, *σπουδαῖαι*, like *ἀνδράπιναι*, *ἐλεῦθεροι*, *κούφοι*, *σπουδαῖοι*. Hence the difference between *ῥόδιαι*, *Λυκῖαι* (*γυναικες*), as adjectives, and *ῥοδῖαι*, *Λυκῖαι*, as substantives, according to § 45, 6.

2. Participles accent the same syllable in the Neuter Nom. as in the Masc., when the nature of the syllable permits, e. g.

<i>παιδεύων</i> ,	<i>πα.δεῦον</i>	<i>τιμήσων</i> ,	<i>τιμῆσον</i>
<i>φιλῶν</i> ,	<i>φιλούον</i>	<i>λιπῶν</i> ,	<i>λιπόνον</i> .

REM. 2. Yet Adjectives sometimes deviate from this rule, see § 65, 5.

3. Contracts in *-ους*, *-ῆ*, *-ούν*, from *-εος*, *-ᾶ*, *-εον*, *δος*, *-ῆ*, or *δα*, *-δον* (except the Nom. and Acc. Dual Masc. and Neuter, which are Oxytones, § 49, 3), are Perispomena through all the Cases and Numbers, though the uncontracted forms of those in *-εος* are Proparoxytones, e. g. *ἀργυρεος* = *ἀργυρούς*, *ἀργυρεων* = *ἀργυροῦν*. On contracted compounds in *-οος*, *-οον*, e. g. *εὔρους*, *εὔρουν*, see § 49, 3.

4. Barytone feminines of adjectives and participles, whose Masc. is of the third declension, are Perispomena [§ 45, 6 (b)] in the Gen. Pl., but all the other Cases retain the accent of the Masc., e. g.

<i>βαρὺς</i> , <i>-εῖα</i> , <i>-ύ</i>	Gen. Pl. <i>βαρέων</i> , <i>βαρεῖων</i>
<i>χαρίεις</i> , <i>-ίεσσα</i> , <i>-ίεν</i>	" <i>χαρίεντων</i> , <i>χαριεσσών</i>
<i>μέλας</i> , <i>μέλαινα</i> , <i>μέλαν</i>	" <i>μελάνων</i> , <i>μελαινών</i>
<i>πᾶς</i> , <i>πᾶσα</i> , <i>πᾶν</i>	" <i>πάντων</i> , <i>πασών</i>
<i>τυφθεῖς</i> , <i>-εῖσα</i> , <i>-έν</i>	" <i>τυφθέντων</i> , <i>τυφθεισών</i>
<i>τύψας</i> , <i>τύψασα</i> , <i>τύψαν</i>	" <i>τυψάντων</i> , <i>τυψασών</i> ; but,
<i>ἀνδράπινος</i> , <i>-ίνη</i> , <i>-ιον</i>	" <i>ἀνδραπίνων</i> , as Masc., F., and N.
<i>ἐλεῦθερος</i> , <i>-έρᾶ</i> , <i>-ερον</i>	" <i>ἐλευθέρων</i> , as Masc., F., and N.
<i>τυπτόμενος</i> , <i>-έτη</i> , <i>-ενον</i>	" <i>τυπτομένων</i> , as Masc., F., and N.

REM. 3. On the accentuation of the monosyllable *πᾶς*, and of monosyllabic participles in the Gen. and Dat., see § 65, 2 (c).

REM. 4. On the accentuation of the Nominative of compound adjectives, the following things are to be noted:—

- (a) Those in *-ος*, when the last part is formed of a substantive or adjective, follow the general rule [§ 30, 1, (c)], and are Proparoxytones, e. g. *φιλότεκνος* (from *τέκνον*), *πάγκακος* (from *κάκος*). But if the last part is formed of a verb, then adjectives with a long penult, are Oxytones, e. g. *ψυχοπομπός*, *μελοποιός*, *δεινωπός*, *ὀδηγός*; but those with a short penult, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

<i>λιθοβόλος</i> , one casting stones;	<i>λιθόβολος</i> , cast down by stones;
<i>μητροκτόνος</i> , matricide;	<i>μητρόκτονος</i> , slain by a mother;
<i>θηροτρόφος</i> , nourishing wild beasts;	<i>θηρότροφος</i> , no crushed by wild beasts.

Words compounded with prepositions, a privative and intensive, *εὐ* and

δus, and δei, δgan, δpi, δpti, έpi, ήmi, ζa, παν, and παλυ, are always Proparoxytones, and hence exceptions to the rule respecting words with a short penult.

(b) Verbal adjectives in -τός remain Oxytones, even in compounds, if they have three endings, but are Proparoxytones, if they have but two. See § 78, I. (c).

(c) All compounds in -πλής, -ράς, -τράς, -σφάς, are Oxytones.

SUMMARY OF THE ADJECTIVE AND PARTICIPLE ENDINGS.

§ 76. I. *Adjectives and Participles of three Endings.*

I. -ος, -η, -ον :	Nom.	ἀγαθός,	ἀγαθή,	ἀγαθόν, good,
	Gen.	ἀγαθοῦ,	ἀγαθῆς,	ἰγαθοῦ
	Nom.	ὀρθός,	ὀρθή,	ὀρθόν, <i>orthē,</i>
	Gen. Pl.	ὀρθῶν,	ὀρθῶν,	ὀρθῶν (§ 75, 4.)
	Nom.	γραφόμενος,	γραφόμενη,	γραφόμενον
	Gen. Pl.	γραφομένων,	γραφομένων,	γραφομένων
-ος, -ᾱ, -ον :	Nom.	δικαίος,	δικαία,	δικαίον, just,
	Gen.	δικαίου,	δικαίας,	δικαίου
	Gen. Pl.	δικαίων,	δικαίων,	δικαίων
	Nom.	ἐχθρός,	ἐχθρά,	ἐχθρόν, hostile,
	Gen.	ἐχθροῦ,	ἐχθρᾶς,	ἐχθροῦ
	Nom.	ἄδρῆος,	ἄδρᾶ,	ἄδρῶν, full,
Gen.	ἄδρῆου,	ἄδρᾶς,	ἄδρῆου	
Gen. Pl.	ἄδρῶν,	ἄδρῶν,	ἄδρῶν.	

Most of the adjectives belong to this class. The Fem. ends in α, when preceded by ι or ρ, § 43, 1. Still, adjectives in -ος have -ῆα in the Fem., when ρ precedes ο, otherwise, -ῆη, e. g. ἄδρᾶ, yet ὀρθῆη. On the accentuation of adjectives in -ος, -η (ᾱ), -ον, see § 75.

Adjectives in -ος, -ῆα, -ον, which denote the material, e. g. χρύσεος, golden; ἀργύρεος, silver; κεράμεος, earthen; and multiplicative adjectives in -ῆος, -ῆη, -ῆον, e. g. ἀπλῆος, single; διπλῆος, double, are contracted. On the accentuation of those in -ος, -ῆα, -ῆον, see § 75, 3, and on the contraction of those in -ῆα into -ῆ, -ῆη into -ῆ, and -ῆα into -ῆ, see § 9, II.

χρῦσ-ος,	χρῦσ-ῆα,	χρῦσ-ον
χρῦσ-ους,	χρῦσ-ῆ,	χρῦσ-ούν
ἑρέ-ος,	ἑρε-ῆα,	ἑρέ-ον
ἑρε-ους,	ἑρε-ῆ,	ἑρε-ούν
ἀργυρ-ος,	ἀργυρ-ῆα,	ἀργυρ-ον
ἀργυρ-ους,	ἀργυρ-ῆ,	ἀργυρ-ούν
διπλ-ος,	διπλ-ῆη,	διπλ-ῆον
διπλ-ους,	διπλ-ῆ,	διπλ-ούν.

REMARK 1. Contraction is seldom omitted in Attic classic prose, not unfrequently in the Tragedians, e. g. χρύσεια, Xen. Ag. 5, 5; yet ἄδρῆος, -ῆα, -ῆον, contracted, is rarely found contracted; διπρῆος, -ῆα, -ῆον, two-pronged, is commonly contracted in the Masc. and Neut., διπρούς, διπρούν, but in the Fem. the uncontracted form is usual, ἡ διπρᾶ; ὀρθῆος is always uncontracted.

II -ός, -ῆ, -όν :	Nom.	γλυκύς, γλυκεῖα, γλυκό, sweet,
	Gen.	γλυκέος, γλυκείας, γλυκῆος
	Gen. Pl.	γλυκῶν, γλυκειῶν, γλυκῶν (<i>§ 75, 4.</i>)

The declension of the Masc. is like *πῆχυς*, though with the common genitives in *-έος, -έων*; the declension of the Neut. is like *ἄστυ*, yet always uncontracted in the Pl. (*-έα*). The only deviations from the regular accentuation are, *ἡμίους, ἡμίσεια, ἡμισυ*, *half*; *ἡῆλυς, ἡῆλεια, ἡῆλυ*, *female*; *πρέσβυς*, *old* (used only in the Masc.), and some poetic forms. *Θῆλυς* is sometimes used as feminine in Homer and in the Tragedians.

REM. 2. The adjective *ἡμισυς*, in the Attic writers, has both the contracted and uncontracted forms in the Acc. Pl. *ἡμίσεις* and *ἡμίσεας*; also the Neut. *ἡμίσεια* is found in several passages in Demosthenes in the contracted form *ἡμίση*. Sometimes the Ionic Fem. form *-έα* occurs, e. g. *ἡλατιά*, X. R. Equ. 1, 14. (in all MSS.) *ἡμίσεας*, Pl. Menon. 83, c. in the best MSS.

III	-ός, -ῶσα, -όν:	Nom.	δεικνύς, δεικνύσα, δεικνύν,	showing,
		Gen.	δεικνύντος, δεικνύσης, δεικνύντος	
		Gen. Pl.	δεικνύντων, δεικνυσῶν, δεικνύντων	(§ 75, 4.)
		Nom.	φύς, φύσα, φύν,	produced,
		Gen.	φύντος, φύσης, φύντος	[§ 65, 2 (c).]
		Gen. Pl.	φύντων, φυσῶν, φύντων.	

So the Pres. and second Aor. Act. participles of verbs in *-μ*. For the declension of the Masc. and Neut., see § 54 (d).

IV.	-εις, -εσσα, -εν:	Nom.	χαρίεις, χαρίεσσα, χαρίεν,	lovely,
		Gen.	χαρίεντος, χαρίεσσης, χαρίεντος	
		Gen. Pl.	χαρίέντων, χαριεσσῶν, χαρίέντων.	

For the declension of the Masc. and Neut., see § 54 (d), the only difference being that the Dat. Pl. ends in *-εσι*, not *-εσι*, e. g. *χαρίεσι*. — The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone; yet the ancient grammarians prescribe that the Neut. of *χαρίεις* should be accented on the antepenult, hence *χάριεν*.

REM. 3. Some of the adjectives in *-ήεις, -ήεσσα, -ήεν*, and *-δέεις, -δέεσσα, -δέεν*, admit contraction, e. g.

Nom.	τιμή-εις, τιμή-εσσα, τιμή-εν,	honored,
	τιμῆς, τιμῆσσα, τιμῆν	
Gen.	τιμῆντος, τιμῆσσης, τιμῆντος	
Nom.	μελιτό-εις, μελιτό-εσσα, μελιτό-εν,	honeyed,
	μελιτοῦς, μελιτοῦσσα, μελιτοῦν	
Gen.	μελιτοῦντος, μελιτούσσης, μελιτοῦντος.	

V.	-είς, -εῖσα, -έν:	Nom.	λειφδεῖς, λειφδεῖσα, λειφδέν,	relictus,
		Gen.	λειφδέντος, λειφδείσης, λειφδέντος	
		Gen. Pl.	λειφδέντων, λειφδεισῶν, λειφδέντων	
		Nom.	τιδεῖς, τιδεῖσα, τιδέν,	placings,
		Gen.	τιδέντος, τιδείσης, τιδέντος.	

For the declension of the Masc. and Neut., see § 54 (d), and also in the Dat. Pl., e. g. *τιφδεῖσι*. So likewise the first and second Aor. Pass. Participle, and the Pres. and second Aor. Active Part. of *τίσθμι* and *τήμι*, e. g. *λείς, λείσα, λέν*.

VI.	-ās, -αινά, -άν:	Nom.	μέλας, μέλαινα, μέλαν,	black,
		Gen.	μέλανος, μελαίνης, μέλανος	
		Gen. Pl.	μελάνων, μελαινῶν, μελάνων.	

In the same manner only *τάλας, τάλαινα, τάλαν*, *unhappy*, the feminine Voc. of which has also *τάλαν*. For the declension of the Masc. and Neut., see § 54 (d), with Rem. 6.

VII. -ās, -āsa, -ān:	Nom.	πᾶς, πᾶσα, πᾶν, <i>all, every,</i>
	Gen.	παντός, πάσης, παντός
	Gen. Pl.	πάντων, πασῶν, πάντων.

In the same manner only the compounds of πᾶς, e. g. ἀπᾶς (ἀπᾶσα, ἀπαν), συμπᾶς, πρόπᾶς, etc.; these compounds have a short α in the Neut., in dactylic and anapestic verse. See § 54 (d), for the declension of the Masc. and Neut., and § 65, 2 (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

VIII. -ās, -āsā, -ān:	Nom.	λείψας, λείψασά, λείψαν, <i>having left,</i>
	Gen.	λείψαντος, λειψάσης, λείψαντος
	Gen. Pl.	λειψάντων, λειψασῶν, λειψάντων.

So the first Aor. Act. Part., and also the Pres. and second Aor. Act. Part. of *λοιπῆμι*: *λοιπός, -ᾶσα, -ᾶν; σπᾶς, -ᾶσα, -ᾶν*. For the declension, see § 54 (d).

IX. -ῆν, -εῖνα, -εν:	Nom.	τέρην, τέρεινα, τέρεν (<i>poetic</i>), <i>smooth,</i>
	Gen.	τέρενος, τερείνης, τέρενος
	Gen. Pl.	τερένων, τερεινῶν, τερένων.

No other adjective is thus declined. For the declension, see § 55, 1.

X. -ούς, -ούσα, -όν:	Nom.	διδούς, διδούσα, διδόν, <i>giving,</i>
	Gen.	διδόντος, διδούσης, διδόντος
	Gen. Pl.	διδόντων, διδουσῶν, διδόντων.

Thus only the Part. Pres. and the second Aor. Act. (*δοός, δοῦσα, δόν, Gen. δόντος, δοῦσης, Gen. Pl. Fem. δουσῶν*) of verbs in -ωμι.

XI. -ών, -ούσα, -όν:	Nom.	έκόν, έκοῦσα, έκόν, <i>willing,</i>
	Gen.	έκόντος, έκούσης, έκόντος
	Gen. Pl.	έκόντων, έκουσῶν, έκόντων.

Thus only the compound *άέκων*, commonly *έκων, έκουσα, άκον*. For the declension, see § 54 (d).

XII. -ων, -ουσά, -ον:	Nom.	λείπων, λείπουσα, λείπον, <i>leaving,</i>
	Gen.	λείποντος, λειπούσης, λείποντος
	Gen. Pl.	λειπόντων, λειπουσῶν, λειπόντων.

So also the Pres., Fut., and second Aor. Act. Part., the last, however, with a different accentuation: -ών, -ούσα, -όν, e. g. λιπών, -ούσα, -όν. For the declension, see § 54 (d). In the same manner, the Present participles of contract verbs in -άω, -έω, and -όω, e. g.

Nom.	τιμών, -ῶσα, -ῶν	Nom.	φιλῶν, -οῦσα, -οῦν
Gen.	τιμώντος, -ώσης, -ῶντος	Gen. Pl.	φιλούντων, -ουσῶν, -ούντων.
Gen. Pl.	τιμώντων, -ωσῶν, -ώντων.	Nom.	μισθῶν, -οῦσα, -οῦν
		Gen. Pl.	μισθούντων, -ουσῶν, -ούντων.

The Fut. Act. Part. of Liquid verbs is declined like φιλῶν, φιλοῦσα, φιλοῦν, Gen. φιλούντος, etc., e. g. σπερῶν, -οῦσα, -οῦν (formed from σπερέω, etc.), from σπείρω, *to sow*.

XIII. -ώς -υῖα -ές:	Nom.	τετυφώς, τετυφῦα, τετυφός, <i>having struck,</i>
	Gen.	τετυφότης, τετυφῦας, τετυφότης
	Gen. Pl.	τετυφόντων, τετυφῦών, τετυφόντων.

On the form *έστώς, -ῶσα, έστώς* and -ός, etc., see below, § 193, Rem. 2 and 3

XIV. The adjectives, μέγας, μεγάλη, μέγα, great, πολὺς, πολλή, πολλό, much, are irregular in the Nom., Acc., and Voc. of the Masc. and Neut. S. sg.; the other parts are regular; but even πολλόν instead of πολόν or πολόν, occurs in the Attic poets; Aesch. S. 824, uses the Voc. μέγαλε; πᾶος, πραεῖα, πᾶον, soft, is also irregular; it has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like παῖς, -εῖα, -όν (comp. γλυκὺς, -εῖα, -όν), which occurs in the Dialects. See the Paradigm.

† 77. Paradigms.

S. N.	ἀγαθός	ἀγαθή	ἀγαθόν, good	φίλιος	φίλιᾶ	φίλιον, lovely
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φίλιου	φίλιᾶς	φίλιου
D.	ἀγαθοῦ	ἀγαθῇ	ἀγαθῷ	φίλιφ	φίλιφ	φίλιφ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φίλιᾶν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φίλιᾶ	φίλιον
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φίλιων	φίλιων	φίλιων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλιοις	φίλιας	φίλιοις
A.	ἀγαθούς	ἀγαθεῖς	ἀγαθά	φίλιους	φίλιας	φίλια
V.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
Dual.	ἀγαθό	ἀγαθή	ἀγαθόν	φίλιω	φίλιᾶ	φίλιω
	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φίλιων	φίλιων	φίλιων
S. N.	γλυκύς	γλυκεῖα	γλυκύ, sweet	πᾶος	πραεῖα	πᾶον, soft
G.	γλυκέος	γλυκεῖας	γλυκέος	πᾶου	πραεῖας	πᾶου
D.	γλυκεῖ	γλυκεῖ	γλυκεῖ	πᾶφ	πραεῖφ	πᾶφ
A.	γλυκύν	γλυκεῖαν	γλυκύ	πᾶον	πραεῖαν	πᾶον
V.	γλυκύ	γλυκεῖα	γλυκύ	πᾶος(ε)	πραεῖα	πᾶον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πᾶοι, πραεῖς	πραεῖαι	πραέα
G.	γλυκέων	γλυκεῖων	γλυκέων	πραέων	πραεῖων	πραέων
D.	γλυκέσι(ν)	γλυκεῖαις	γλυκέσι(ν)	πᾶοις, πραέσι	πραεῖαις	πραέσι
A.	γλυκεῖς	γλυκεῖας	γλυκέα	πᾶους, πραεῖς	πραεῖας	πραέα
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πᾶοι, πραεῖς	πραεῖαι	πραέα
Dual.	γλυκέ	γλυκεῖ	γλυκέ	πᾶω	πραεῖ	πᾶω
	γλυκέων	γλυκεῖων	γλυκέων	πᾶων	πραεῖων	πᾶων
S. N.	χαρίεις	χαρίεσσα	χαρίεν	λειψδεῖς	λειψδεῖσα	λειψδέν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	λειψδέντος	λειψδεῖσης	λειψδέντος
D.	χαρίεντι	χαρίεσσι	χαρίεντι	λειψδέντι	λειψδεῖσι	λειψδέντι
A.	χαρίεντα	χαρίεσσας	χαρίεν	λειψδέοντα	λειψδεῖσας	λειψδέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειψδεῖς	λειψδεῖσα	λειψδέν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειψδέοντες	λειψδεῖσαι	λειψδέοντα
G.	χαρίέντων	χαρίεσσων	χαρίέντων	λειψδέοντων	λειψδεῖσων	λειψδέοντων
D.	χαρίεσι(ν)	χαρίεσσαις	χαρίεσι(ν)	λειψδεῖσι(ν)	λειψδεῖσαις	λειψδεῖσι(ν)
A.	χαρίεντας	χαρίεσσας	χαρίεντα	λειψδέοντες	λειψδεῖσας	λειψδέοντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειψδέοντες	λειψδεῖσαι	λειψδέοντα
Dual.	χαρίεντε	χαρίεσσᾶ	χαρίεντε	λειψδέετε	λειψδεῖσᾶ	λειψδέοντε
	χαρίέντων	χαρίεσσων	χαρίέντων	λειψδέοντε	λειψδεῖσων	λειψδέοντων

χρῦσεος χρυσοῦς	χρυσέα χρυσῇ	χρῦσον, golden χρυσοῦν	ἀπλούς ἀπλοῦς	ἀπλόη ἀπλῇ	ἀπλόν, single ἀπλόν
χρυσέου χρυσοῦ	χρυσέας χρυσῆς	χρυσέου χρυσοῦ	ἀπλόου ἀπλοῦ	ἀπλόης ἀπλῆς	ἀπλόου ἀπλοῦ
χρυσέῳ χρυσῷ	χρυσέα χρυσῇ	χρυσέῳ χρυσῷ	ἀπλόῳ ἀπλῷ	ἀπλόῃ ἀπλῇ	ἀπλόῳ ἀπλῷ
χρῦσεον χρυσοῦν	χρυσέαν χρυσῆν	χρῦσεον χρυσοῦν	ἀπλόον ἀπλοῦν	ἀπλόην ἀπλῆν	ἀπλόον ἀπλοῦν
doubtful	χρυσέα χρυσῇ	χρῦσεον χρυσοῦν	doubtful	ἀπλόη ἀπλῇ	ἀπλόον ἀπλοῦν
χρῦσσοι χρυσσοῖ	χρῦσσαι χρυσσαι	χρῦσσεᾶ χρυσσεᾶ	ἀπλῶι ἀπλωῖ	ἀπλῶι ἀπλωῖ	ἀπλῶ ἀπλῶ
χρυσέων χρυσῶν	χρυσέων χρυσῶν	χρυσέων χρυσῶν	ἀπλόων ἀπλῶν	ἀπλόων ἀπλῶν	ἀπλόων ἀπλῶν
χρυσέοις χρυσσοῖς	χρυσέαις χρυσσαις	χρυσέοις χρυσσοῖς	ἀπλόοις ἀπλωῖς	ἀπλόαις ἀπλωῖς	ἀπλόοις ἀπλωῖς
χρυσέους χρυσσοῦς	χρυσέας χρυσσεᾶς	χρῦσεᾶ χρυσσεᾶ	ἀπλόους ἀπλωῦς	ἀπλόας ἀπλῶς	ἀπλόα ἀπλῶ
χρῦσσοι χρυσσοῖ	χρυσσαι χρυσσαι	χρῦσσεᾶ χρυσσεᾶ	ἀπλῶι ἀπλωῖ	ἀπλῶι ἀπλωῖ	ἀπλόα ἀπλῶ
χρυσέω χρυσῶ	χρυσέα χρυσῶ	χρυσέω χρυσῶ	ἀπλόω ἀπλῶ	ἀπλόα ἀπλῶ	ἀπλόω ἀπλῶ
χρυσέοιν χρυσσοῖν	χρυσέαιν χρυσσαιν	χρυσέοιν χρυσσοῖν	ἀπλόειν ἀπλωῖν	ἀπλόαιν ἀπλωῖν	ἀπλόειν ἀπλωῖν
ἀργύρεος ἀργυροῦς	ἀργυρέα ἀργυρᾶ	ἀργύρεον, silver ἀργυροῦν	τετυφός τετυφώτος	τετυφύα τετυφύας	τετυφός, having τετυφώτος (etc.)
ἀργυρέου ἀργυροῦ	ἀργυρέας ἀργυρᾶς	ἀργυρέου ἀργυροῦ	τετυφώτι τετυφώτα	τετυφύῃ τετυφύαιαν	τετυφώτι τετυφώς
ἀργυρέῳ ἀργυρῷ	ἀργυρέῃ ἀργυρῇ	ἀργυρέῳ ἀργυρῷ	τετυφώτες τετυφώτων	τετυφύῃαι τετυφύῃων	τετυφώτα τετυφώτων
ἀργύρεον ἀργυροῦν	ἀργυρέαν ἀργυρᾶν	ἀργύρεον ἀργυροῦν	τετυφώσι τετυφώτας	τετυφύῃαις τετυφύῃας	τετυφώσι τετυφώτα
ἀργύρεε ἀργυρᾶ	ἀργυρέα ἀργυρᾶ	ἀργύρεον ἀργυροῦν	τετυφώτε τετυφώτοι	τετυφύῃαι τετυφύῃαιαν	τετυφώτε τετυφώτοι
πολύς πολλοῦ	πολλή πολλῆς	πολύ, much πολλοῦ	μέγας μεγάλου	μεγάλη μεγάλῃς	μέγα, great μεγάλου
πολύ πολύ	πολλῇ πολλῆν	πολλῇ πολύ	μεγάλῳ μεγάλῃ	μεγάλῃ μεγάλῃ	μεγάλῳ μεγάλῃ
πολλοί πολλῶν	πολλαί πολλῶν	πολλά πολλῶν	μεγάλοι μεγάλων	μεγάλοι μεγάλων	μεγάλα μεγάλων
πολλοῖς πολλοῦς	πολλαῖς πολλὰς	πολλοῖς πολλὰς	μεγάλοις μεγάλους	μεγάλαις μεγάλας	μεγάλους μεγάλα
πολλοί πολλοῖ	πολλαί πολλαί	πολλά πολλάς	μεγάλοι μεγάλων	μεγάλοι μεγάλων	μεγάλα μεγάλων

μέλας μελάσος μέλασι μέλανα μέλαν	μέλαινα μελαίνης μελαίνη μέλαιναν μέλαινα	μέλαν, black μελάσος μέλασι μέλαν μέλαν	πᾶς παντός παντί πάντα πᾶς	πᾶσα πάσης πάσῃ πᾶσαν πᾶσα	πᾶν, all παντός παντί πᾶν πᾶν
μέλαρες μελάρων μέλασι μέλαρας μέλαρες	μέλαινα μελαίνων μελαίναις μελαίνας μέλαινας	μέλανα μελάρων μέλασι μέλανα μέλανα	πάντες πάντων πᾶσι πάντας πάντες	πᾶσαι πασῶν πᾶσαι πᾶσας πᾶσαι	πάντα πάντων πᾶσι πάντα πάντα
μέλαρε μελάρων	μελαίρᾳ μελαίρων	μέλαρε μελάρων.	πάντε πάντοι	πᾶσᾳ πᾶσων	πάντε πάντοι.
στάς στάτος στάτι στάτα στάς	στάσα στάσης στάση στάσαν στάσα	στάν, standing στάτος στάτι στάν στάν	λιπών λιπόντος λιπόντι λιπόντα λιπών	λιπούσα λιπούσης λιπούσῃ λιπούσαν λιπούσα	λιπόν, leaving λιπόντος λιπόντι λιπόντα λιπόν
στάντες στάτων στάσι(ν) στάτας στάτες	στάσαι στασῶν στάσαις στάσας στάσαι	στάνα στάτων στάσι(ν) στάνα στάνα	λιπόντες λιπόντων λιπούσι(ν) λιπόντας λιπόντες	λιπούσαι λιπουσῶν λιπούσαις λιπούσας λιπούσαι	λιπόντα λιπόντων λιπούσι(ν) λιπόντα λιπόντα
στάτε στάτων	στάσᾳ στάσων	στάτε στάτων.	λιπόντε λιπόντων	λιπούσᾳ λιπούσων	λιπόντε λιπόντων.
φανών φανούτος φανούντι φανούσᾳ φανών	φανούσᾳ φανούσης φανούσῃ φανούσᾳ φανούσᾳ	φανούν, about to φανούτος [show φανούντι φανούσᾳ φανούν	zeugnós zeugnótos zeugnónti zeugnónta zeugnós	zeugnósa zeugnóσης zeugnósῃ zeugnóσαν zeugnósa	zeugnón, joining zeugnótos zeugnónti zeugnónta zeugnón
φανούντες φανούντων φανούσι φανούτας φανούντες	φανούσαι φανουσῶν φανούσαις φανούσας φανούσαι	φανούντα φανούτων φανούσι φανούτας φανούντα	zeugnóntes zeugnóτων zeugnóσι zeugnóntas zeugnóntes	zeugnóσαι zeugnóσων zeugnóσαις zeugnóσας zeugnóσαι	zeugnónta zeugnóτων zeugnóσι zeugnónta zeugnónta
φανούντε φανούντων	φανούσᾳ φανούσων	φανούντε φανούντων.	zeugnónte zeugnóτων	zeugnóσᾳ zeugnóσων	zeugnónte zeugnóτων.

REMARK. All participles in -eis are declined like λειψέις (see § 76, V.); all participles in -us, like δεικνύς (see § 76, III.); all participles in -as, like στᾶς (see § 76, VIII.); the Pres. Fut. and second Aor. Part. Active, like λιπών (§ 76, XII.); the Fut. Act. Part. of Liquid verbs, like σπερῶν (§ 76, XII.)

§ 78. II. Adjectives of two Endings.

Adjectives in -os of two endings are declined like ἀγαθός, except that they have no separate form for the feminine, the same form being used for the masculine and feminine.

I. -ος, -ον; δ ἡ ἄλογος, τὸ ἄλογον, *irrational*.

To this class belong,

(a) A few simple adjectives without particular derivative endings, e. g. δ ἡ βάρβαρος, *not Greek*; ἄβρος, *vehement*; ἡμερος, *gentle*; λοιδωρος, *calumniating*; τιδασός, *mild*; χέρσος, *unfruitful*; ἡσυχος, *silent*; δάπανος, *extravagant*; ἑως, *yesterday*;

(b) Most simple adjectives with the derivative-endings -ιος and -ειος, and -μος, e. g. δ ἡ σωτήριος, *saving*; δ ἡ βασιλείος, *regal*; δ ἡ γνῶριμος, *recognizable*;

(c) All compounds, e. g. δ ἡ ἄλογος, τὸ ἄλογον, *irrational*; δ ἡ ἀργός (instead of ἀργός), *inactive* (but ἀργός, -ή, -όν, *thrift*); δ ἡ πάγκαλος, *very fair* (but καλός, -ή, -όν); δ ἡ πάλλευκος, *very white* (but λευκός, -ή, -όν); δέσπνευστος, -ον, *divinely inspired* (but πνευστός, -ή, -όν); adjectives compounded with adjectives in -κος, which then become Proparoxytones, e. g. δ ἡ ψευδάττικος, *not pure Attic*, but (Ἀττικός, -ή, -όν) δ ἡ μισπέρικος (but Περσικός, -ή, -όν).

Exceptions are adjectives derived from compound verbs with the derivative-endings -κός, which remain Oxytones; those in -τέος, which remain Paroxytones, e. g. ἐπιδεικτικός, -ή, -όν, from ἐπιδεικνυμι; those in -τός vary between two and three endings, e. g. ἀνεκτός, -ή, -όν (from ἀνέχω), and ἀνεκτός, -όν, see Lobeck, ad S. Aj. 1296. Paralipp. p. 482, sq. Poppe ad Th. 2, 41, 4. But when compounds in -τός, -τής, -τόν, are again compounded, they have but two endings, and are Proparoxytones, e. g. δ ἡ ἀκατασκέατος.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ἀπορώτερος ἡ λήψις, 'Thu. 5, 110. δυσεμβολώτατος ἡ Λόκρις, Id. 3, 110.

II. -ους, -ουν; δ ἡ εὔνους, τὸ εὔνον, *benevolent*.

Adjectives with these endings are,

(a) Those compounded with the contracted substantives νοῦς and πλοῦς, and hence in the Masc. and Fem. are declined like these, but in the Nenter like δόστοῦν (§ 47), yet the Nenter Pl. in -οα does not admit contraction, consequently τὰ εὔνοα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακο-νόος X. Cy. 8, 2, 1. κρυφινόους X. Ag. 11, 5. δύσνοοι X. H. 2, 1, 2.

(b) Such as are compounded with the substantive ποῦς, e. g. δ ἡ πολύπους, τὸ πολύπουν, and are inflected like it, but in the Acc. Sing., even as Οἰδίπους (§ 71, B. (b)), are partly of the contract second Dec. and partly of the third, e. g. Gen. πολύποδος and πολύπου; Acc. πολύποδα and πολύπουν, etc.

REM. 3. In several adjectives of this kind, e. g. ἄπους, βραδύπους, δίπους, ἀνιπτόπους, the inflection does not follow the second Dec.

III. -ως, -ων; δ ἡ ἱλεως, τὸ ἱλεων, *compassionate*.

Adjectives of these endings are like the Attic second Dec. (§ 48).

REM. 4. The Acc. commonly ends in -ων, but in a number of compound words, it ends in -ω (§ 48, Rem. 1), e. g. ἐξίχρεω, ἀνέπλεω, ἐγηρῶ (in respect to the accentuation, see § 29, Rem. 7), ἐπίπλεω, ὑπέρχρεω.

REM. 5. There are three endings to the simple adjective:—

Πλέως, πλέα, πλέων, *full*, Gen. πλέω, πλέας, πλέω, Pl. πλέω, πλέαι, πλέα; the compounds are either of two endings, e. g. δ ἡ ἀνάπλεως, τὸ ἀνάπλεων, Pl. οἱ αἱ ἐκπλεω (ἱππεῖς ἐκπλεω X. Cy. 6, 2, 7. ἐκπλεω τράπεζαι X. Hier. 1, 18), τὰ ἐκπλεω X. Cy. 3, 1, 28. 1, 6, 7, and even the Nom. Pl. πλέω, of the simple adjective is not seldom used for the Masc. and Fem., or they have (yet more seldom)

three endings, e. g. ἀνέπλεως, ἀνεπλέα (Pl. Phaedon 83, d.), ἀνέπλεων. Eur. Alc. 730, has πλέων, after the example of Homer, as Neuter Sing. So likewise compounds, seldom in the Sing., e. g. τὸ ἐμπλεον, Soph., oftener in the Pl., e. g. ἐμπλεοι Pl. Rp. 6. 505, c. and very frequently in the Neuter, e. g. ἐπλέα X. Cy. 6. 2, 7, and 8. περίπλεα 6. 2, 33. Also from πλεως, Plato Phaedon 95, a. has πλεα as Neut. Pl.

REM. 6. Ὁ ἡ σῶς, τὸ σῶν, *salvus*, is formed from the old word ΣΑΟΣ by contraction. In addition to the Nom. σῶς, σῶν, this word forms only the Acc. Sing. σῶν, like the Attic second Dec.; it has also the Acc. σῶον. The form σᾶ (from σᾶα), occurs as Fem. Sing. in Eurip. Fr. 629. (Dind.) and as Neut. Pl. in Plat. Critias, 111, c. in the best MSS. The Pl. consists of forms from σῶς of the second Dec. and of forms from the lengthened σῶος, namely:—

Pl. N. οἱ αἱ σῶς (from σῶες), and οἱ σῶοι, αἱ σῶαι, N. σῶα, rarely σᾶ.

A. τοὺς τὰς σῶς (from σῶας), and τοὺς σῶους, N. σῶα, rarely σᾶ.

The Singular forms of σῶες are very rare in the Attic writers, e. g. σῶος, X. An. 3. 1, 32.

REM. 7. The compounds of κέρας and γέλως are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἡ χρυσόκερως, τὸ χρυσόκερυν, Gen. χρυσόκερως and χρυσοκέρωτος; ὁ ἡ φιλόγελως, τὸ φιλόγελων, Gen. φιλόγελω and φιλογέλωτος; βούκερως, Gen. βούκερως and βουκέρωτος, so εὐκερως. The adjective δυσέρως follows the third Dec. only, e. g. δυσέρωτος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δίκερων, νήκεροι, ἑκερα. On the accentuation, see § 29, Rem. 7.

IV. -ων; -ον; N. ὁ ἡ σῶφρων, τὸ σῶφρον, *prudens*,

G. τοῦ τῆς τοῦ σῶφρονος (according to § 55, 1).

REM. 8. From ὁ ἡ πίων, *fat*, comes also the Fem. form πίερα, even in prose writers; so also πρόφρασσα from ὁ ἡ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, the Comparatives in -ων, -ον, -ων, -ιον; but in respect to the declension of these it is to be noted, that, after the rejection of σ, they are contracted in the Acc. Sing., and in the Nom., Acc., and Voc. Pl. See the Paradigms, § 79. In the Attic writers, the uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μείζονα, ἐλάττονα, καλλίονα, ἐλάττονες, ακαλίονες, μείζονες, βελτίονες, πλείονες, ἥττονας, βελτίονας, ἐλάττονας, X. Cy. 6. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 13. 5. 2, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; N. ὁ ἡ ἀληθής, τὸ ἀληθές, *true*,

G. τοῦ τῆς τοῦ ἀληθέος, ἀληθεύς (§ 59).

On the contraction of -έα into -ᾶ (instead of -ῆ), where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in -έτης (from ἔτος, Gen. ἔτους), are either of two endings, e. g. ποσειῶν χιλιετή, Pl. Rp. 10. 615, a. περιῶν τῇ χιλιετεί, Phaed. 249, a., or they take a particular Fem. form, namely, -έτις, Gen. -έτιδος, e. g. ἐπτέτης, F. ἐπτέτις; τριακοντούκιδων σπονδῶν, Th. 1, 87.

REM. 11. Simple adjectives in -ης are Oxytones, except πλήρης, πλήρες, *full*. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI. -ην, -εν; N. ὁ ἡ ἄρην, τὸ ἄρην

G. τοῦ τῆς τοῦ ἄρηνος (§ 55, 1). No other word like this.

VII. -ωρ, -ορ; N. ὁ ἡ ἀπάτωρ, τὸ ἀπατωρ, *fatherless*,

G. τοῦ τῆς τοῦ ἀπάτορος (§ 55, 1). In like manner only ἀμήτωρ, ἐμητωρ.

- VIII. -*is*, -*i*; (a) N. ὁ ἡ ἰσ*ris*, τὸ ἰσ*ρι*, *knowing*,
G. τοῦ τῆς τοῦ ἰσ*ριος* (§ 63, Rem. 5).

In like manner, only *νήστis*, *temperate*, and *τρέφis*, *nourished*. In addition to the form in -*ios*, these adjectives have another in -*idos*, but more rare, and only poetic, e. g. ἰσ*ριδα*, ἰσ*ριδες*.

- (b) N. ὁ ἡ εὐχα*ris*, τὸ εὐχα*ρι*, *agreeable*,
G. τοῦ τῆς τοῦ εὐχα*ριτος*.

Here belong the compounds of χά*ris*, πά*tris*, ἐλ*pis*, φρό*ntis*, which are declined like the simples, e. g. εὐελ*pis*, εὐελ*πι*, Gen. εὐέλ*πιδος*; φιλόπα*tris*, Gen. φιλόπα*τριδος*; the Acc. ends according to § 53, 3, in -*ω*, e. g. εὐελ*πω*, εὐχα*ρην*; but compounds of πό*lis*, when they refer to persons, are inflected in the *Attic* dialect in -*idos*, e. g. φιλόπο*lis*, Gen. -*idos*, yet in the Acc., φιλόπο*λιω* and -*εα*; still, as epithets of cities, etc., they are inflected like πό*lis*, e. g. καλλίπο*lis*, δικαιοπό*lis*, etc., Gen. καλλιπό*λεως*, etc.

- IX. -*us*, -*u*; (a) N. ὁ ἡ ἔδα*krus*, τὸ ἔδα*κρυ*, *tearless*.

So compounds of δά*krus*; yet these inflect only the Acc. Sing. like the third Dec., e. g. ἔδα*κρυν*, Neut. ἔδα*κρυ*. The other Cases are supplied by ἑδά*κρυτος*, -*ον*, Gen. -*ου*, according to the second Dec.

- (b) N. ὁ ἡ δίπ*ηχus*, τὸ δίπ*ηχυν*, *two ells long*,
G. τοῦ τῆς τοῦ δίπ*ηχεος*.

Here belong the compounds of πῆ*chus*; the declension is like γλυκός, γλυκός (§§ 76, II. and 77), except that the Neuter Pl. in -*ea* is contracted into -*η*, like ἄσπ*η*, e. g. δίπ*ηχυν*.

- X. -*ous*, -*ou*; N. ὁ ἡ μονό*δous*, τὸ μονό*δον*, *one-toothed*,
G. τοῦ τῆς τοῦ μονό*δοντος*.

So the remaining compounds of δό*ous*. For the Dec., see § 54 (d).

§ 79. Paradigms.

S. N.	ἐνδοξος	ἐνδοξον	δίπους	δίπους
G.	ἐνδόξου	ἐνδόξου	δίποδες	δίπων
D.	ἐνδόξῳ	ἐνδόξῳ	δίποδι	
A.	ἐνδοξον	ἐνδοξον	δίποδα and δίπων	δίπων
V.	ἐνδοξε	ἐνδοξον	δίπου	δίπων
P. N.	ἐνδοξοί	ἐνδοξα	δίποδες	δίποδα
G.	ἐνδόξων	ἐνδόξων	δίπόδων	
D.	ἐνδόξοις	ἐνδόξοις	δίποσι	
A.	ἐνδόξους	ἐνδοξούς	δίποδας	δίποδα
V.	ἐνδοξοί	ἐνδοξα	δίποδες	δίποδα
Dual.	ἐνδόξω	ἐνδόξω	δίποδε	
	ἐνδόξων	ἐνδόξων	δίπόδων	

S. N. G. D. A. V.	εὐπλ(ο-ος)ους εὐπλων εὐπλω εὐπλων doubtful	εὐπλ(ο-ον)ουν εὐπλων εὐπλω εὐπλων doubtful	Ἰλεως Ἰλεως Ἰλεω Ἰλεω Ἰλεων
P. N. G. D. A. V.	εὐπλοι εὐπλων εὐπλοις εὐπλων εὐπλωα εὐπλωα	εὐπλωα εὐπλων εὐπλοις εὐπλων εὐπλωα εὐπλωα	Ἰλεφ Ἰλεων Ἰλεφς Ἰλεως Ἰλεφ Ἰλεω Ἰλεω
Dual.	εὐπλω εὐπλων.	εὐπλω εὐπλων.	Ἰλεω Ἰλεφν.
S. N. G. D. A. V.	εὐδαίμων εὐδαίμονος εὐδαίμονι εὐδαίμονα εὐδαιμον εὐδαιμον	ἐχθρῶν ἐχθρίωνος ἐχθρίονι ἐχθρίονα-ίω ἐχθριον ἐχθριον	μείζων μείζονος μείζονι μείζονα μείζω μείζον
P. N. G. D. A. V.	εὐδαίμονες εὐδαίμονα εὐδαιμόνων εὐδαίμοσι(ν) εὐδαίμονας εὐδαίμονα εὐδαίμονες εὐδαίμονα	ἐχθρίους ἐχθρίωνος ἐχθρίων ἐχθρίοσι(ν) ἐχθρίωνας ἐχθρίονα ἐχθρίους ἐχθρίω like the Nominative.	μείζονες μείζονα μείζονες μείζω μείζονων μείζοσι(ν) μείζονας μείζονα μείζω like the Nominative.
Dual.	εὐδαίμονε εὐδαιμόνουν.	ἐχθρίονε ἐχθρίωνουν.	μείζονε μειζόνουν.
S. N. G. D. A. V.	ἀληθής ἀληθ(έ-ος)οῦς ἀληθ(έ-ι)εῖ ἀληθ(έ-α)ῇ ἀληθές ἀληθές	ἀληθές ἀληθ(έ-ος)οῦς ἀληθ(έ-ι)εῖ ἀληθ(έ-α)ῇ ἀληθές ἀληθές	ὀγιής ὀγι(έ-ος)οῦς ὀγι(έ-ι)εῖ ὀγι(έ-α)ῇ ² ὀγιές ὀγιές
P. N. G. D. A. V.	ἀληθ(έ-es)εῖς ἀληθ(έ-ων)ῶν ¹ ἀληθέσι(ν) ἀληθ(έ-as)εῖς ἀληθ(έ-α)ῇ like the Nominative.	ἀληθ(έ-es)εῖς ἀληθ(έ-ων)ῶν ¹ ἀληθέσι(ν) ἀληθ(έ-as)εῖς ἀληθ(έ-α)ῇ like the Nominative.	ὀγι(έ-es)εῖς ὀγι(έ-ων)ῶν ὀγιέσι(ν) ὀγι(έ-as)εῖς ὀγι(έ-α)ῇ like the Nominative.
Dual.	ἀληθ(έ-ε)ῇ ἀληθ(έ-οιν)οῖν.	ἀληθ(έ-ε)ῇ ἀληθ(έ-οιν)οῖν.	ὀγι(έ-ε)ῇ ὀγι(έ-οιν)οῖν.
S. N. G. D. A. V.	εὐχαρίς εὐχαρίτος εὐχαρίτι εὐχάρिता and εὐχαρίν εὐχαρι εὐχαρι	εὐχαρι εὐχαρίτος εὐχαρίτι εὐχάρिता and εὐχαρίν εὐχαρι εὐχαρι	ἀπάτωρ ἀπάτορες ἀπάτορι ἀπάτορα ἀπατορ ἀπατορ
P. N. G. D. A. V.	εὐχάριτες εὐχάρिता εὐχαρίτων εὐχαρίσι εὐχάριτας εὐχάρिता εὐχάριτες εὐχάρिता	εὐχάρिता εὐχαρίτων εὐχαρίσι εὐχάρिता εὐχάρिता εὐχάρिता εὐχάρिता εὐχάρिता	ἀπάτορες ἀπάτορα ἀπατόρων ἀπατόρσι ἀπάτορας ἀπάτορα ἀπάτορες ἀπάτορα
Dual.	εὐχάριτε εὐχαρίτων	εὐχάριτε εὐχαρίτων	ἀπάτορε ἀπατόρων.

¹ but συνιδέων = συνιδῶν. § 59. Rem. 4

² § 59. Rem. 1.

¹ but συνήθει-ων = συνήθειων, § 59. Rem. 4.² § 59. Rem. 1.

§ 80. III. *Adjectives of one Ending.*

Adjectives of one ending have no separate form for the Neuter, partly because their meaning is of such a nature that they generally occur in connection with persons, and partly because their formation admits of no separate neuter form. In poetry, however, these adjectives sometimes occur in those Cases in which the Neut. form is like that of the Masc. and Fem., i. e. in the Gen. and Dat., even in connection with neuter substantives, e. g. *μανιάσω λυσσήμασιν*, Eur. Or. 264. *ἐν πένητι σώματι*, Ia El. 375. They very seldom take a separate form for the Neut., e. g. *ἐπηλυσ, ἐπήλυδα ἔθνεα*, Her. 8, 73; a derivative adjective is commonly used, where the neuter is to be denoted.

Endings.

I. -as, Gen. -ου; *ὁ μονίας*, Gen. *μονίου*, single (Paroxytone).

II. -as, Gen. -αντος: *ὁ ἡ ἀκάμας*, Gen. -αντος, unwearied (Paroxytone).

III. -ds, Gen. -δδος: *ὁ ἡ φυγὰς*, Gen. *φυγδός*, fugitive (Oxytone).

IV. -ap, Gen. -αρος: only *μάκαρ*, though the Fem. form *μάκαιρα* is sometimes found.

V. -ης, Gen. -ου: *ὁ ἐδελοντής*, Gen. *ἐδελοντοῦ*, voluntary.

Some of these adjectives take, in connection with Fem. substantives, a separate Fem. form in -is (Gen. -ιδος), e. g. *εὐώπης*, Fem. *εὐώπις*, fair-looking. They are Paroxytones, except *ἐδελοντής*, *έκοντής*, and *ὀβριστής*.

VI. -ης, Gen. -ητος: *ὁ ἡ ἀργής*, Gen. *ἀργήτος*, white.

So all compounds in -δής, -δμής, -βλής, -πλής, and some simple adjectives, e. g. *γυμνής*, naked; *χερής*, needy; *πένης*, poor; *πλάνης*, wandering, etc.

VII. -ήν, Gen. -ήνος: *ὁ ἡ ἀπτήν*, Gen. *ἀπτήνος*, unfeathered. In like manner no other.

VIII. -ός, Gen. -ώτος: *ὁ ἡ ἀγνός*, Gen. *ἀγνώτος*, unknown.

So all compounds in -βρός, -γνός, and -χρός, and also *ἀπτός*, firm.

IX. -is, Gen. -ιδος: *ὁ ἡ ἀνάλκis*, Gen. *ἀνάλκιδος*, powerless.

These adjectives after the omission of a feminine substantive to which they belong, are, like those in -ds, -ddos, e. g. *Ἑλλάς* (sc. γῆ), used as substantives, e. g. *ἡ πατρίς* (sc. γῆ), fatherland.

X. -ς, Gen. -ύδος: *ὁ ἡ νέηλυσ*, Gen. *νεήλυδος*, one lately come

In like manner only a few other compounds.

XI. -ξ, Gen. -γος, -κος, -χος: δ ἡ ἀρπαξ, Gen. -ἄγος, *ravenous*.

δ ἡ ἴλιξ, " -ἴκος, *equal*.

δ ἡ μῶνυξ, " -ῥχος, *one-hoofed*.

XII. -ψ, Gen. -πος: δ ἡ αἰγίληψ, Gen. -ἄπος, *high*.

XIII. Such as end in an unchanged substantive, e. g. ἄπαῖς, *childless*; μακρόχειρ, *long-handed*; αὐτόχειρ, *done with one's own hand*; μακράων, *long-lived*; μακράχην, *long-necked*; λεύκασπις, *having a white shield*. The declension of such adjectives is like that of the substantives, e. g. μακράνχενος. On the compounds of πούς, however, comp. § 78, II. (b).

§ 81. Comparison of Adjectives.

1. The quality expressed by an adjective may belong to an object in different degrees:—

(a) When the quality belongs to one object in a higher degree than to another, the form is called the Comparative, e. g. *Plato was MORE LEARNED than Xenophon*.

(b) When the quality in the highest degree belongs to an object, the form is called the Superlative, e. g. *Plato was the MOST LEARNED of the disciples of Socrates*.

(c) The form of the adjective which expresses its simple meaning without any comparison, is called the Positive, e. g. *Plato was LEARNED*.

2. Only the adjective and adverb are susceptible of comparison; the participle does not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g. ἑρρωμένος, -έστερος, -έστατος.

3. The Greek has two classes of terminations for the Comparative and Superlative. The first, and much the most common, is -τερος, -τέρᾱ, -τερον, for the Comparative, and -τατος, -τάτῃ, -τατον, for the Superlative; the second is -(ι)ων, -(ι)ον, or -ων, -ον, for the Comparative, and -(ι)στος, -(ι)στη, -(ι)στον, for the Superlative. The ι is the union-vowel.

4. The first class of terminations is appended to the stem of the adjective by the connecting syllables ο (ω), αι, υς, ες; hence the general rule: *In most adjectives, the usual endings are appended to the stem by means of the connecting syllable.*

REMARK. Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix *μᾶλλον* (magis) and *μάλιστα* (maxime) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

‡ 82. A. First Form of Comparison.

Comparative, *-τερος, -τέρᾱ, -τερον*;

Superlative, *-τατος, -τάτῃ, -τατον*.

These endings are appended to the stem of the adjective; the stem is found by rejecting *ος* in the Nom. of the second Dec., and the same syllable in the Gen. of the third Dec.

I. Adjectives in *-ος, -η (-ᾱ), -ον*.

(a) Most adjectives of this class annex the above endings to the stem by means of the union-vowel *ο* or *ω*; the union-vowel is *ο*, when a syllable long by nature or by position (§ 27, 3), precedes, but *ω*, when a short syllable precedes, — *ω* being then used to prevent the concurrence of too many short syllables,

e. g.

<i>κοῦφ-ος</i> , light,	Com. <i>κοῦφ-ό-τερος</i> ,	Sup. <i>κοῦφ-ό-τατος, -η, -ον</i> .
<i>ισχυρ-ός</i> , strong,	" <i>ισχυρ-ό-τερος</i> ,	" <i>ισχυρ-ό-τατος</i> ,
<i>λεπτ-ός</i> , thin,	" <i>λεπτ-ό-τερος</i> ,	" <i>λεπτ-ό-τατος</i> ,
<i>σφοδρ-ός</i> , vehement,	" <i>σφοδρ-ό-τερος</i> ,	" <i>σφοδρ-ό-τατος</i> ,
<i>πικρ-ός</i> , bitter,	" <i>πικρ-ό-τερος</i> ,	" <i>πικρ-ό-τατος</i> ,
<i>σοφ-ός</i> , wise,	" <i>σοφ-ώ-τερος</i> ,	" <i>σοφ-ώ-τατος</i> ,
<i>ἐχυρ-ός</i> , firm,	" <i>ἐχυρ-ώ-τερος</i> ,	" <i>ἐχυρ-ώ-τατος</i> ,
<i>ἀξι-ος</i> , worthy,	" <i>ἀξι-ώ-τερος</i> ,	" <i>ἀξι-ώ-τατος</i> .

REMARK 1. A mute and liquid here always make a syllable long by position, though the Attic poets, on account of the verse, sometimes consider such syllable as short, e. g. *εὐτεκνέτατος* from *εὐτεκνος*, Eur. Hec. 579. 618. (Pors.), *δυσποτμέτερα*, Id. Ph. 1367.

(b) Contracts in *-εος = -ους* and *-οος = -ους* are contracted also to the forms of Comparison; the first contract *ε* and *ω* the union-vowel into *ω*; the last assume the union-syllable *ες* and contract in with the preceding *ο*, e. g.

<i>πορφύρ-εος</i> = <i>πορφυρ-ούς</i>	<i>ἀπλ-ός</i> = <i>ἀπλ-ούς</i>
<i>πορφύρ-εώτερος</i> = <i>πορφυρ-ώ-τερος</i>	<i>ἀπλο-έσ-τερος</i> = <i>ἀπλ-ούς-τερος</i>
<i>πορφύρ-εώτατος</i> = <i>πορφυρ-ώ-τατος</i>	<i>ἀπλο-έσ-τατος</i> = <i>ἀπλ-ούς-τατος</i> .

Here belong also contracts of two endings in *-ους* and *-ουν*, e. g. *εὐν-ους* = *ὀν-ους*, Neut. *εὐν-οον* = *εὐν-ουν*, Com. *εὐνο-έσ-τερος* = *εὐν-ούς-τερος*, Sup. *εὐνο-ίσ-τατος* = *εὐν-ούσ-τατος*.

REM. 2. Adjectives in -ος take also the uncontracted forms of the Comparative and Superlative in -ώτερος, -ώτατος, e. g. εἰπνοώτεροι, X. R. Equ. 1, 10. εὐχροώτερος, X. O. 10, 11.

(c) The following adjectives in -αιος: γεραιός, *old*; παλαιός, *ancient*; περαιός, *on the other side*; σχολαῖος, *at leisure*, assume -τερος and -τατος without a union-vowel, e. g.

γεραι-ός,	Com. γεραι-τερος,	Sup. γεραι-τατος,
παλαι-ός,	" παλαι-τερος,	" παλαι-τατος.

REM. 3. Παλαιός and σχολαῖος have also the usual forms of Comparison; παλαιώτερος, σχολαυώτερος, so also γεραιώτερος, Antiph. 4, p. 125, 6.

(d) The following adjectives in -ος: εὐδῖος, *calm*; ἡσυχῖος, *quiet*; ἴδιος, *peculiar*; ἴσος, *equal*; μέσος, *middle*; ὄρθριος, *early*; ὄψις, *late*; παραπλήσιος, *similar*; and πρῶτιος, *in the morning*, assume the union-syllable α, the Comparative and Superlative thus becoming like the preceding words in -αιος, e. g.

μέσ-ος,	Com. μεσ-αι-τερος,	Sup. μεσ-αι-τατος,
ἴδι-ος,	" ἰδι-αι-τερος,	" ἰδι-αι-τατος.

REM. 4. Sometimes also the common form is found, e. g. ἡσυχώτερος, ἡσυχώτατος; φιλότερος, φιλότατος are the usual forms in the Attic writers. Here belong also the adverbial forms πρῶταίτερον, πρῶταίτετα, from πρῶτιος; thus in Plato; likewise πρῶτερον and πρῶτατα; thus always, as it seems, in Thu. (Popp. ad 7, 19, 1), also in Xen. Anab. 3. 4, 1. πρῶτερον according to the best MSS. (on the contrary πρῶταίτετα, Cy. 8. 8, 9). The adjective φίλος has three forms: φιλότερος seldom (e. g. Xen. C. 3. 11, 18.), and φιλότατος, φιλαίτερος seldom in prose (e. g. Xen. An. 1. 9, 29, though one good Ms. has φιλότερον), and φιλαίτατος seldom in prose (e. g. Xen. H. 7. 3, 8.), φίλτερος poetic, and φίλτατος very frequent; the Comparative is usually expressed by μᾶλλον φίλος. In addition to these three forms, also the Superlative φίλιστος (as in Homer, the Comparative φίλιον) is found in Attic poetry.

REM. 5. The two adjectives, μέσος, *middle*, and νέος, *young*, have a special Superlative form, μέσατος, νέατος; but this is in use only when a series of objects is to be made prominent, μέσατος denoting the very middle of the series, and νέατος the last or most remote, whereas μεσαίτατος expresses the idea of the middle in general, and νεώτατος retains the primary signification of the adjective, *young*, *new*. In prose, νέατος is used only in reference to the tones of music (νέατος φθόγγος); and then the Feminine is contracted, νήτη, *the lowest line or string*.

(e) Two adjectives in -ος: ἐρῶμενος, *strong*, and ἀκρᾶτος, *unmixed*, append the union-syllable ες to the stem, e. g. ἐρῶμεν-

ἐν-τερος, ἐβρωμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αἰδοῖος has αἰδοι-έσ-τατος in the superlative.

REM. 6. Further, the adjectives, ἄφθονος, *rich*; σπουδαῖος, *καλούς*; and ἔσμενος, *glad*, sometimes take the above form; as ἀφθονέστερος, -έστατος, together with the common form, -ότερος, -ότες. From ἔσμενος is formed ἔσμενότερος, and the adverbial neuter, ἔσμεναί τετα and ἔσμεν-έσ-τατα. — Several other adjectives also have this formation, yet for the most part only in poetry, e. g. ἐβζυρος, *unmixed* (of wine); ἡδυρος, *sweet*; ἐπίπεδος, *flat* (ἐπιπεδέστερος, X. H. 7. 4, 13), and all contracts in -ους; comp. (b). The forms in -έστερος, -έστατος, belong properly to adjectives in -ης and -ων.

(f) The following adjectives in -ος: λάλος, *talkative*; μονοφάγος, *eating alone*; ὀψοφάγος, *dainty*; and πτωχός, *poor*, drop ος, and append the syllable ις, e. g. λάλ-ος, Com. λαλ-ίς-τερος, Sup. λαλ-ίς-τατος; πτωχός has also Sup. πτωχότατος.

REM. 7. These endings properly belong to adjectives in -ης, Gen. -ου.

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, Gen. -έος, drop -ης, and append the syllable -ις, e. g. κλέπτ-ης (Gen. -ου), *thievish*, Com. κλεπτ-ίς-τερος, Sup. κλεπτ-ίς-τατος; ψευδ-ίς-τερος, ψευδ-ίς-τατος.

Exceptions. ἴβριστής, -οῦ, *insolent*, has ἰβριστότερος, X. An. 5. 8, 3, ἰβριστότατος, X. An. 5. 8, 22. C. 1. 2, 12. From ἀκρατής (Gen. -έος) is the Com. ἀκρατίστερος, to distinguish it from ἀκρατέστατος, No. (e).

III. Adjectives of the third Declension. The Comparison-endings are appended to the stem of the adjectives, either directly or by inserting the syllable -ες (also -ις).

(1) Those in -ύς, -εῖς, -ύ, — -ης, -ες (Gen. -εος = -ους), — -ας, -αν, and the word μάκαρ, *happy*, append the endings of Comparison directly to the pure stem, which appears in the Neuter form, e. g.

γλυκὺς,	Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής,	Neut. -ές	— ἀληθέσ-τερος	ἀληθέσ-τατος
μέλας,	Neut. -αν	— μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν	— ταλάν-τερος	ταλάν-τατος
μάκαρ,		— μακάρ-τερος	μακάρ-τατος.

REM. 8. The adjectives ἡδύς, ταχύς, and πολὺς are compared in -ίων and -ων. See § 83, I.

(2) Adjectives in -ων, -ον (Gen. -ονος), assume -ες, e. g.

εὐδαίμων,	Neut. εὐδαιμον,	<i>happy</i> .
	Com. εὐδαιμον-έσ-τερος,	Sup. εὐδαιμον-έσ-τατος.

(3) Adjectives in $\alpha\xi$ sometimes assume $-\epsilon\varsigma$, sometimes $-\iota\varsigma$,
c. g.

$\alpha\phi\eta\lambda\acute{\iota}\varsigma$, Gen. $\alpha\phi\eta\lambda\iota\kappa\text{-}\alpha\varsigma$, *growing old*,
Com. $\alpha\phi\eta\lambda\iota\kappa\text{-}\acute{\iota}\sigma\text{-}\tau\epsilon\rho\alpha\varsigma$,
Sup. $\alpha\phi\eta\lambda\iota\kappa\text{-}\acute{\iota}\sigma\text{-}\tau\alpha\tau\alpha\varsigma$,

$\alpha\rho\alpha\acute{\alpha}\varsigma$, Gen. $\alpha\rho\alpha\gamma\text{-}\alpha\varsigma$, *rapid*,
Com. $\alpha\rho\alpha\gamma\text{-}\acute{\iota}\sigma\text{-}\tau\epsilon\rho\alpha\varsigma$,
Sup. $\alpha\rho\alpha\gamma\text{-}\acute{\iota}\sigma\text{-}\tau\alpha\tau\alpha\varsigma$.

(4) Adjectives in $-\alpha\iota\varsigma$, $-\epsilon\nu$, whose stem ends in $\nu\tau$, append the
Comparison-endings directly to the stem, the last τ being
changed into σ , and the preceding ν being then dropped (§ 20, 2).

$\chi\alpha\rho\acute{\iota}\varsigma$, Gen. $\chi\alpha\rho\acute{\iota}\epsilon\nu\tau\text{-}\alpha\varsigma$, *pleasant*.

Com. $\chi\alpha\rho\acute{\iota}\epsilon\sigma\text{-}\tau\epsilon\rho\alpha\varsigma$, Sup. $\chi\alpha\rho\acute{\iota}\epsilon\sigma\text{-}\tau\alpha\tau\alpha\varsigma$.

(5) The compounds of $\chi\acute{\alpha}\rho\iota\varsigma$ assume ω , c. g.

$\epsilon\pi\acute{\iota}\chi\alpha\rho\iota\varsigma$, Gen. $\epsilon\pi\iota\chi\acute{\alpha}\rho\iota\tau\text{-}\alpha\varsigma$, *pleasant*

Com. $\epsilon\pi\iota\chi\alpha\rho\iota\tau\text{-}\acute{\omega}\text{-}\tau\epsilon\rho\alpha\varsigma$, Sup. $\epsilon\pi\iota\chi\alpha\rho\iota\tau\text{-}\acute{\omega}\text{-}\tau\alpha\tau\alpha\varsigma$.

$\Lambda\chi\alpha\rho\acute{\iota}\sigma\tau\epsilon\rho\alpha\varsigma$ in Homer, comes from $\acute{\alpha}\chi\alpha\rho\acute{\iota}\tau\text{-}\tau\epsilon\rho\alpha\varsigma$; comp. No. (4).

§ 83. B. Second Form of Comparison.

Comparative. $-\acute{\iota}\omega\nu$, Neut. $-\acute{\iota}\omega\nu$, or $-\omega\nu$, Neut. $-\omega\nu$.

Superlative, $-\acute{\iota}\sigma\tau\alpha\varsigma$, $-\acute{\iota}\sigma\tau\eta$, $-\acute{\iota}\sigma\tau\omega\nu$.

REMARK 1. On the quantity of $\acute{\iota}$ in $-\acute{\iota}\omega\nu$, $-\acute{\iota}\omega\nu$, see § 28, 1; on the declension,
§ 78, Rem. 9; and on the accent, § 65, 5 (p).

This form of Comparison includes,

I. Some adjectives in $-\upsilon\varsigma$, which drop $-\upsilon\varsigma$ and append $-\acute{\iota}\omega\nu$,
etc.; this usually applies only to $\eta\delta\acute{\upsilon}\varsigma$, *sweet*, and $\tau\alpha\chi\acute{\upsilon}\varsigma$, *swift*
(the other form of these adjectives in $-\acute{\upsilon}\tau\epsilon\rho\alpha\varsigma$, $-\acute{\upsilon}\tau\alpha\tau\alpha\varsigma$, is some
times used, but not by Attic writers). $\tau\alpha\chi\acute{\upsilon}\varsigma$ has in the
Comparative $\delta\acute{\alpha}\sigma\sigma\omega\nu$ (Att. $\delta\acute{\alpha}\tau\tau\omega\nu$), Neut. $\delta\acute{\alpha}\sigma\sigma\omega\nu$ ($\delta\acute{\alpha}\tau\tau\omega\nu$).
Comp. §§ 21, 3, and 17, 6. $\tau\alpha\chi\acute{\iota}\omega\nu$ is found only among the
later writers. Thus,

$\eta\delta\text{-}\acute{\iota}\omega\nu$, Com. $\eta\delta\text{-}\acute{\iota}\omega\nu$, Neut. $\eta\delta\text{-}\acute{\iota}\omega\nu$, Sup. $\eta\delta\text{-}\acute{\iota}\sigma\tau\alpha\varsigma$, $-\eta$, $-\omega\nu$.

$\tau\epsilon\chi\text{-}\acute{\iota}\omega\nu$, " $\delta\acute{\alpha}\sigma\sigma\omega\nu$, Att. $\delta\acute{\alpha}\tau\tau\omega\nu$, Neut. $\delta\acute{\alpha}\sigma\sigma\omega\nu$, Att. $\delta\acute{\alpha}\tau\tau\omega\nu$, Sup. $\tau\acute{\epsilon}\chi\acute{\iota}\sigma\tau\alpha\varsigma$

REM. 2. The other adjectives in $-\upsilon\varsigma$, as $\beta\alpha\delta\acute{\upsilon}\varsigma$, *deep*; $\beta\alpha\rho\acute{\upsilon}\varsigma$, *heavy*; $\beta\rho\alpha\text{-}$
 $\chi\acute{\upsilon}\varsigma$, *slow*; $\beta\rho\alpha\chi\acute{\upsilon}\varsigma$, *short*; $\gamma\lambda\upsilon\kappa\acute{\upsilon}\varsigma$, *sweet*; $\delta\alpha\sigma\acute{\upsilon}\varsigma$, *thick*; $\epsilon\upsilon\rho\acute{\upsilon}\varsigma$, *wide*; $\delta\acute{\epsilon}\xi\acute{\upsilon}\varsigma$,
sharp; $\pi\rho\acute{\epsilon}\sigma\beta\upsilon\varsigma$, *old*; $\acute{\omega}\kappa\acute{\upsilon}\varsigma$, *swift*, have the form in $-\acute{\upsilon}\tau\epsilon\rho\alpha\varsigma$, $-\acute{\upsilon}\tau\alpha\tau\alpha\varsigma$ (§ 82,
III.); in Attic poetry, however, single examples of these adjectives are found
with the other form, e. g. $\beta\rho\acute{\alpha}\chi\iota\sigma\tau\alpha\varsigma$, $\pi\rho\acute{\epsilon}\sigma\beta\iota\sigma\tau\alpha\varsigma$, $\acute{\omega}\kappa\iota\sigma\tau\alpha\varsigma$.

II. The following adjectives in $-\rho\alpha\varsigma$: $\alpha\lambda\sigma\chi\rho\acute{\alpha}\varsigma$, *base*; $\epsilon\chi\theta\rho\acute{\alpha}\varsigma$,
hostile; $\kappa\upsilon\delta\rho\acute{\alpha}\varsigma$, *honorable*; and $\omicron\iota\kappa\tau\rho\acute{\alpha}\varsigma$, *wretched* (but always

ἐσ-τερος, ἐρρωμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αἰδοῖος has αἰδοι-έσ-τατος in the superlative.

REM. 6. Further, the adjectives, ἄφθονος, *rich*; σπουδαῖος, *zealous*; and ἥσμενος, *glad*, sometimes take the above form; as ἄφθονέστερος, -έστατος, together with the common form, -ότερος, -ότατος. From ἥσμενος is formed ἥσμενότερος, and the adverbial neuter, ἥσμενάτα and ἥσμεν-έσ-τατα. — Several other adjectives also have this formation, yet for the most part only in poetry, e. g. ἐξωρος, *unmixed* (of wine); ἡδυρος, *sweet*; ἐπιπεδος, *flat* (ἐπιπεδέστερος, X. H. 7. 4, 13), and all contracts in -ους; comp. (b). The forms in -έστερος, -έστατος, belong properly to adjectives in -ης and -ων.

(f) The following adjectives in -ος: λάλος, *talkative*; μονοφάγος, *eating alone*; ὀψοφάγος, *daintily*; and πτωχός, *poor*, drop os, and append the syllable *is*, e. g. λάλ-ος, Com. λάλ-ίς-τερος, Sup. λάλ-ίς-τατος; πτωχός has also Sup. πτωχότατος.

REM. 7. These endings properly belong to adjectives in -ης, Gen. -ου.

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, Gen. -ίος, drop -ης, and append the syllable *is*, e. g. κλέπτ-ης (Gen. -ου), *thievish*, Com. κλεπτ-ίς-τερος, Sup. κλεπτ-ίς-τατος; ψευδ-ίς-τερος, ψευδ-ίς-τατος.

Exceptions. ὕβριστής, -οῦ, *insolent*, has ὕβριστότερος, X. An. 5. 8, 3, ὕβριστότατος, X. An. 5. 8, 22. C. 1. 2, 12. From ἀκρατής (Gen. -ίος) is the Com. ἀκρατίστερος, to distinguish it from ἀκρατέστατος, No. (e).

III. Adjectives of the third Declension. The Comparison-endings are appended to the stem of the adjectives, either directly or by inserting the syllable *es* (also *is*).

(1) Those in -ύς, -εῖα, -ύ, — -ης, -ες (Gen. -εος = -ους), — -ας, -αν, and the word μάκαρ, *happy*, append the endings of Comparison directly to the pure stem, which appears in the Neuter form, e. g.

γλυκύς,	Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής,	Neut. -ές	— ἀληθέσ-τερος	ἀληθέσ-τατος
μέλας,	Neut. -αν	— μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν	— ταλάν-τερος	ταλάν-τατος
μάκαρ,		— μακάρ-τερος	μακάρ-τατος.

REM. 8. The adjectives ἡδύς, ταχύς, and πολὺς are compared in -ίων and -ων. See § 83, I.

(2) Adjectives in -ων, -ον (Gen. -ονος), assume -ες, e. g.

εὐδαίμων,	Neut. εὐδαιμον,	<i>happy</i> .
	Com. εὐδαιμον-έσ-τερος,	Sup. εὐδαιμον-έσ-τατος.

(3) Adjectives in $\cdot\epsilon\iota$ sometimes assume $-\epsilon\varsigma$, sometimes $-\iota\varsigma$, c. g.

$\delta\phi\eta\lambda\epsilon\iota\varsigma$, Gen. $\delta\phi\eta\lambda\iota\kappa\text{-}\sigma\varsigma$, <i>growing old</i> ,	$\delta\rho\alpha\zeta$, Gen. $\delta\rho\alpha\kappa\text{-}\sigma\varsigma$, <i>rapid</i> ,
Com. $\delta\phi\eta\lambda\iota\kappa\text{-}\iota\sigma\text{-}\tau\epsilon\rho\sigma$,	Com. $\delta\rho\alpha\kappa\iota\sigma\text{-}\tau\epsilon\rho\sigma$,
Sup. $\delta\phi\eta\lambda\iota\kappa\text{-}\epsilon\iota\sigma\text{-}\tau\alpha\tau\sigma$,	Sup. $\delta\rho\alpha\kappa\iota\sigma\text{-}\tau\alpha\tau\sigma$.

(4) Adjectives in $-\epsilon\iota\varsigma$, $-\epsilon\nu$, whose stem ends in $\nu\tau$, append the Comparison-endings directly to the stem, the last τ being changed into σ , and the preceding ν being then dropped (§ 20, 2).

$\chi\alpha\rho\epsilon\iota\varsigma$, $-\epsilon\nu$, Gen. $\chi\alpha\rho\epsilon\iota\nu\tau\text{-}\sigma\varsigma$, <i>pleasant</i> .	
Com. $\chi\alpha\rho\epsilon\iota\sigma\text{-}\tau\epsilon\rho\sigma$,	Sup. $\chi\alpha\rho\epsilon\iota\sigma\text{-}\tau\alpha\tau\sigma$.

(5) The compounds of $\chi\acute{\alpha}\rho\iota\varsigma$ assume ω , c. g.

$\epsilon\pi\iota\chi\alpha\rho\iota\varsigma$, Gen. $\epsilon\pi\iota\chi\acute{\alpha}\rho\iota\tau\text{-}\sigma\varsigma$, <i>pleasant</i>	
Com. $\epsilon\pi\iota\chi\alpha\rho\iota\tau\text{-}\acute{\omega}\tau\epsilon\rho\sigma$,	Sup. $\epsilon\pi\iota\chi\alpha\rho\iota\tau\text{-}\acute{\omega}\tau\alpha\tau\sigma$.

. 'Α $\chi\alpha\rho\iota\sigma\tau\epsilon\rho\sigma$ in Homer, comes from $\acute{\alpha}\chi\alpha\rho\iota\tau\text{-}\tau\epsilon\rho\sigma$; comp. No. (4).

§ 83. B. Second Form of Comparison.

Comparative. $-\acute{\iota}\omega\nu$, Neut. $-\acute{\iota}\omega\nu$, or $-\omega\nu$, Neut. $-\omega\nu$.

Superlative, $-\iota\sigma\tau\sigma$, $-\acute{\iota}\sigma\tau\eta$, $-\iota\sigma\tau\omega\nu$.

REMARK 1. On the quantity of ϵ in $-\acute{\iota}\omega\nu$, $-\omega\nu$, see § 28, 1; on the declension, § 78, Rem. 9; and on the accent, § 65, 5 (g).

This form of Comparison includes,

I. Some adjectives in $-\upsilon\varsigma$, which drop $-\upsilon\varsigma$ and append $-\acute{\iota}\omega\nu$, etc.; this usually applies only to $\eta\delta\acute{\upsilon}\varsigma$, *sweet*, and $\tau\alpha\chi\acute{\upsilon}\varsigma$, *swift* (the other form of these adjectives in $-\acute{\upsilon}\tau\epsilon\rho\sigma$, $-\acute{\upsilon}\tau\alpha\tau\sigma$, is some times used, but not by Attic writers). $\tau\alpha\chi\acute{\upsilon}\varsigma$ has in the Comparative $\delta\acute{\alpha}\sigma\sigma\omega\nu$ (Att. $\delta\acute{\alpha}\tau\tau\omega\nu$), Neut. $\delta\acute{\alpha}\sigma\sigma\omega\nu$ ($\delta\acute{\alpha}\tau\tau\omega\nu$). Comp. §§ 21, 3, and 17, 6. $\tau\alpha\chi\acute{\iota}\omega\nu$ is found only among the later writers. Thus,

$\eta\delta\text{-}\acute{\iota}\omega\nu$, Com. $\eta\delta\text{-}\acute{\iota}\omega\nu$, Neut. $\eta\delta\text{-}\acute{\iota}\omega\nu$, Sup. $\eta\delta\text{-}\iota\sigma\tau\sigma$, $-\eta$, $-\omega\nu$.
$\tau\alpha\chi\text{-}\acute{\iota}\omega\nu$, " $\delta\acute{\alpha}\sigma\sigma\omega\nu$, Att. $\delta\acute{\alpha}\tau\tau\omega\nu$, Neut. $\delta\acute{\alpha}\sigma\sigma\omega\nu$, Att. $\delta\acute{\alpha}\tau\tau\omega\nu$, Sup. $\tau\acute{\alpha}\chi\iota\sigma\tau\sigma$

REMARK 2. The other adjectives in $-\upsilon\varsigma$, as $\beta\alpha\delta\acute{\upsilon}\varsigma$, *deep*; $\beta\alpha\rho\acute{\upsilon}\varsigma$, *heavy*; $\beta\rho\alpha\delta\acute{\upsilon}\varsigma$, *slow*; $\beta\rho\alpha\chi\acute{\upsilon}\varsigma$, *short*; $\gamma\lambda\upsilon\kappa\acute{\upsilon}\varsigma$, *sweet*; $\delta\alpha\sigma\acute{\upsilon}\varsigma$, *thick*; $\epsilon\acute{\upsilon}\rho\acute{\upsilon}\varsigma$, *wide*; $\delta\acute{\epsilon}\xi\acute{\upsilon}\varsigma$, *sharp*; $\pi\rho\acute{\epsilon}\sigma\beta\upsilon\varsigma$, *old*; $\acute{\omega}\kappa\acute{\upsilon}\varsigma$, *swift*, have the form in $-\acute{\upsilon}\tau\epsilon\rho\sigma$, $-\acute{\upsilon}\tau\alpha\tau\sigma$ (§ 82, III.); in Attic poetry, however, single examples of these adjectives are found with the other form, e. g. $\beta\rho\acute{\alpha}\chi\iota\sigma\tau\sigma$, $\pi\rho\acute{\epsilon}\sigma\beta\iota\sigma\tau\sigma$, $\acute{\omega}\kappa\iota\sigma\tau\sigma$.

II. The following adjectives in $-\rho\sigma$: $\alpha\iota\sigma\chi\rho\acute{\rho}\sigma$, *base*; $\acute{\epsilon}\chi\theta\rho\acute{\rho}\sigma$, *hostile*; $\kappa\upsilon\delta\rho\acute{\rho}\sigma$, *honorable*; and $\omicron\iota\kappa\tau\rho\acute{\rho}\sigma$, *wretched* (but always

οικτρότερος in the Comparative), — the ending *-ρος* here also being dropped, e. g. *αἰσχρός*, Com. *αἰσχ-ίων*, Neut. *αἰσχ-ίων*, Sup *αἰσχ-ιστος*.

REM. 3. *Οἰκτιστος*, *κυδίων*, *κύδιστος*, are poetic. Besides this form, in *-ίων*, etc., which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in *-έτερος*, *-έτατος*, e. g. *ἐχθρότατος*; but always, in prose, *οἰκτρότατος*.

† 84. Anomalous Forms of Comparison.

Positive.	Comparative.	Superlative.
1. <i>ἀγαθός</i> , good,	<i>ἀμείνων</i> , Neut. <i>ἀμεινον</i> <i>βελτίων</i> (<i>βέλτερος</i> , Poet.) <i>κρείσσων</i> , Att. <i>κρείττων</i> <i>λῦων</i> (<i>φέρτερος</i> , Poet.)	<i>ἄριστος</i> <i>βέλτιστος</i> (<i>βέλτατος</i> , Poet.) <i>κράτιστος</i> <i>λῦστος</i> (<i>φέρτατος</i> , <i>φέριστος</i> , Poet.)
2. <i>κακός</i> , bad,	<i>κακίων</i> <i>χείρων</i> <i>ἥσσων</i> , Att. <i>ἥττων</i>	<i>κάκιστος</i> <i>χείριστος</i> Adv. <i>ἥκιστα</i>
3. <i>καλός</i> , beautiful,	<i>καλλίων</i>	<i>κάλλιστος</i>
4. <i>ἀλγεινός</i> , painful,	<i>ἀλγεινότερος</i> <i>ἀλγίων</i>	<i>ἀλγεινότατος</i> <i>ἄλγιστος</i>
5. <i>μακρός</i> , long,	<i>μακρότερος</i> (<i>μάσσων</i> , Poet.)	<i>μακρότατος</i> <i>μήκιστος</i>
6. <i>μικρός</i> , small,	<i>μικρότερος</i> <i>ἐλάσσων</i> , Att. <i>ἐλάττων</i>	<i>μικρότατος</i> <i>ἐλάχιστος</i>
7. <i>ὀλίγος</i> , few,	<i>μείων</i>	<i>ὀλίγιστος</i>
8. <i>μέγας</i> , great,	<i>μείζων</i>	<i>μέγιστος</i>
9. <i>πολύς</i> , much,	<i>πλείων</i> , or <i>πλέων</i>	<i>πλείστος</i>
10. <i>ῥάβδιος</i> , easy,	<i>ῥῥών</i>	<i>ῥῥστος</i>
11. <i>πέπων</i> , ripe,	<i>πεπαίτερος</i>	<i>πεπαίτατος</i>
12. <i>πίων</i> , fat,	<i>πιότερος</i>	<i>πιότατος</i> .

REMARK 1. The Superlative *ἄριστος* (from *Ἄρης*, the god of war), and the Comp. *ἀμείνων*, have particularly the idea of *bravery*, *boldness*; *βελτίων*, like the Latin *melior*, signifies *better*, in a moral sense, though by no means confined to that; *λῦων* is mostly used in such phrases as *λῦόν ἐστι*, *it is better*, and *λῦστος* mostly in the Voc. & *λῦστε*. The poetic Superlative *φέριστος* is found in Plato, in the exclamation & *φέριστε!* *O most worthy!* The irregular forms of *μικρός*, viz. *ἐλάσσων*, *ἐλάχιστος*, express both the idea of *smallness* and *fewness* (*ὀλίγος*); but *μείων* generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of *μικρός*, viz. *μικρότερος*, *-έτατος*, always retain their original idea of *smallness*, and also *ὀλίγιστος* that of *fewness*, though *ὀλίγος* often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative *πλείων*, *πλέων*, should be particularly noted. The neuter *πλέον* is more frequent than *πλείον*, especially when it is used adverbially; *πλέονος* and *πλείονος*, *πλέονι* and *πλείονι*, Acc. *πλέω*, *πλέονα*, and *πλείω*, are used indiscriminately; Pl. Nom. and Acc., usually *πλείους*, also *πλείονες* and *πλείονας* (but not *πλέους*); *πλείω* is much more frequent than *πλέω*; *πλείωνων* and *πλείοσι* are more frequent than *πλεόνων* and *πλέοσι*. Finally, the shortened form of the Neut. Sing. *πλεῖν* (formed from *πλείων*), but limited to such phrases as *πλεῖν ἢ μέγροι*, should be mentioned as a special *Atticism*.

Several adjectives, which express the idea of an *order* or *series*, have only the Comparative and Superlative forms, because, on account of their signification, they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

- (from *πρό*), *πρότερος* (prior), *πρῶτος* (primus), *first*.
- (" *ἄνω*), *ἀνώτερος* (superior), *ἀνώτατος* (supremus).
- (" *ὑπέρ*), *ὑπέρτερος* (superior), *higher*, *ὑπέρτατος*, Poet. *ὑπάτος* (supremus).
- (" *ὕπερ* ?), *ὑστερος* (posterior), *later*, *ὑστάτος* (postremus), *last*.
- (" *ἐξ*), *ἔσχατος* (extremus), *outermost*.
- (" *πλησίον*, *prope*), (*πλησίος*, Homeric), *πλησιαιτερος*, or *πλησιέστερος* (proprior), *neater*, *πλησιαιτάτος*, *-έστατος* (proximus), *nearest*.
- (" *πρόσω*), *ἄνω*, *προσώτερος*, *farther*, *προσώτατος*, *farthest*.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. *ἡρέμα*, *quietly*, *ἡρεμέστερος*, *ἡρεμέστατος*; *προὔργον*, *useful*, *προὔργιατερος*, *more useful*, *προὔργιατάτος*.

REM. 4. Comparatives and Superlatives are also formed from substantives. Here two cases are to be distinguished: (a) when the substantive, both in form and signification, is the Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. *δοῦλος*, *slave*, *δουλότερος*, *more slavish*; — (b) when the substantive, in respect to the signification, is not really the Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, the proper Positive form having been lost, (comp. *κράτιστος* from the Epic *κρατός*, *ἐλέγχιστος* from the Epic *ἐλεγχής*.) Numerous examples of the last kind may be found in poetry, particularly in Epic. See § 216, Rem. 2.

REM. 5. For the sake of greater emphasis, the Comparative and Superlative are sometimes compared, e. g. *ἔσχατος* (Superl.), *ἔσχατότερος*, *ἔσχατάτατος*; so *πρότιστος* from *πρῶτος*. This is frequent in the Comic writers, seldom in Homer and the Tragedians, still more seldom in prose.

† 85. Comparison of Adverbs.

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending; the Comparative is expressed by the Acc. Sing. neuter of the Comparative adjective, and the Superlative by the Acc. Pl. neuter of the Superlative, e. g.

σοφῶς	(from σοφός)	Com. σοφότερον	Sup. σοφάτατα
σαφῶς	(" σαφής)	σαφέστερον	σαφέστατα
χαριέντως	(" χαρίεις)	χαριέστερον	χαριέστατα
εὐδαιμόνως	(" εὐδαιμων)	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχυρῶς	(" αἰσχυρός)	αἰσχίον	αἰσχιστα
ἡδέως	(" ἡδύς)	ἡδίον	ἡδιστα
ταχέως	(" ταχύς)	δῆσσον, -ττον	τάχιστα.

REMARK 1. The *Singular* of the Comparative is used, because only two objects are compared, and it is affirmed that one of these is better, etc. than the other; but the *Plural* of the Superlative, because the object compared is the best, etc. of many others.

REM. 2. But sometimes these adverbs also retain in the Comparative the adverbial ending of the Positive -ως, e. g. χαλεπωτέρως, ἀληθεστέρας, μοχθηροτέρως, καλλιώνως, especially μειζόνως, etc. The Neuter Singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain the ending -ω regularly in the Comparative, and almost uniformly in the Superlative, e. g.

ἄνω, above,	Com. ἀνωτέρω	Sup. ἀνω-άτω
κάτω, below,	κατωτέρω	κατωτάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἀγχοῦ, near,	Com. ἀγχοτέρω	Sup. ἀγχοτάτω
πέρα, ultra,	περατέρω	Sup. wanting
τηλοῦ, far,	τηλοτέρω	τηλοτάτω
ἐκδς, far,	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near,	ἐγγυτέρω	ἐγγυτάτω and
	ἐγγύτερον	ἐγγύστατα
		ἐγγιστα (rarely).

CHAPTER III.

The Pronoun.

§ 86. *Nature and Division of Pronouns.*

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*; i. e. they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person), e. g. *I* (the teacher) give to *thee* (the scholar) *it* (the book).

2. All pronouns are divided into five principal classes: (1) Personal, (2) Demonstrative, (3) Relative, (4) Interrogative, (5) Indefinite Pronouns. Pronouns are again divided, according to their signification and form, into (a) Substantive, (b) Adjective, and (c) Adverbial Pronouns, e. g. ἐγὼ ταῦτα ἐποίησα; (a) *I, thou, he, she, it*; (b) *my, thy, his*; (c) *here, there, thus*.

I. PERSONAL PRONOUNS.

A. Substantive Personal Pronouns.

§ 87. *The simple ἐγώ, ego, σύ, tu, οὗ, sui.*

Singular.			
Nom.	ἐγώ, <i>I</i>	σύ, <i>thou</i>	wanting
Gen.	μοῦ (μου), <i>of me</i>	σοῦ (σου), <i>of thee</i>	οὗ (οἱ), <i>of himself, etc.</i>
Dat.	μοί (μοι), <i>to me</i>	σοί (σοι), <i>to thee</i>	οἱ (οἱ), <i>to himself, etc.</i>
Acc.	μέ (με), <i>me</i>	σέ (σε), <i>thee</i>	ἑ (ἑ), <i>himself, etc.</i>
Dual.			
N. A.	ὡς, <i>we both, us both</i>	σφώ, <i>you both</i>	σφωέ, Acc. (Poet.), <i>them both</i>
G. D.	ὑμῶν, <i>of us both, to us both</i>	σφῶν, <i>of you both, to you both</i>	σφωίν (σφωίν), <i>of them both, to them both</i>
Plural.			
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (ὑ)</i>	σφεῖς, Nent. σφέα (Poet.), (σφεα)
Gen.	ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (ὑ)</i>	σφῶν, <i>of them</i> [they]
Dat.	ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you (ὑ)</i>	σφίσι(ν) (σφισι[ν]), <i>to them</i>
Acc.	ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (ὑ)</i>	σφᾶς, Nent. σφέα (σφεα), <i>them.</i>

REMARK 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accent. Comp. §§ 83 (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3. The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms *ἐμέθεν, σέθεν, ἑθεν*; these forms always retain their accent, except when *ἑθεν* is not used as a reflexive (*sui*), but as a pronoun of the third person (*ejus*). Comp. § 35, 3 (b).

REM. 3. The Acc. Sing. and Pl. of *οὗ* has in Attic poetry also the form *νῦν* (*νυ*) signifying *him, her, it*, Pl. *them*, e. g. Soph. OR. 868. 1331, instead of *αὐτοῦς* and *αὐτάς*. See the Dialects, § 217.

REM. 4. The oblique Cases of *ἡμεῖς* and *ὑμεῖς*, when not emphatic, sometimes undergo a certain inclination among the poets, being written in the following manner: *ἡμῶν ὑμῶν, ἡμῖν ὑμῖν*, or *ἡμῖν ὑμῖν*; still, this inclination cannot take place if a Paroxytone precedes. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. *σφί* (or *σφίην*) instead of *σφίσιν(ην)*, *to them*, Acc. *σφέ* instead of *σφᾶς*, *them*. Both forms, *σφί* and *σφίην*, though seldom, are used by the poets as the Dat. Sing.; the form *σφέ*, on the contrary, is used much more frequently as the Acc. Sing. instead of *αὐτόν, -ήν, -ό*, also as reflexive instead of *ἑαυτόν*.

§ 88. (b) *The Reflexive Pronouns, ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*.

Singular.			
G.	ἐμαυτοῦ, -ῆς, of myself	σεαυτοῦ, -ῆς, or σαυτοῦ, -ῆς, of thyself	ἑαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself
D.	ἐμαυτῷ, -ῇ, to myself	σεαυτῷ, -ῇ, or σαυτῷ, -ῇ, to thyself	ἑαυτῷ, -ῇ, or αὐτῷ, -ῇ, to himself, to herself, to [itself]
A.	ἐμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σαυτόν, -ήν, thyself	ἑαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself, [itself]
Plural.			
G.	ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of your- selves	ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves
D.	ἡμῖν αὐτοῖς, -αῖς, to ourselves	ὑμῖν αὐτοῖς, -αῖς, to yourselves	ἐαυτοῖς -αῖς, or αὐτοῖς -αῖς, or σφίσιν αὐτοῖς -αῖς, to themselves
A.	ἡμᾶς αὐτούς, -ας, ourselves	ὑμᾶς αὐτούς, -ας, yourselves	ἐαυτούς, -ας, -ά, or αὐτούς, -ας, -ά, or σφᾶς αὐτούς, -ας, σφέα αὐτά, themselves.

§ 89. (c) *Reciprocal Pronouns.*

To express reciprocal relation, the Greek has a special pronominal form, which is made by the coalescence of ἄλλοι ἄλλων, ἄλλοι ἄλλοις, ἄλλοι ἄλλους, into one word. From the nature of the relation, this word can have no Singular.

Plural Gen.	ἁλλήλων, of one another	Dual ἁλλήλων, -ων, -ων
Dat.	ἁλλήλοις, -αις, -οις	ἁλλήλοιν, -αιν, -οιν
Acc.	ἁλλήλους, -ας, -α	ἁλλήλω, -ᾶ, -ω.

§ 90. B. Adjective Personal Pronouns.

Personal pronouns, having the form of adjectives, are called Possessive pronouns, since they express possession. They are formed from the Genitive of substantive personal pronouns:—

ἐμός, -ή, -όν, meus, -a, -um, from ἐμοῦ; ἡμέτερος, -τέρα, -τερον, noster, -tra, -trum, from ἡμῶν;

σός, -ή, -όν, tuus, -a, -um, from σοῦ; ὑμέτερος, -τέρα, -τερον, vester, -tra, -trum, from ὑμῶν;

σφέτερος, -τέρα, -τερον, suus, -a, -um, from σφῶν (used in speaking of many; when single persons or things are spoken of, Att. prose always uses the Gen. ἐαυτοῦ, -ῆς). The Epic form, ὅς, ῆ, ὄν, suus, -a, -um, also occurs in the Tragedians, though seldom.

§ 91. II. DEMONSTRATIVE PRONOUNS.

Singular.								
	the		hic	hæc	hoc	ipse	ipsa	ipsum
Nom.	ὁ ἡ τό	οὗτος	αὕτη	τοῦτο	αὐτός	αὐτή	αὐτό	
Gen.	τοῦ τῆς τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ	
Dat.	τῷ τῇ τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ	
Acc.	τόν τήν τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό	
Plural.								
Nom.	οἱ αἱ τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά	
Gen.	τῶν τῶν τῶν	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν	
Dat.	τοῖς ταῖς τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς	
Acc.	τούς τάς τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά	
Dual.								
N. A.	τώ (τά) τώ	τούτῳ	(ταῦτᾱ) τούτῳ	αὐτῷ	αὐτᾶ	αὐτῷ	αὐτῷ	
G. D.	τοῖν ταιν τοῖν	τούτοιιν	ταύταιν	τούτοιιν	αὐτοῖν	αὐταῖν	αὐτοῖν	

1. The pronoun οὗτος is composed of the article ὁ, ἡ, τό, and the pronoun αὐτός; where the article has ο, ω, or οι, they combine with the first syllable of αὐτός and make ου; all other vowels of the article are absorbed by the

first syllable of *αὐτός*. Hence the first syllable of *οὗτος* ends in *ου* where the article has *ο*, *ω*, or *αι*; elsewhere in *αν*. The same rule holds when *αὐτός* is compounded with an adjective pronoun, e. g. *τοσοῦτος* (from *τόσος* and *αὐτός*).

Examples: *ὁ αὐτός* = *οὗτος*, *ἡ αὐτή* = *αὕτη*, *τὸ αὐτό* = *τοῦτο*; *τοῦ αὐτοῦ* = *τούτου*, *τῆς αὐτῆς* = *ταύτης*, etc.; so *τόσος αὐτός* = *τοσοῦτος*, *ὅση αὐτή* = *τοσαύτη*, *τόσον αὐτό* = *τοσοῦτο*, *τόσου αὐτοῦ* = *τοσοῦτου*, etc.

2. Like *ὁ*, *ἡ*, *τό* is declined, *ὅδε*, *ἥδε*, *τόδε*, *τοῦδε*, *τῆςδε*, Pl. *οἷδε*, *αἷδε*, *τάδε*;

Like *οὗτος* are declined, *τοσοῦτος*, *τοσαύτη*, *τοσοῦτο(ν)*, *ιανίης*, -α, -ιη, *τοιούτος*, *τοιαύτη*, *τοιούτο(ν)*, *ταλῆς*, -ε, *τηλικούτος*, *τηλικαύτη*, *τηλικούτο(ν)*, so *great*, so *old*; it is to be noted, that the neuter Sing., besides the form in *ο* has also the common form in *ον*;

Like *αὐτός* is declined, *ἐκεῖνος*, *ἐκεῖνη*, *ἐκεῖνο*, *he*, *she*, *it*, *ἄλλος*, *ἄλλη*, *ἄλλο*, *αἷος*, *αἷα*, *αἷον*, the neuter Sing. here also ending in *ο*.

REMARK 1. The neuter form in *ο* seems to have rejected a *δ*, as may be inferred from the Latin, *is*, *ea*, *id*, *ille*, -a, -ud, *alius*, -a, -ud. — On the Dual forms, *τά*, *ταῶν*, *ταῦτά*, *ταύτων*, see § 241, Rem. 10 (b). — Instead of *ἐκεῖνος*, the Ionic *κεῖνος* is also used in *Attic poetry*; this word occurs somewhat frequently in *Attic prose*, but always after a long vowel or diphthong; hence Aphæresis (§ 14, 5) must be assumed here, as *ἡ κεῖνος*, Pl. Rp. 2. 370, a.

	Singular.			Plural.		
Nom.	<i>τοσοῦτος</i>	<i>τοσαύτη</i>	<i>τοσοῦτο(ν)</i>	<i>τοσοῦτοι</i>	<i>τοσαῦται</i>	<i>τοσαῦτα</i>
Gen.	<i>τοσοῦτου</i>	<i>τοσαύτης</i>	<i>τοσοῦτου</i>	<i>τοσοῦτων</i>	<i>τοσαύτων</i>	<i>τοσοῦτων</i>
Dat.	<i>τοσοῦτῳ</i>	<i>τοσαύτῃ</i>	<i>τοσοῦτῳ</i>	<i>τοσοῦτοῖς</i>	<i>τοσαύταις</i>	<i>τοσοῦτοις</i>
Acc.	<i>τοσοῦτον</i>	<i>τοσαύτην</i>	<i>τοσοῦτο(ν)</i>	<i>τοσοῦτους</i>	<i>τοσαύτας</i>	<i>τοσαῦτα</i>
Dual.						
N. A.	<i>τοσοῦτω</i>	<i>τοσαῦτα</i>	<i>τοσοῦτω</i>			
G. D.	<i>τοσοῦτοιιν</i>	<i>τοσαῦταιιν</i>	<i>τοσοῦτοιιν</i>			

REM. 2. The article usually coalesces by Crasis (§ 10) with *αὐτός* and forms one word, viz. *αὐτός* (instead of *ὁ αὐτός*, *idem*), *αὐτή*, *ταυτό*, usually *ταυτό* (instead of *τὸ αὐτό*), *ταυτό*, but *τῆς αὐτῆς*, *ταύτῃ*, *ταύτῃ* (to distinguish it from *ταύτη*, *this*), but *τὸν αὐτόν*, *τὴν αὐτήν*, *αὐτοί*, *αὐταί*, *ταῦτά* (instead of *τὰ αὐτά*, to distinguish it from *ταῦτα*, *haec*), but *τῶν αὐτῶν*, *τοῖς αὐτοῖς*, etc.

§ 92. III. RELATIVE PRONOUN.

	Singular.			Plural.			Dual.		
Nom.	<i>ὅς</i>	<i>ἥ</i>	<i>ὅ</i>	<i>οἳ</i>	<i>αἵ</i>	<i>ἃ</i>	<i>ὅ</i>	<i>ἃ</i>	<i>ὅ</i>
Gen.	<i>οὗ</i>	<i>ῆς</i>	<i>οῦ</i>	<i>ῶν</i>	<i>ῶν</i>	<i>ῶν</i>	<i>οῖν</i>	<i>αῖν</i>	<i>οῖν</i>
Dat.	<i>ᾧ</i>	<i>ῇ</i>	<i>ᾧ</i>	<i>οῖς</i>	<i>αῖς</i>	<i>οῖς</i>	<i>οῖν</i>	<i>αῖν</i>	<i>οῖν</i>
Acc.	<i>ὃν</i>	<i>ἣν</i>	<i>ὃ</i>	<i>οὓς</i>	<i>ἃς</i>	<i>ἃ</i>	<i>ὃ</i>	<i>ἃ</i>	<i>ὃ</i>

§ 93. IV. INDEFINITE AND INTERROGATIVE PRONOUNS.

The Indefinite and Interrogative Pronouns are denoted by the same form, but are distinguished by the accent and position, the Indefinite being enclitic (§ 33) and placed after some word or words, the Interrogative being always accented and placed before.

REMARK 1. When the interrogative pronouns stand in an indirect question, the relative δ is placed before their stem, which, however (except in the case of $\delta\epsilon\upsilon\iota\varsigma$), is not inflected, e. g. $\delta\pi\delta\iota\omicron\varsigma$, $\delta\pi\delta\omicron\varsigma$, $\delta\pi\delta\epsilon\tau\epsilon\omicron\varsigma$, etc.

Sing. N.	$\tau\iota\varsigma$, <i>some one</i>	N. $\tau\iota$, <i>some thing</i>	$\tau\iota\varsigma$; <i>quis?</i>	$\tau\iota$; <i>quid?</i>
G.	$\tau\iota\omega\varsigma$, or $\tau\omicron\upsilon$		$\tau\iota\omega\varsigma$, or $\tau\omicron\upsilon$	
D.	$\tau\iota\omega$, or $\tau\tilde{\eta}$		$\tau\iota\omega$, or $\tau\tilde{\eta}$	
A.	$\tau\iota\omega\acute{\alpha}$	N. $\tau\iota$	$\tau\iota\omega\acute{\alpha}$	$\tau\iota$
Plur. N.	$\tau\iota\omega\epsilon\varsigma$	N. $\tau\iota\omega\acute{\alpha}$ and $\acute{\alpha}\tau\tau\alpha$	$\tau\iota\omega\epsilon\varsigma$	$\tau\iota\omega\alpha$
G.	$\tau\iota\omega\omega\upsilon$		$\tau\iota\omega\omega\upsilon$	
D.	$\tau\iota\omega\iota(\nu)$		$\tau\iota\omega\iota(\nu)$	
A.	$\tau\iota\omega\acute{\alpha}\varsigma$	N. $\tau\iota\omega\acute{\alpha}$ and $\acute{\alpha}\tau\tau\alpha$	$\tau\iota\omega\acute{\alpha}\varsigma$	$\tau\iota\omega\alpha$
Dual N. A.	$\tau\iota\omega\acute{\alpha}$		$\tau\iota\omega\acute{\alpha}$	$\tau\iota\omega\alpha$
G. and D.	$\tau\iota\omega\omega\iota\upsilon$		$\tau\iota\omega\omega\iota\upsilon$	
N.	$\delta\tau\iota\varsigma$, <i>whoever</i>	$\acute{\eta}\tau\iota\varsigma$ δ $\tau\iota$	$\acute{\omicron}\tau\iota\omega\epsilon\varsigma$	$\acute{\alpha}\tau\tau\alpha$, or $\acute{\alpha}\tau\tau\alpha$
G.	$\acute{\omicron}\tau\iota\omega\iota\omega\varsigma$, or $\acute{\omicron}\tau\omicron\upsilon$	$\acute{\eta}\tau\iota\omega\iota\omega\varsigma$	$\acute{\omicron}\tau\iota\omega\iota\omega\omega\upsilon$ (rarely $\acute{\omicron}\tau\omicron\upsilon$)	
D.	$\acute{\omicron}\tau\iota\omega\iota$, or $\acute{\omicron}\tau\tilde{\eta}$	$\acute{\eta}\tau\iota\omega\iota$	$\acute{\omicron}\tau\iota\omega\iota\iota(\nu)$ (rarely $\acute{\omicron}\tau\iota\omega\iota\iota\iota(\nu)$)	$\acute{\omicron}\tau\iota\omega\iota\iota(\nu)$
A.	$\acute{\omicron}\tau\iota\omega\iota\alpha$	$\acute{\eta}\tau\iota\omega\iota\alpha$ δ $\tau\iota$	$\acute{\omicron}\tau\iota\omega\iota\alpha\varsigma$	$\acute{\alpha}\tau\tau\alpha$, or $\acute{\alpha}\tau\tau\alpha$
Dual N. A.	$\acute{\omicron}\tau\iota\omega\iota\alpha$		$\acute{\omicron}\tau\iota\omega\iota\alpha$	$\acute{\alpha}\tau\tau\alpha$
G. D.	$\acute{\omicron}\tau\iota\omega\iota\omega\iota\upsilon$		$\acute{\omicron}\tau\iota\omega\iota\omega\iota\upsilon$	

REM. 2. The form $\acute{\alpha}\tau\tau\alpha$ not enclitic (Ion. $\acute{\alpha}\sigma\sigma\alpha$) is often used instead of $\tau\iota\omega\acute{\alpha}$ in connection with adjectives, e. g. $\delta\epsilon\iota\omega\acute{\alpha}$ $\acute{\alpha}\tau\tau\alpha$, $\mu\iota\kappa\rho\acute{\alpha}$ $\acute{\alpha}\tau\tau\alpha$, or placed first, e. g. $\acute{\eta}\nu$ $\gamma\acute{\alpha}\rho$ $\delta\acute{\eta}$ $\acute{\alpha}\tau\tau\alpha$ $\tau\omicron\upsilon\delta\epsilon$, Pl. Phaedon. 60, e. On the accent of $\acute{\omicron}\tau\iota\omega\iota\omega\omega\upsilon$, $\acute{\omicron}\tau\iota\omega\iota\omega\iota\upsilon$, $\acute{\omicron}\tau\iota\omega\iota\omega\iota\alpha$, see § 34, Rem. 1. The shorter forms, $\acute{\omicron}\tau\omicron\upsilon$, $\acute{\omicron}\tau\tilde{\eta}$, etc. are used by the dramatists almost always; $\acute{\omicron}\tau\omicron\upsilon$, $\acute{\omicron}\tau\tilde{\eta}$ are also used by the orators; but $\acute{\omicron}\tau\omega\iota$, $\acute{\omicron}\tau\omega\iota\iota(\nu)$ are very rare in prose. The negative compounds of $\tau\iota\varsigma$, viz. $\acute{\omicron}\tau\iota\varsigma$, $\acute{\omicron}\tau\iota$, $\mu\acute{\eta}\tau\iota\varsigma$, $\mu\acute{\eta}\tau\iota$, no one, nothing, inflect the simple $\tau\iota\varsigma$ merely, e. g. $\acute{\omicron}\tau\iota\omega\iota\omega\varsigma$, $\acute{\omicron}\tau\iota\omega\iota\omega\epsilon\varsigma$, etc. These forms are poetic; instead of them, prose writers use $\acute{\omicron}\delta\delta\epsilon\iota\varsigma$, $\mu\eta\delta\epsilon\iota\varsigma$; only $\acute{\omicron}\tau\iota$ and $\mu\acute{\eta}\tau\iota$ are used in prose with the adverbial meaning, in no respect, not at all, and in the phrase, $\acute{\omicron}\tau\iota$ $\gamma\epsilon$ $\delta\acute{\eta}$ ($\mu\acute{\eta}\tau\iota$ $\gamma\epsilon$ $\delta\acute{\eta}$), let alone then, much less.

Sing. N.	δ $\acute{\eta}$ $\tau\delta$ $\delta\epsilon\iota\omega\alpha$, <i>some one, some thing</i>	Plur. $\acute{\omicron}\iota$ $\delta\epsilon\iota\omega\epsilon\varsigma$
G.	$\tau\omicron\upsilon$ $\tau\eta\varsigma$ $\tau\omicron\upsilon$ $\delta\epsilon\iota\omega\iota\omega\varsigma$	$\tau\omicron\omega\omega\iota\omega\omega\upsilon$
D.	$\tau\tilde{\eta}$ $\tau\tilde{\eta}$ $\tau\tilde{\eta}$ $\delta\epsilon\iota\omega\iota$	wanting
A.	$\tau\delta\omega\omega\iota\omega\omega\iota\upsilon$	$\tau\omicron\omega\omega\iota\omega\omega\iota\upsilon$

REM. 3. $\delta\epsilon\iota\omega\alpha$ is also used indeclinably, though seldom, e. g. $\tau\omicron\upsilon$ $\tau\tilde{\eta}$ $\tau\tilde{\eta}$ $\delta\epsilon\iota\omega\alpha$.

§ 94. *Correlative Pronouns.*

Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, so that if one implies a question, the other with a corresponding form contains the answer.

1. This mutual relation is either a *general* or a *definite* one. The general correlation is expressed by *τις*; *τί*; *who? what?* *τις*, *τι*, *some one, some thing*; *ὅς*, *ὅς*, *he, this*; *ὁὗτος*, *that one*; *οὐδείς*, *no one*; *ὅς*, *who, which*, etc. Here the forms of the correlatives do not correspond with each other, except in the case of *τις*. For example, if a question is asked *τίς τίς*, the answer may be by *τις*, *ὅς*, *ὁὗτος*, etc.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative, and Relative. This fourfold correlation belongs both to adjective and adverbial pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial; the Interrogative begin with *π*, the Indefinite have the same form, though with a different accent, the Demonstrative begin with *τ*, and the Relative with the Spiritus Asper. The indirect interrogatives, as shown above, § 93, Rem. 1, place the relative *ὅ* before the initial *π*.

3. Correlative adjective pronouns express relations of *quantity* and *quality*; correlative adverbial pronouns, the relations of *place*, *time*, and *manner*, or *condition*.

(a) *Adjective Correlatives.*

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
<i>πόσος</i> , -η, -ον; <i>how great? how much? quantus?</i>	<i>ποσός</i> , -ή, -όν; <i>of a certain size, or number, aliquantus</i>	<i>τόσος</i> , -η, -ον, <i>so great, so much, tantus</i> <i>τοσάδε</i> , <i>τοσήδε</i> , <i>τοσόνδε</i> <i>τοσοῦτος</i> , -αύτη, -οὔτο(ν)	<i>ὅσος</i> , -η, -ον and <i>ὅποσος</i> , -η, -ον, <i>as great, as much, quantus</i>
<i>ποῖος</i> , -ᾶ, -ον; <i>of what kind? qualis?</i>	<i>ποιός</i> , -ᾶ, -όν, <i>of a certain kind</i>	<i>τοῖος</i> , -ᾶ, -ον, <i>of such a kind, talis</i> <i>τοιόςδε</i> , <i>τοιδέ</i> , <i>τοιδόνδε</i> <i>τοιούτος</i> , -αύτη, -οὔτο(ν)	<i>οἷος</i> , -ᾶ, -ον and <i>ὅποιος</i> , -ᾶ, -ον, <i>of what kind, qualis</i>
<i>πῆλικος</i> , -η, -ον; <i>how great? how old?</i>	wanting	<i>τῆλικος</i> , -η, -ον, <i>so great, so much, tantus</i> <i>τῆλικόςδε</i> , -ήδε, -όνδε [<i>old</i>] <i>τῆλικοῦτος</i> , -αύτη, -οὔτο(ν)	<i>ῆλικος</i> , -η, -ον and <i>ὀπῆλικος</i> , -η, -ον, <i>as great, as old.</i>

REMARK 1. The simple forms *τόσος* and *τοῖος* are seldom used in Attic prose; *τόσος* and *τοῖος* are found in the phrase, *τοῖος ἢ τοῖος*, Pl. Phaedr. 271, d, and elsewhere; *τόσος καὶ τόσος* (Pl. ib.); *ἐκ τόσου* (*so long time since*), Pl. Leg. 642, at end; *τόσῳ* with a Comparative, corresponding to the relative *ὅσῳ*, e. g. Th. 8, 24. X. Cy. 1. 6, 26. Vect. 4, 32.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ; where? ubi?	ποῦ, somewhere, alicubi	wanting (hic, ibi)	οὗ, where, ubi	ὅπου, where, ubi
ἐνθεν; whence? unde?	ἐνθεν, from some place, alicunde	wanting (hinc, inde)	ἐθεν, whence, unde	ἐκθεν, whence, unde
πῶς; whither? quo?	πῶς, to some place, aliquo	wanting (eo)	οἶ, whither, quo	ὅπου, whither, quo
πότε; when? quando?	πότε, some time, aliquando	τότε, then, tum	ὅτε, when, quum	ὅποτε, when, quando
πῶς; quo temporis puncto? quod hora?	wanting	την- κῆδε } hoc την- } ipso καῦτα } tem- pore	ὅταν, when, quo ipso tempore	ὅπην, when, quo ipso tem- pore
πῶς; how? πῇ; whither? how?	πῶς, some how πῇ, to some place, thither, in some way	οὕτως (s) ὁδε, so τῇδε } hither, ταύτῃ } or here	ὥς, how ῶ, where, whither	ὅπως, how ὅπην, whither.

REM. 2. The forms to express the idea of *here*, *there* (hic, ibi), wanting in the Common language, are supplied by ἐνταῦθα, ἐνθάδε, and the idea of *hence*, *thence* (hinc, inde), by ἐνθεν, ἐντεῦθεν; ἔνθα and ἔθεν in the old and poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. ἔνθα μὲν — ἔνθα δέ, hic, illic, ἔθεν καὶ ἐνθεν, hinc, illinc, and when the signification of place is changed to that of time, e. g. ἔνθα λέγει, then he says, ἐθεν, thereupon. The forms τότε, thus, τῇ, hither, here, are poetic; ὅς (instead of οὗτος), is also for the most part poetic; in prose, it is confined almost wholly to certain phrases, e. g. καὶ ὅς, vel sic, οὐδ' (μηδ') ὅς, ne sic quidem, and in comparisons, ὥς — ὅς, ut — sic, Pl. Rp. 7. 530, d. Prot. 326, d.; also ὥς οὕτως, so then, Th. 3, 37.

§ 95. Lengthening of the Pronoun.

Some small words are so appended to the pronouns, for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:—

(a) The enclitic γέ is joined to the Personal pronouns of the first and second person, in order to make the person emphatic, by putting him in contrast with others, e. g. ἔγωγε, I for my part. The pronoun ἐγώ then draws back its accent in the Nom. and Dat. e. g. ἐγώγε, ἐμοίγε, ἐμοίγε, ἐμέγε, σέγε. As γέ can be joined with any other word, so also with any other pronoun, but it does not form one word with the pronoun, e. g. οὐτός γε.

(b) The particles δὲ (most commonly δήποτε), and οὕτως, are appended to relatives compounded of interrogatives or indefinites, as well as to ὅσος, in order to make the meaning general or indefinite, i. e. to extend it to everything embraced in the object denoted by the pronoun, e. g. ὅστις δὲ, ὅστις δήποτε, ὅστις οὕτως, ὅστις οὕτως, ὅστις οὕτως, ὅστις οὕτως, whoever it be, I know not who, nescio quis, quicumque (Gen. οὕτως οὕτως or οὕτως, ὅστις οὕτως, Dat. ὅστις οὕτως or ὅστις οὕτως); — ὅσος δὲ, ὅσος οὕτως, ὅσος οὕτως, quantuscunque; — ὅσος οὕτως, ὅσος οὕτως, however great, how old soever; so also ὡς περ οὕτως [comp. (d)].

(c) The suffix *δε* is joined with some demonstratives for the purpose of strengthening their demonstrative relation, e. g. *ὅδε, ἥδε, τόδε; τοῖςδε; τοῖςδε; τηλικόςδε*, from *τοῖος, τόσος, τηλικός*, which change their accent after *δε* is appended (§ 34, Rem. 3).

(d) The enclitic *περ* is appended to all relatives, in order to strengthen the reference to a demonstrative, and thus to connect the relative more closely with its antecedent; hence it denotes, *even who, which, the very man, who*, etc. e. g. *ὅςπερ, ἥςπερ, ὅςπερ* (Gen. *οὗςπερ*, etc.); *ὅσοςπερ, ὁλόςπερ* (Gen. *ὅσουςπερ, ὁλουςπερ*, etc.); *ὅθενπερ, ὅθενπερ*.

(e) The inseparable demonstrative *ἵ* is appended to demonstratives and some few adverbs, always giving them a stronger demonstrative sense. It takes the acute accent (which yet, according to § 31, I., is changed into the grave in connected discourse) and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:—

οὗτος, *this here* (hicce, celui-ci), *αὐτῇ, τούτῃ*,
Gen. *τούτου, ταυτοῦ*, Dat. *τούτῃ, ταυτῇ*, Pl. *οὗτοι, αὗτοι, ταυτί*;
ὅδῃ, ἡδῃ, τοῖδῃ from *ὅδε*; *ὥδῃ* from *ὥδε*; *οὗτως* from *οὕτως*;
ἐντεῦθεν from *ἐντεῦθεν*; *ἐνθαδῇ* from *ἐνθαδῇ*; *νυν* from *νῦν*; *θευρῇ* from *δεῦρα*.

CHAPTER IV.

The Numerals.

§ 96. Nature and Division of Numerals.

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:—

(a) Cardinals, which express a definite number absolutely, and answer the question, *how many?* e. g. one, two, three. The first four Numerals and the round numbers from 200 (*διακόσιοι*) to 10,000 (*μύριοι*) and their compounds, are declined; but all the others are *indeclinable*. The thousands are expressed by adverbial Numerals, e. g. *τρисχίλιοι*, 3000.

(b) Ordinals, which denote a series, and answer the question, *which one in the series?* All have the three endings of adjectives, -ος, -η, -ον, except *δύτερος*, which has -ος, -ᾱ, -ον. All up to 19, except 2, 7, 8, end in -τος and have the accent as near as possible to the beginning of the word. From 20 upwards they end in -στός.

REMARK 1. *Adverbial Ordinals*, which also denote a series, are expressed by the Neut. Sing. or Pl., with or without the article, but sometimes also with the adverbial ending -ως, e. g. *πρῶτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα, πρῶτως*.

(c) Numeral adverbs, which express *how often*, or *how many times* anything has happened, and which answer the question, *how many times*? They are formed, except the first three, from the ordinals with the ending -άκις, e. g. πεντάκις, *five times* (§ 98).

(d) Multiples, which show the number of parts of which a whole is composed, and answer the question, *how many fold*? All are compounded of πλοῦς, and are adjectives of three endings, -οῦς, -ῆ, -οῦν (§§ 76, I, and 77).

ἄπλοῦς, -ῆ, -οῦν, *single*; διπλοῦς (2), τριπλοῦς (3), τετραπλοῦς (4), πενταπλοῦς (5), ἑξαπλοῦς (6), ἑπταπλοῦς (7), ὀκταπλοῦς (8), ἑνναπλοῦς (9), δεκαπλοῦς (10), ἑκατονταπλοῦς (100), χιλιαπλοῦς (1000), μυριαπλοῦς (10,000).

REM. 2. The adverbial Multiples in answer to the question, *how many fold*? or *into how many parts*? are formed from the Cardinals with the ending -χά or -χῆ and -χῶς, e. g. πένταχά, πενταχῆ, πενταχῶς.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more*? All are compounded with the endings -πλάσιος, -ιά, -ιον (more seldom -πλασίων, -ον, e. g. ἑκατονταπλασίων, -ον) :—

διπλάσιος, *twice as much* (as another which is taken as an unit), τριπλάσιος (3), τετραπλάσιος (4), πενταπλάσιος (5), ἑξαπλάσιος (6), ἑπταπλάσιος (7), ὀκταπλάσιος (8), ἑνναπλάσιος (9), δεκαπλάσιος (10), ἑκατονταπλάσιος (100), χιλιοπλάσιος (1000), μυριοπλάσιος (10,000).

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, all are formed from the Cardinals with the ending -άς, Gen. -άδος :—

ἡ μονάς (from μόνος, *only*), more seldom ἡ ἐνάς, *unity*; δύοs, *duality*; τριάs (3), τετράs (4), πεντάs or πεμπτάs (5), ἑξάs (6), ἑβδόμs (7), ὀγδόs (8), ἑννέs (9), δεκάs (10), εἰκάs (20), τριῖκάs (30), τετταρακοντάs (40), πεντηκοντάs (50), ἑκατοντάs (100), χιλιάs (1000), μυριάs (10,000), δύο μυριάdes (20,000).

REM. 3. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. ἔνιοι, *some*; πάντες, *all*; πολλοί, *many* (§ 77); ὀλίγοι, *few*; ὀλίγον, ὀλίγα, *a little*; οὐδεὶς, *no one*; οὐδέν, *nothing*, etc.

2. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective, and Adverbial Numerals, e. g. τρεῖς ἡλλθον; ὁ τρίτος ἀνὴρ; τρίς.

§ 97. Numeral Signs.

1. The Numeral Signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after ε, Βαϛ, or the Digamma F, or Ξτῖ, ς; the last character is taken from the figure ς, which is a mutilated form of the Digamma, but which has only an accidental resemblance to the abbreviation of σ (ς) and τ (§ 1, Rem. 2); — Κόττω, 5, as the sign for 90; — Σαμπῖ, Ϟ, as the sign for 900.

2. The first eight letters, i. e. from α to δ with the Βαϛ or Ξτῖ, denote the units; the following eight, i. e. from ε to π with the Κόττω, the tens; the last eight, i. e. from ρ to ω with the Σαμπῖ, the hundreds.

3. Up to 999, the letters as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, α' = 1, ρ = 1000, ι' = 10, ρ' = 10,000, ςψμβ' = 5742, ρωμβ' = 1842, ρ' = 100, ρ = 100,000.

§ 98. Principal Classes of Numerals.

	Cardinals.	Ordinals.
1 α'	εἷς, μῑᾶ, ἓν	πρῶτος, -η, -ον, primus, -a, -um
2 β'	δύο	δεύτερος, -ᾱ, -ον
3 γ'	τρεῖς, τρία	τρίτος, -η, -ον
4 δ'	τέτταρες, -α, or τέσσαρες, -α	τέταρτος, -η, -ον
5 ε'	πέντε	πέμπτος, -η, -ον
6 ς'	ἕξ	ἕκτος, -η, -ον
7 ζ'	ἑπτὰ	ἑβδόμος, -η, -ον
8 η'	οκτώ	ὀγδοος, -η, -ον
9 θ'	ἐννέα	ἐνατος, -η, -ον
10 ι'	δέκα	δέκατος, -η, -ον
11 ια'	ἑνδεκα	ἐνδέκατος, -η, -ον
12 ιβ'	δωδεκα	δωδέκατος, -η, -ον
13 ιγ'	τρεῖς (τρια) καὶ δέκα ¹	τρίτος, -η, -ον καὶ δέκατος, -η, -ον ²
14 ιδ'	τέτταρες(α) καὶ δέκα ²	τέταρτος, -η, -ον καὶ δέκατος, -η, -ον
15 ιε'	πεντεκαίδεκα	πέμπτος, -η, -ον καὶ δέκατος, -η, -ον
16 ις'	ἑκκαίδεκα	ἕκτος, -η, -ον καὶ δέκατος, -η, -ον
17 ιζ'	ἑπτακαίδεκα	ἑβδόμος, -η, -ον καὶ δέκατος, -η, -ον
18 ιη'	οκτωκαίδεκα	ὀγδοος, -η, -ον καὶ δέκατος, -η, -ον
19 ιθ'	ἐννεακαίδεκα	ἐνατος, -η, -ον καὶ δέκατος, -η, -ον
20 κ'	εἴκοσι(ν)	εἰκοστός, -ή, -όν

¹ The rare Attic form *τρискаίδεκα* is indeclinable.

² The non-Attic form *τεσσαρακαίδεκα* is indeclinable.

³ The forms given from the 13th to the 19th are preferable to *τρискаιδέκατος*, *τεσσαρακαδέκατος*, *πεντεκαδέκατος*, etc.

Cardinals		Ordinals.
21 α'	εἰκοσί, ἑξήκοντα, ἑξήκοντα	εἰκοστός, -ή, -όν, πρῶτος, γ, -ον
30 λ'	τριάκοντα	τριάκοστός, -ή, -όν
40 μ'	τετταράκοντα	τετταράκοστός, -ή, -όν
50 ν'	πεντήκοντα	πεντηκοστός, -ή, -όν
60 ξ'	ἑξήκοντα	ἑξακοστός, -ή, -όν
70 ο'	ἑβδομήκοντα	ἑβδομηκοστός, -ή, -όν
80 π'	ὀγδοήκοντα	ὀγδοηκοστός, -ή, -όν
90 ς'	ἐνενήκοντα	ἐνενηκοστός, -ή, -όν
100 ρ'	ἐκατόν	ἐκατοστός, -ή, -όν
200 σ'	διακόσιοι, -αι, -α	διᾱκοσιοστός, -ή, -όν
300 τ'	τριάκοσιοι, -αι, -α	τριάκοσιοστός, -ή, -ον
400 υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν
500 φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν
600 χ'	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός, -ή, -όν
700 ψ'	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός, -ή, -ον
800 ω'	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός, -ή, -ον
900 ϑ'	ἐννέκοσιοι, -αι, -α	ἐννακοσιοστός, -ή, -όν
1000 α	χίλιοι, -αι, -α	χιλιοστός, -ή, -όν
2000 β	δισχίλιοι, -αι, -α	δισχιλιοστός, -ή, -όν
3000 γ	τρισχίλιοι, -αι, -α	τρισχιλιοστός, -ή, -όν
4000 δ	τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ή, -όν
5000 ε	πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ή, -όν
6000 ς	ἑξακισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ή, -όν
7000 ζ	ἑπτακισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ή, -όν
8000 η	ὀκτακισχίλιοι, -αι, -α	ὀκτακισχιλιοστός, -ή, -όν
9000 θ	ἐννέκισχίλιοι, -αι, -α	ἐννακισχιλιοστός, -ή, -όν
10,000 ι	μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000 κ	δισμύριοι, -αι, -α	δισμυριοστός, -ή, -όν
100,000 ρ	δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν
1,000,000 ιρ	ἑκατοντακισμύριοι, -αι, -α	ἑκατοντακισμυριοστός, -ή, -όν
2,000,000 κρ	διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν

Numeral Adverbs.

1 ἅπαξ, once	13 τρισκαίδεκάκις	50 πεντηκοντάκις
2 δις, twice	14 τετταρεσκαίδεκάκις	60 ἑξηκοντάκις
3 τρίς	15 πεντακαίδεκάκις	70 ἑβδομηκοντάκις
4 τετράκις	16 ἑκκαίδεκάκις	80 ὀγδοηκοντάκις
5 πεντάκις	17 ἑπτακαίδεκάκις	90 ἐνενηκοντάκις
6 ἑξάκις	18 ὀκτωκαίδεκάκις	100 ἑκατοντάκις
7 ἑπτάκις	19 ἐννεακαίδεκάκις	200 διακοσιόκις
8 ὀκτάκις	20 εἰκοσάκις	300 τριακοσιόκις
9 ἐννεάκις, ἐνάκι.	21 εἰκοσάκις ἅπαξ	1000 χιλιάκις
10 δεκάκις	22 εἰκοσάκις δις	2000 δισχιλιάκις
11 ἐνδεκάκις	30 τριακοντάκις	10,000 μυριάκις
12 δωδεκάκις	40 τετταρακοντάκις	20,000 δισμυριάκις.

§ 99. *Remarks.*

1. The rarer subordinate forms of 13, 14, etc., used by later writers, are δεκατρεῖς, Neut. δεκατρία, δεκατέτταρες, -α, δεκαπέντε, etc.

2. Μύριοι, 10,000, when Paroxytone (μυρίοι), signifies innumerable.

3. In compound numerals, the smaller number either precedes the larger, and then always with καί, or it follows the larger, usually with καί, sometimes without it. The first order corresponds with the usage in English, e. g. *five and twenty*; the second only in part, e. g. *twenty-five*, e. g.

25: πέντε καὶ εἴκοσι(ν), or εἴκοσι καὶ πέντε,

345: πέντε καὶ τετταράκοντα καὶ τριακόσιοι, or τριακ. τεττ. καὶ π.

The same holds of the Ordinals, e. g.

πέμπτος καὶ εἰκοστός, or εἰκοστός καὶ πέμπτος.

4. The tens compounded with 8 or 9 are frequently expressed in the form of subtraction, by means of the participle of δεῖν, *to want*, which agrees with the larger number, e. g.

49: πενήκοντα ἐνδὸς δέοντα ἔτη¹, *undequinquaginta anni*,

48: πενήκοντα δυοῖν δέοντα ἔτη, *duodequingaginta anni*,

39: νῆες μίᾱς δέουσαι τετταράκοντα, *undequadragesima naves*.

So with the Ordinals, e. g.

49: ἐνδὸς δέων πενηκοστὸς ἀνὴρ, *undequingagesimus vir*.

5. Fractions are usually expressed by μέρος or μοῖρα. These words, as denominators of the fraction, are put in the Gen., depending on the numeral which denotes the numerator. If they are expressed as denominators, they are understood with the numeral denoting the numerator; if they are expressed as numerators, they are understood with the numeral denoting the denominator, e. g. $\frac{2}{5}$ is τῶν πέντε μερῶν τὰ δύο [μέρη], or τῶν πέντε [μερῶν] τὰ δύο μέρη, *two parts of the five*; $\frac{1}{2}$ is τῶν ὀκτὼ μοιρῶν αἱ πέντε [μοῖραι], or τῶν ὀκτὼ [μοιρῶν] αἱ δύο μοῖραι. But *one half* is expressed by compounds with ἡμι, e. g. ἡμιδαρεῖκόν, *half a daric*; so in the Pl. τρία, πέντε ἡμιδαρεῖκά, *a daric and a half, two darics and a half*.—Fractions are also expressed by an ordinal with μόριον or μέρος, e. g. τριτημόριον or τρίτον μέρος = $\frac{1}{3}$, πέμπτον μέρος = $\frac{1}{5}$; a mixed number is also expressed by ἡμι preceded by a numeral, e. g. πέντε ἡμιδαρεῖκά = $2\frac{1}{2}$ darics, also by ἐπί prefixed to an ordinal, e. g. ἐπίτρίτον = $1\frac{1}{3}$, ἐπίπέμπτον = $1\frac{1}{5}$.

6. The Cardinal numbers compounded with σύν are equivalent to the Latin distributives, e. g. σύνδυο (bini), *two together, two at a time, each two*, συντρεις (terni), *σύμπεπτε* (quini), etc.

¹ Fifty years, wanting one.

7. Declension of the first four Numerals:—

Nom.	εἷς	μία	ἓν	δύο	
Gen.	ἑνός	μίας	ἐνός	δυοῖν (very seldom δυεῖν)	
Dat.	ἐνί	μῇ	ἐνί	δυοῖν (δυσι[ν] Ionic and Th. 8, 101.)	
Acc.	ἓνα	μίαν	ἓν	δύο	
Nom.	τρεῖς	Neut. τρία	τέτταρες, or τέσσαρες	Neut. τέτταρα	
Gen.	τριῶν		τεττάρων		
Dat.	τρισι(ν)		τέτταρσι(ν)		
Acc.	τρεῖς	Neut. τρία	τέτταρες	Neut. τέτταρα	

REMARK. Like εἷς are also declined οὐδείς and μηδείς, *no one*; like εἷς too they have the irregular accent, e. g. οὐδέις, οὐδεμία, οὐδέν, Gen. οὐδενός, οὐδεμίας, Dat. οὐδενί, οὐδεμῇ, etc.; but in the Pl. οὐδέινες (μηδέινες), -ένων, -εσι(ν), -έων. Comp. further, ‡ 65, 3 (c). The form δύο, instead of δύο, seems to be foreign to the Attic dialect. Δύο is often used as indeclinable in all the Cases. Ἄμφω, *both*, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἄμφω.

CHAPTER V.

The Adverb.

‡ 100. *Nature and division of the Adverb.*

Adverbs (§§ 38 and 314) are indeclinable words, denoting the relations of *place*, *time*, *manner*, *modality*, *intensity*, and *repetition*. They are formed either from *essential* words (§ 38, 3), viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals, or they are *primitive* words, e. g. οὐ, μή, καί, μήν, ἦ, ἄν, etc.

- (a) Adverbs of *place*, e. g. οὐρανῶθεν, *coelitus*, πανταχῇ, *ubivis*;
- (b) Adverbs of *time*, e. g. νύκτωρ, *noctu*, νῦν, *nunc*;
- (c) Adverbs of *manner*, e. g. καλῶς, *obte(s)*;
- (d) Adverbs of *modality*, which, e. g. ναί and οὐ(κ), express an *affirmation* and *negation*, or e. g. μὴν, τοί, ἦ, ἦ μὴν, δέ, ἴσως, τοῦ, ἄν, πάντως, etc. which express *certainty*, *definiteness*, *uncertainty*, *conditionality*;
- (e) Adverbs of *intensity* and *frequency*, e. g. μάλα, πάνυ, πολύ, ὅσον, etc. *trip(s)*, *three times*; ἀθίς, *again*; πολλάκις, *often*.

§ 101. Formation of Adverbs.

1. Most Adverbs are formed from adjectives by the ending -ως. This ending is annexed to the pure stem of the adjective; hence, as the stem of adjectives of the third Dec. appears in the Gen., and as adjectives in the Gen. Pl. are accented like adverbs, the following rule for the formation of adverbs from adjectives may be given:—

Change -ων, the ending of the adjective in the Gen. Pl., into -ως, e. g.

	Gen. Pl.	Adv.
φίλ-ος, lovely,	φίλ-ων	φίλ-ως
καλ-ός, fair,	καλ-ῶν	καλ-ώς
καιρ-ος, timely,	καιρ-ων	καιρ-ως
ἀπλ(ό-ος)ούς, simple,	ἀπλ(ό-ων)ῶν	ἀπλ(ό-ως)ῶς
εὖν(ο-ος)ους, benevolent,	(εὖνδ-ων) εὖνων	(εὖνδ-ως) εὖως
πᾶς, all, παντός,	πάντ-ων	πάντ-ως
σώφρων, prudent,	σωφρόν-ων	σωφρόν-ως
χαρίεις, pleasant,	χαριέντ-ων	χαριέντ-ως
ταχός, swift,	ταχέ-ων	ταχέ-ως
μέγας, great,	μεγάλ-ων	μεγάλ-ως
ἀληθής, true,	ἀληθ(έ-ων)ῶν	ἀληθ(έ-ως)ῶς
συνήδης, accustomed,	(συνηδέ-ων) συνήδων	(συνηδέ-ως) συνήδως.

REMARK 1. On the accent of compounds in -ήδως, and of the compound αὐτόδπως, see § 59, Rem. 4, also on the accent of εὖως, instead of εὖνως, § 49, 3. On the comparison of Adverbs, see § 85.

2. In addition to the adverbs with the ending -ως, there are many which have the endings of the Gen., Dat., or Acc.

(a) The Gen. ending appears in many adverbs in -ης and -ου, e. g. ἐξῆς, ἐφεξῆς, *in order*; ἐξαπίνης, *suddenly*; ποῦ, *alicubi*; ποῦ, *ubi*? ὅπου, οὐ, *ubi*; αὐτοῦ, *ibi*; οὐδαμοῦ, *nowhere*.

(b) The Dat., or an obsolete Abl. or Locative¹ ending, occurs in the following adverbs,

(a) In adverbs with the ending -ι, e. g. ἤρι, *in the morning*, comp. ἤρ, *spring*, ἀορί, *unseasonably*; ἔκρηι (Dor. ἔκατι), ἄεκρηι, ἔκορι, ἀεκορι; in adverbs of manner in -ει and -ι, from adjectives in -ας and -ης, and almost exclusively in adverbs compounded of a privative and πᾶς or αὐτός, e. g. πανορμει and πανορμι. On the use of both forms, see Large Grammar, Part I, § 363 (β).

¹ The Locative Case, is one which denotes the place *where*

- (β) In local adverbs in -οι, commonly derived from substantives of the second Dec., e. g. 'Ισθμοῖ from 'Ισθμός, Πυδοῖ from Πυδά, Μεγαροῖ (τὰ Μέγαρα), Πειραιοῖ, Κικυννοῖ from ἡ Κίκυννα, οἱ, ὅποι, quo, *whither*, οἴκοι, domi, from οἶκος.

REM. 2. Adverbs in -οι, derived from substantives, denote an indefinite *where*, but those derived from pronouns commonly denote the direction *whither*, yet sometimes the indefinite *where*.

- (γ) In local adverbs in -αι. This ending occurs only in a few forms, e. g. χαμαί, humi, πάλαι. To this form corresponds the Pl. locative form -ησι(ν), or where ι precedes, -ασιν, derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. Θήβησι(ν) from Θῆβαι, Ἀθήνησι(ν) from Ἀθήναι, Πλαταιῶσι(ν) from Πλαταιαί; Περγασήσι(ν) from Περγασή, Ὀλυμπιάσι(ν) from Ὀλυμπία.
- (δ) In adverbs in -η and -α, e. g. ἄλλη, ἑτέρα, περὶ, on foot; κρυφῇ, λάθρᾳ, εἰκῇ, *temere*; οὐδαμῇ, δημοσίᾳ, *publice*; κοινῇ, in common; ἰδίᾳ, *privatim*; κομιδῇ, *diligenter*; also πῇ, ὅπῃ, πᾶσιν, ἡ, τῇ, τῇδε, ταύτῃ, etc.; η and α commonly have an iota subscript.

(c) The Acc. ending occurs in the following forms,

- (α) In the endings -ην and -αν, e. g. πρῶην; μακρὰν, *far*; πέραν and πέρην, *trans* (but πέρα, *ultra*), etc.; so also of substantives, e. g. δίκην, *instar*; ἀκμήν (*acme*), *scarcely*; δωρεάν, *gratis*.
- (β) In the ending -ον, e. g. θηρόν, *diu*; σήμερον, *hodie*; αἶριον, *to-morrow*.
- (γ) In the endings -δον, -δην, -δα (adverbs of manner), e. g. αὐτοσχεδόν, *comitatus*; χαλεδόν, *επιπροχάδην*, ἀποστυβά.
- (δ) In some substantive forms in the Acc. of the third Dec., e. g. χάριν, *for the sake of*; προίκα, *gratuitously*.

CHAPTER VI.

The Verb.

NATURE AND DIVISION OF THE VERB.

§ 102. *Classes of the Verb.*

1. The Verb expresses an action or state, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

2. Verbs are divided into the following classes:—

- (1) Active verbs, which express an action, that the subject itself performs or manifests, e. g. γράφω, *to write*; θάλλω, *to bloom* (comp. § 248);
- (2) Middle or Reflexive verbs, which express an action that the subject performs on itself, the subject being,

therefore, both agent and object, e. g. *βουλεύομαι*, *I advise myself*, *I deliberate* ;

- (3) Passive verbs, which express an action that the subject receives from another object, e. g. *τύπτομαι ὑπὸ τινός*, *I am smitten by some one*.

3. Verbs, which are used only in the middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which have a middle form for their Aorist and Future, e. g. *χαρίζομαι*, *gratificor*, Aor. *ἐχαρισάμην*, Fut. *χαρισῶμαι* ; and into Passive Deponents, which have a Passive form for their Aorist, but commonly a middle form for their Fut., e. g. *ἐνθυμέομαι*, *mecum reputo*, Aor. *ἐνθυμήθην*, *mecum reputavi*, Fut. *ἐνθυμήσομαι*, *mecum reputabo*. Comp. § 197.

§ 103. *The Tenses.*

1. The Tenses denote the time of the action of the verb. The Greek has the following Tenses :—

- I. (1) Present, *βουλεύω*, *I advise*,
 (2) Perfect, *βεβούλευκα*, *I have advised* ;
 - II. (3) Imperfect, *ἐβούλεον*, *I was advising*,
 (4) Pluperfect, *ἐβεβούλευκεν*, *I had advised*,
 (5) Aorist, *ἐβούλευσα*, *I advised* (indefinite) ;
 - III. (6) Future, *βουλεύσω*, *I shall or will advise*,
 (7) Future Perfect (almost exclusively in the middle form), *βεβουλεύσομαι*, *I shall have advised myself*, or *I shall have been advised*.
2. All the Tenses may be divided into,
- a. Principal tenses : Present, Perfect, and Future ;
 - b. Historical tenses : Imperfect, Pluperfect, and Aorist.

REMARK. The Greek has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass., and Mid. Aorist ; these two forms may be distinguished as Primary and Secondary tenses ; i. e. the first Perfect is a primary tense, the second Perfect a secondary tense, etc. Still, only a very few verbs have both forms ; most verbs construct the above tenses with one or the other form, but not with both. No verb has all the

tenses. Pure verbs (§ 108, 5) form, with very few exceptions, only the primary tenses. Mute and liquid verbs (§ 108, 5) may form both the primary and secondary tenses, but no verb has all the forms in use. The Fut. Perf., which is found in but few verbs, is entirely wanting in liquid verbs. It is seldom found in verbs which have the temporal augment (§ 121), e. g. *αἰδέω*, *to take*, *ἡρῶμαι*, Pl. Prot. 338, c., *ἀτιμάω*, *to dishonor*, *ἡτιμάσσομαι*, Dem. 19, 284.

§ 104. *The Modes.*

The Modes denote the manner in which the action of the verb is represented, whether as a direct affirmation, a condition, or a command, etc. (comp. § 258, seq.) The Greek has the following Modes:—

I. The Indicative, which makes a direct affirmation, e. g. *the rose blooms, bloomed, will bloom.*

II. The Subjunctive, which expresses what is merely conceived, or conditional. The Subjunctive of the historical tenses is called the Optative. Comp. *γράφουμι* with *scriberem*.

REMARK. See § 257, 2 (a), (b), and Rem. 1, for the manner in which the Aorist may use both forms of the Subj., and how the Future may have an Optative.

III. The Imperative, which expresses a command, e. g. *βούλενε*, *advise.*

§ 105. *Participials (Infinitive and Participle).*

Besides the modes, the verb has two forms, which, as they partake both of the nature of the verb and also of the nature of the substantive and adjective, are called Participials:—

(a) The Infinitive, which is the substantive participial, e. g. *ἐθέλω βουλεύειν*, *I wish to advise*, and *τὸ βουλεύειν*, *the advising.*

(b) The Participle, which is the adjective participial, e. g. *βουλεύων ἀνὴρ*, *a counsellor.*

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

‡ 106. *The Persons and Numbers.*

The personal forms of the verb show whether the subject of the verb be the speaker himself (*I, we*, first person); or a person or thing addressed (*thou, you*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number: Singular, Dual, and Plural (comp. § 41, 1), e. g. βουλεύω, *I*, the speaker, *advise*; βουλεύεις, *thou*, the person addressed, *advisest*; βουλεύει, *he, she, it*, the person or thing spoken of, *advise*s; βουλεύετε, *ye two*, the persons addressed, *advise*; βουλεύουσιν, *they*, the persons spoken of, *advise*.

REMARK 1. The student will at once observe that the ending, or personal forms of the Greek verb, determines the person and number without the subject being expressed. So in Latin. But in English, as the verb is not varied so as to indicate the person and number of itself, the subject must be expressed.

REM. 2. There is no separate form for the first Pers. Dual throughout the Act., and none for the Pass. Aorists; in these instances it is expressed by the form of the first Pers. Pl.

‡ 107. *Conjugation.*

Conjugation is the inflection of the verb in its Persons, Numbers, Modes, Tenses, and Voices. The Greek has two forms of conjugation, that in -ω, which includes much the larger number of verbs, e. g. βουλεύ-ω, and the older, original conjugation in -μι, e. g. ἵστη-μι, *to station*.

CONJUGATION OF VERBS IN -ω

‡ 108. *Stem, Augment, and Reduplication.* — *Characteristic.*

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllables of formation, by which the relations of person, number, tense, etc. are denoted. The stem is found in most verbs in -ω by cutting off the ending of the first Pers. Ind. Pres., e. g. βουλεύ-ω, λέγ-ω, τρέβ-ω.

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. *βουλεύ-ω*, *βουλεύ-σω*, *βουλεύ-σομαι*, or are prefixed to the stem, and are then called Augment and Reduplication, e. g. *ἐ-βούλεον*, *I was advising*; *βε-βούλεκα*, *I have advised*. For a change in the stem of many verbs, e. g. *τρέπ-ω*, *τέ-τροφ-α*, *ἐ-τράπ-ην*, see § 140.

3. The Augment is *ε* prefixed to the stem of verbs which begin with a consonant, e. g. *ἐ-βούλεσα*, *I advised*; but in verbs which begin with a vowel, it consists in lengthening the first stem-vowel, *α* and *ε* into *η* (and in some cases into *αι*), *ι* and *υ* into *ϊ* and *ϋ*, and *ο* into *ω*. The Augment implies past time, and hence belongs to all the historical tenses (Imperfect, Aorist, and Pluperfect); but it is confined to the Indicative.

4. Reduplication consists in repeating the first stem-consonant with *ε*, when the stem begins with a consonant; but when the stem begins with a vowel, the Reduplication is the same as the augment, e. g. *βε-βούλεκα*, *I have advised*; *ἑκέτεκα*, *I have supplicated*, from *ἑκετεύ-ω*. The Reduplication denotes the *completion* of the action, and hence belongs to the Perfect, Pluperfect, and Future Perfect. For a fuller view of the Augment and Reduplication, see § 119, sq.

5. The last letter of the stem, after the ending *-ω* is cut off, is called the verb-characteristic, or merely the characteristic, because, according to this, verbs in *-ω* are divided into different classes; according as the characteristic is a vowel, a mute, or a liquid, verbs are divided into pure, mute, and liquid verbs, e. g. *βουλεύ-ω*, *τιμά-ω* (pure verbs), *τρίβ-ω* (mute), *φαίν-ω* (liquid).

§ 109. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode, and person, there are three different elements: the tense-characteristic, the mode-vowel, and the personal-ending, e. g. *βουλεύ-σ-ο-μαι*.

§ 110. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark

of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

$\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\kappa\text{-}\alpha$

$\epsilon\text{-}\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\kappa\text{-}\epsilon\omega$;

the characteristic of the Fut. and first Aor. Act. and Mid., and the Fut. Perf. is σ , e. g.

$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\sigma\text{-}\omega$
 $\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\sigma\text{-}\mu\iota$

$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$
 $\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\sigma\text{-}\acute{\alpha}\mu\eta\eta$;

$\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$

the characteristic of the first Aor. Pass. is \Im ; the first Fut. Pass. has, besides the tense-characteristic σ , the ending of the first Aor. Pass. $-\Im\eta$, thus,

$\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\Im\text{-}\eta\eta$

$\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\Im\acute{\eta}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$.

The primary tenses only († 103, Rem.) have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form $\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\sigma\omega$, σ is the tense-characteristic of the Fut., and the syllable ω is the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in $\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\alpha$, $\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\sigma$ is the tense-stem of the first Aor. Act.

† 111. (b) *Personal-endings and Mode-vowels.*

The personal-ending denotes the person of the verb, and takes a different form according to the different persons and numbers; the mode-vowel connects the tense-stem and the personal-ending, and takes a different form according to the different modes, e. g.

1 Pers. Sing. Ind. Pres. M.	$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\omicron\text{-}\mu\alpha\iota$	Subj.	$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\omega\text{-}\mu\alpha\iota$
3 " " " Fut. "	$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\sigma\text{-}\epsilon\text{-}\tau\alpha\iota$	Opt.	$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\sigma\text{-}\omicron\iota\text{-}\tau\omicron$
1 " Pl. " Pres. "	$\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\acute{\omicron}\text{-}\mu\epsilon\delta\alpha$	Subj.	$\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\acute{\omicron}\text{-}\mu\epsilon\delta\alpha$
2 " " " " "	$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\epsilon\text{-}\sigma\delta\epsilon$	"	$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\eta\text{-}\sigma\delta\epsilon$
1 " Sing. " A. I. "	$\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\sigma\text{-}\acute{\alpha}\text{-}\mu\eta\eta$	"	$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\sigma\text{-}\omega\text{-}\mu\alpha\iota$
3 " " " " "	$\epsilon\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\sigma\text{-}\alpha\text{-}\tau\omicron$	Opt.	$\beta\omicron\upsilon\lambda\epsilon\acute{\nu}\text{-}\sigma\text{-}\alpha\text{-}\iota\text{-}\tau\alpha$

REMARK. In the above forms, $\beta\omicron\upsilon\lambda\epsilon\nu$ is the verb-stem, and $\beta\omicron\upsilon\lambda\epsilon\nu$, $\beta\omicron\upsilon\lambda\epsilon\nu\sigma$, and $\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\sigma$ are the tense-stems, namely, of the Pres., Fut., and first Aor. Mid.; the endings $-\mu\alpha\iota$, $-\tau\alpha\iota$, etc., are the personal-endings, and the vowels α , ω , ϵ , \omicron , η , α , ω , are the mode-vowels. The mode-vowels ϵ and \omicron of the Indic are lengthened into η and ω in the Subj.

§ 112. *Summary of the Mode-vowels.*

Person.	Indicative.		Subj.		Opt.	Impr.	Inf.	Part.
	Pres. and Fut. Active.	Impf., A. II. A. and M. and Pres. and F. M.	Act.	Mid.				
S. 1.	ω	ο	ω	ω	οι	—	ει, ε	ω, ο
2.	ει	η	η	η	οι	ε		
3.	ει	η	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	η	η	η	οι	ε		
3.	ε	η	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	η	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		

Person.	Indicative.			Optative.	Impr.	Infinitive.
	Plpf.	A. I. M.	A. I. A. and Pl. A.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.
S. 1.	ει	δ	δ	αι	—	α
2.	ει	δ	δ	αι	ο	α
3.	ει	δ	δ	αι	α	
D. 1.	—	δ	—	αι	—	
2.	ει	δ	δ	αι	α	
3.	ει	δ	δ	αι	α	
P. 1.	ει	δ	δ	αι	—	
2.	ει	δ	δ	αι	α	
3.	(ει) ε	δ	δ	αι	α	

§ 113. *Personal-endings of Verbs in -ω.*

I. Active Form.			II. Middle Form.		
A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.	A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.
Sing. 1.		ν, Opt. μι	μαι		μην
2.	ς	ς	σαι		σο, ο
3.	—	—	ται		το
Dual 1.	—	—	μεδον		μεδον
2.	τον	τον	σδον		σδον
3.	τον	την	σδον		σδην
Plur. 1.	μεν	μεν	μεδα		μεδα
2.	τε	τε	σδε		σδε
3.	(ντι) σι(ν)	ν, σαν	νται (αται)		ντο (ατο)
C. Imperative.			C. Imperative.		
Sing. 2.		3. τω	Sing. 2. (σο) ο	3. σδω	
Dual 2.	τον	3. των	Dual 2. σδον	3. σδων	
Plur. 2.	τε	3. τωσαν	Plur. 2. σδε	3. σδωσαν, σδων	
D. Infinitive.			D. Infinitive.		
ν	Pres., Fut., and Aor. II.			σδαι	
ναι	Perf. Act. and Aor. I. and II. Pass.				
ι	Aor. I.				
E. Participle.			E. Participle.		
Stem ντ, with exception of the Perf., whose stem ends in -στ.			μενος, μένη, μενον; μένος, μένη, μένον, Perf.		

REMARK. The Personal-endings follow so directly the mode-vowel, and are so closely joined to it, that often the two do not appear separately, but are united together, e. g. *βουλεύσ-ης*, instead of *βουλεύσ-η-ς*, *βουλεύ-η*, instead of *βουλεύ-ε-αι* (*α* and *ε* coalescing and *ι* being subscribed).

§ 114. *Difference between the Principal-endings in the Principal and the Historical Tenses.*

1. The difference between the Principal and Historical tenses is important. The Principal tenses (Pres., Perf., and Fut.) form the second and third Pers. Dual with the same ending *-ον*, e. g. *βουλεύ-ε-τον βουλεύ-ε-τον*; *βουλεύ-ε-σθον βουλεύ-ε-σθον*; the Historical tenses also form the second Pers. Dual in *-ον*, but the third in *-ην*, e. g.

ἔβουλεύε-τον ἔβουλεν-έ-την, ἔβουλεύε-σθον ἔβουλεν-έ-σθην.

2. The Principal tenses form the third Pers. Pl. Act. in *-σι(ν)*, from *-νται*, *-νσι*, and the Mid. in *-νται*; the Historical tenses in the Active, in *-ν*, and Mid., in *-ντο*, e. g.

βουλεύ-ονσι = βουλεύ-ουσι(ν) ἔβούλευ-ον
βουλεύ-ονται ἔβουλεύ-οντο.

REMARK. In *βουλεύονσι* the *ν* is dropped, and as a compensation the *ο* preceding it is lengthened; so also in the Fut. Act. Comp. 116, 5.

3. The Principal tenses in the Sing. Mid. end in *-μαι*, *-σαι*, *-ται*; the Historical in *-μην*, *-σο*, *-το*, e. g.

βουλεύ-ο-μαι ἔβουλεν-ό-μην
βουλεύ-ε-σαι = βουλεύ-η, ἔβουλεύ-ε-σο = ἔβουλεύ-ου
βουλεύ-ε-ται ἔβουλεύ-ε-το.

4. The Personal-endings of the Subj. in the Principal tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. of the Historical tenses;

2 and 3 Du. In 1. Pr.	<i>βουλεύε-τον</i>	Subj. <i>βουλεύη-τον</i>
	<i>βουλεύε-σθον</i>	" <i>βουλεύη-σθον</i>
3 Pl. " "	<i>βουλεύου-σι(ν)</i>	" <i>βουλεύω-σι(ν)</i>
	<i>βουλεύου-νται</i>	" <i>βουλεύω-νται</i>
1 Sing. " "	<i>βουλεύο-μαι</i>	" <i>βουλεύω-μαι</i>
2 " " "	<i>βουλεύ-η</i>	" <i>βουλεύ-η</i>
3 " " "	<i>βουλεύε-ται</i>	" <i>βουλεύη-ται</i>
2 and 3 Du. " Impf.	<i>ἔβουλεύε-τον, -έ-την</i>	Opt. <i>βουλεύοι-τον, -οί-την</i>
	<i>ἔβουλεύε-σθον, -έ-σθην</i>	" <i>βουλεύοι-σθον, -οί-σθην</i>
3 Pl. " "	<i>ἔβούλευ-ον</i>	" <i>βουλεύοι-εν</i>
	<i>ἔβουλεύου-ντο</i>	" <i>βουλεύοι-ντο</i>
1 Sing. " "	<i>ἔβουλεν-ό-μην</i>	" <i>βουλευοί-μην</i>
2 " " "	<i>(ἔβουλεύε-σο) ἔβουλεύ-ου</i>	" <i>(βουλεύοι-σο) βουλεύοι-ο</i>
3 " " "	<i>ἔβουλεύε-το</i>	" <i>βουλεύοι-το.</i>

† 115. *Conjugation of the Regular Verb in -ω*

PRELIMINARY REMARKS.

1. Since pure verbs do not form the secondary tenses (§ 103, Rem.) these tenses are supplied in the Paradigm from two mute verbs and one liquid verb (τρέβ-ω, λείπ-ω, stem ΛΙΠ, φαίν-ω, ΦΑΝ), so as to exhibit a full Conjugation.

2. In learning the table, we are to note,

(1) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment, or Reduplication.

(2) The spaced forms, e. g. βουλευέ-ετον, βουλευέ-ητον, third Pers. Du. Ind. and Subj. Pres., may direct attention to the difference between the Historical tenses in the Ind. and Opt., and the Principal tenses.

(3) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should compare these together, e. g. βουλευέσω, 1. Sing. Ind. Fut. Act. or 1. Sing. Subj. I. Aor. Act.; βούλευσαι, 2. Sing. Imp. I. Aor. Mid., βουλεύεσαι, 3. Sing. Opt. I. Aor. Act., βουλεύῃσαι, Inf. I. Aor. Act.

(4) The accentuation (§ 118) should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a dagger (†).

(5) When the Paradigm is thus thoroughly learned, the pupil may first resolve the forms either of βουλεύω, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc.; observing this order, viz. βουλεύέσω is, (1) first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from βουλεύω, to advise; then he may arrange the elementary parts of the form, and in the following order: (1) Verb-stem, (2) Augment, or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βουλεύω, to advise? Answer: The Verb-stem is βουλευ-, Augment, ε, thus εβουλευ; the Tense-characteristic of the first Aor. Mid. is σ, thus Tense-stem is εβουλευ-σ; the Mode-vowel of the first Aor. Ind. Mid. is α; thus, εβουλευ-σ-α; the Personal-ending of the third Pers. Sing. of an Historical tense of the Mid. is τω; thus, εβουλευ-σ-α-τω.

REMARK. By making himself familiar with the above elements, the pupil can construct from the root any form of the verb he may wish.

Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
<i>Present,</i> Tense-stem: <i>βουλεύ-</i>	S. 1.	βουλεύ-ω,* I advise,	βουλεύ-ω,* I may advise,
	2.	βουλεύ-εις, thou adviseest,	βουλεύ-ῃς
	3.	βουλεύ-ει, he, she, it advises,	βουλεύ-ῃ*
	D. 2.	βουλεύ-ετον, ye two advise,	βουλεύ-ῃτον
	3.	βουλεύ-ετον, they two advise,	βουλεύ-ῃτον
	P. 1.	βουλεύ-ομεν, we advise,	βουλεύ-ωμεν
2.	βουλεύ-ετε,* you advise,	βουλεύ-ῃτε	
3.	βουλεύ-ουσι(ν), they advise,	βουλεύ-ωσι(ν)	
<i>Imperfect,</i> Tense-stem: <i>ἐβούλευ-</i>	S. 1.	ἐβούλευ-ον,* I was advising,	
	2.	ἐβούλευ-εις, thou wast advising,	
	3.	ἐβούλευ-ει(ν), he, she, it was adv.	
	D. 2.	ἐβούλεύ-ετον, ye two were adv.	
	3.	ἐβούλευ-έτην, they two were adv.	
	P. 1.	ἐβούλευ-ομεν, we were advising,	
2.	ἐβούλεύ-ετε, you were advising,		
3.	ἐβούλευ-ον,* they were advising,		
<i>Perfect I,</i> Tense-stem: <i>βεβούλευ-</i>	S. 1.	βεβούλευ-κα, I have advised,	βεβούλευ-κ-ω, I may have a.
	2.	βεβούλευ-κας, thou hast adv'd,	βεβούλευ-κ-ῃς
	3.	βεβούλευ-κε(ν),* he, she, it has a.	βεβούλευ-κ-ῃ
	D. 2.	βεβούλευ-κατον, ye two have a.	βεβούλευ-κ-ῃτον
	3.	βεβούλευ-κατον, they two have advised,	βεβούλευ-κ-ῃτε
	P. 1.	βεβούλευ-καμεν, we have adv'd,	βεβούλευ-κ-ωμεν
2.	βεβούλευ-κατε, you have adv'd,	βεβούλευ-κ-ῃτε	
3.	βεβούλευ-κασι(ν), they have a.	βεβούλευ-κ-ωσι(ν)	
<i>Pluperfect I,</i> Tense-stem: <i>ἐβεβούλευ-</i>	S. 1.	ἐβεβούλευ-κεν, I had advised,	
	2.	ἐβεβούλευ-κεις, thou hadst adv.	
	3.	ἐβεβούλευ-κει, he, she, it had adv.	
	D. 2.	ἐβεβούλευ-κειτον, ye two had advised,	
	3.	ἐβεβούλευ-κει(τ)ην, they two had advised,	
	P. 1.	ἐβεβούλευ-κειμεν, we had adv.	
2.	ἐβεβούλευ-κειτε, you had adv.		
3.	ἐβεβούλευ-κεσαν, they had a.		
<i>Perf. II.</i> <i>Plpf. II.</i>		πέφην-α, ¹ I appear, ἐπέφην-ειν, ² I appeared,	πεφην-ω, I may appear,
<i>Aorist I,</i> Tense-stem: <i>ἐβούλευ-</i>	S. 1.	ἐβούλευ-σα, I advised (indef.),	βουλεύ-σω,* I may advise,
	2.	ἐβούλευ-σας, thou advisedst,	βουλεύ-ῃς
	3.	ἐβούλευ-σε(ν), he, she, it adv'd,	βουλεύ-ῃ*
	D. 2.	ἐβούλευ-σατον, ye two advised,	βουλεύ-ῃτον
	3.	ἐβούλευ-σατην, they two adv'd,	βουλεύ-ῃτε
	P. 1.	ἐβούλευ-σαμεν, we advised,	βουλεύ-ωμεν
2.	ἐβούλευ-σατε, you advised,	βουλεύ-ῃτε	
3.	ἐβούλευ-σαν, they advised,	βουλεύ-ωσι(ν)	
<i>Aorist II,</i> <i>ἐλιπ-</i>	S. 1.	ἐλιπ-ον, I left,	ἀπ-ω, etc., like the Subj. Pres.
	2.	ἐλιπ-ες, etc. declined like Impf. Ind.	
<i>Future,</i> <i>βουλεύ-</i>	S. 1.	βουλεύ-σω,* I shall advise, like the Indic. Pres.	

¹ The inflection of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

¹ The inflection of the 2d Perf. in all the Modes and Particles, is like that of the 1st Perf.

MODES.		Participials.	
Optative I.e. Subj. of Historical tenses.	Imperative.	Infinitive.	Participle.
	<p>βούλευ-ε, advise, βουλευ-έτω, let him ad. βουλευ-ετον, ye two ad. βουλευ-έτων, let them both advise, βουλευ-ετε,* do ye ad. βουλευ-έτωσαν, usually</p>	<p>βουλεύ-ειν, to advise,</p>	<p>βουλεύ-ων βουλεύ-ουσα βουλεύ-οντι G. βουλεύ-οντες βουλευ-ούσης, advising,</p>
<p>βουλεύ-οιμι, I might advise, βουλεύ-οις βουλεύ-οι βουλεύ-οιτον βουλευ-οίτην βουλεύ-οιμεν βουλεύ-οιτε βουλεύ-οιεν</p>			
	<p>[βε-βούλευ-κ-ε,*] etc., like the Imp. Pres. yet only a few Per- fects, and such as have the meaning of the Pres., form an Imperative.</p>	<p>βε-βου- λεν- κ-έναι,† to have advised,</p>	<p>βε-βουλευ-κ-ός† βε-βουλευ-κ-υῖα† G. βουλευ-κ-ός† -κ-ότος, -κ- υῖας, having advised,</p>
<p>βε-βουλεύ-κ-οιμι, I mig. have a. βε-βουλεύ-κ-οις βε-βουλεύ-κ-οι βε-βουλεύ-κ-οιτον βε-βουλευ-κ-οίτην βε-βουλεύ-κ-οιμεν βε-βουλεύ-κ-οιτε βε-βουλεύ-κ-οιεν</p>			
<p>πε-φάν-οιμι, I might appear, βουλεύ-σ-αιμι, I might advise, βουλεύ-σ-αις, οἱ -σας βουλεύ-σ-αι,* οἱ -ει(ν) βουλεύ-σ-ατον βουλεύ-σ-αίτην βουλεύ-σ-αιμεν βουλεύ-σ-αιτε βουλεύ-σ-αιεν, οἱ -ειαν</p>	<p>πέ-φην-ε, appear, βούλευ-σ-ον, advise, βουλευ-σ-άτω βουλεύ-σ-ατον βουλευ-σ-άτων βουλεύ-σ-ατε βουλευ-σ-άτωσαν, usually</p>	<p>πε-φη- νέ-ναι,† βου- λεύ- σ-αι,*† to advise,</p>	<p>πε-φην-ός† βουλεύ-σ-ας βουλεύ-σ-άσα βουλεύ-σ-άτι Genitive: βουλεύ-σ-ατος βουλευ-σ-άσης, having advised,</p>
<p>λίπ-οιμι, etc., like the Opt. Impf. βουλεύ-σ-οιμι, I would advise, like the Opt. Impf.</p>	<p>λίπ-ε, etc., like the Imp. Pres.</p>	<p>λίπ- εἶν, † βουλεύ- σ-ειν,</p>	<p>λίπ-όν, οὔσα, ὄν† G. ὄντος, οὔσης, βουλεύ-σ-ων, etc. like Pr. Pt.</p>

* The inflection of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind and Opt.

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Present, Tense- stem : βουλευ-	S. 1.	βουλεύομαι, <i>I deliberate, or am</i>	βουλεύωμαι, <i>I may do</i>
	2.	βουλεύῃ *	βουλεύῃ *
	3.	βουλεύεται [advised,	βουλεύηται [liberate,
	D. 1.	βουλευόμενον	βουλευόμενον
	2.	βουλεύεσθον	βουλεύησθον
	3.	βουλεύεσθον	βουλεύησθον
	P. 1.	βουλευόμεθα	βουλευόμεθα
	2.	βουλεύεσθε *	βουλεύησθε
	3.	βουλεύονται	βουλεύωνται
Imperfect, Tense- stem : ἐβουλευ-	S. 1.	ἐβουλευόμην, <i>I was deliber-</i>	
	2.	ἐβουλεύου [ating,	
	3.	ἐβουλεύετο	
	D. 1.	ἐβουλευόμενον	
	2.	ἐβουλεύεσθον	
	3.	ἐβουλευέσθην	
	P. 1.	ἐβουλευόμεθα	
	2.	ἐβουλεύεσθε	
	3.	ἐβουλεύοντο	
Perfect, Tense- stem : βεβούλευ-	S. 1.	βεβούλευμαι, <i>I have deliberated,</i>	βεβούλευμένος, ὃ, <i>I may</i>
	2.	βεβούλευσαι	βεβούλευμένος ᾗς [have
	3.	βεβούλευται	βεβούλευμένος ᾗ [delib-
	D. 1.	βεβούλευμενον	εrated,
	2.	βεβούλευσθον	βεβούλευμένοι ᾗτον
	3.	βεβούλευσθον	βεβούλευμένοι ᾗτον
	P. 1.	βεβούλευμεθα	βεβούλευμένοι ὅμην
	2.	βεβούλευσθε *	βεβούλευμένοι ᾗτε
	3.	βεβούλευνται	βεβούλευμένοι ὅσι
Pluperfect, Tense- stem : ἐβεβούλευ-	S. 1.	ἐβεβούλευόμην, <i>I had deliber-</i>	
	2.	ἐβεβούλευσο [ated,	
	3.	ἐβεβούλευτο	
	D. 1.	ἐβεβούλευμενον	
	2.	ἐβεβούλευσθον	
	3.	ἐβεβούλευσθην	
	P. 1.	ἐβεβούλευμεθα	
	2.	ἐβεβούλευσθε	
	3.	ἐβεβούλευντο	
Aorist I, Tense- stem : ἐβούλευσ-	S. 1.	ἐβούλευσάμην, <i>I deliberated,</i>	βουλεύσωμαι, <i>I may do</i>
	2.	ἐβούλευσῶ [(indefinite)	βουλεύῃ *
	3.	ἐβούλευσατο	βουλεύῃ *
	D. 1.	ἐβούλευσάμενον	βουλεύσῃται
	2.	ἐβούλευσάσθον	βουλεύσῃμενον
	3.	ἐβούλευσάσθην	βουλεύσῃσθον
	P. 1.	ἐβούλευσάμεθα	βουλεύσῃμεθα
	2.	ἐβούλευσάσθε	βουλεύσῃσθε
	3.	ἐβούλευσαντο	βουλεύσωνται
Aorist II.	S. 1.	ἐλίπεσθην, <i>I remained, like Ind.</i>	λίπωμαι, <i>I may remain,</i>
		Imperf.	like Pres. Subj.
Future,	S. 1.	βουλεύσομαι, <i>I shall deliberate,</i>	
		like Pres. Indic.	
Fut. Perf.,	S. 1.	βεβούλευσομαι, <i>I shall have de-</i>	
		liberated, like Pres. indic.	

MODES.		Participials.	
Optative i. e. Subj. of Hlt. tenses.	Imperative.	Infinitive.	Participle.
<p>βουλευ-οίμην, <i>I might</i> βουλευ-οί-ο [deliberate, βουλευ-οί-το βουλευ-οίμεδον βουλευ-οισδον βουλευ-οί-σδην βουλευ-οίμεδα βουλευ-οισδε βουλευ-οί-ντο</p>	<p>βουλευ-ου, <i>deliberate,</i> βουλευ-έσδω βουλευ-έσδον βουλευ-έσδων *</p> <p>βουλευ-έσδε *</p> <p>βουλευ-έσδωσαν, usually βουλευ-έσδων *</p>	<p>βουλευ-έσδαι, <i>to deliberate,</i></p>	<p>βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, <i>deliberating,</i></p>
<p>βουλευ-οίμην, <i>I might</i> βουλευ-οί-ο [deliberate, βουλευ-οί-το βουλευ-οίμεδον βουλευ-οισδον βουλευ-οί-σδην βουλευ-οίμεδα βουλευ-οισδε βουλευ-οί-ντο</p>	<p>βε-βούλευ-σο, <i>deliberate,</i> βε-βουλεύ-σδω βε-βούλευ-σδον βε-βουλεύ-σδων *</p> <p>βε-βούλευ-σδε *</p> <p>βε-βουλεύ-σδωσαν, usually βε-βουλεύ-σδων *</p>	<p>βε-βουλεύ-σδαι, † <i>to</i> <i>have deliberated,</i></p>	<p>βεβουλευ-μένος† βεβουλευ-μένη βεβουλευ-μένον, † <i>having</i> <i>deliberated,</i></p>
<p>βε-βουλευ-μένος εἶην, <i>I</i> βε-βουλευ-μένος εἶης [mi?] βε-βουλευ-μένος εἶη [de- [<i>liberate,</i> βε-βουλευ-μένος εἶητον βε-βουλευ-μένον εἶήτην βε-βουλευ-μένον εἶημεν βε-βουλευ-μένον εἶητε βε-βουλευ-μένον εἶσαν</p>	<p>βούλευ-σ-αι, * <i>deliberate,</i> βούλευ-σ-έσδω βούλευ-σ-έσδον βούλευ-σ-έσδων *</p> <p>βούλευ-σ-έσδε</p> <p>βούλευ-σ-έσδωσαν, usually βούλευ-σ-έσδων *</p>	<p>βούλευ-σ-έσδαι, <i>to deliberate,</i></p>	<p>βουλευ-σ-όμενος βουλευ-σ-ομένη βουλευ-σ-όμενον <i>having deliberated,</i></p>
<p>βουλευ-σ-αίμην, <i>I might</i> βουλευ-σ-αί-ο [deliberate, βουλευ-σ-αί-το βουλευ-σ-αίμεδον βουλευ-σ-αί-σδον βουλευ-σ-αί-σδην βουλευ-σ-αίμεδα βουλευ-σ-αί-σδε βουλευ-σ-αί-ντο</p>	<p>βούλευ-σ-αι, * <i>deliberate,</i> βούλευ-σ-έσδω βούλευ-σ-έσδον βούλευ-σ-έσδων *</p> <p>βούλευ-σ-έσδε</p> <p>βούλευ-σ-έσδωσαν, usually βούλευ-σ-έσδων *</p>	<p>βούλευ-σ-έσδαι, <i>to deliberate,</i></p>	<p>βουλευ-σ-όμενος βουλευ-σ-ομένη βουλευ-σ-όμενον <i>having deliberated,</i></p>
<p>λιπ-οίμην, <i>I might remain,</i> like Opt. Impf.</p>	<p>λιποῦ, † <i>έσδω, like Pres.</i> Imp.</p>	<p>λιπ-έσδαι†</p>	<p>λιπ-όμενος, -ο- μένη, -όμενον</p>
<p>βουλευ-σ-οίμην, <i>I m. have</i> <i>deliberated, like Opt. Imp.</i></p>		<p>βουλευ-σ-έσδαι</p>	<p>βουλευ-σ-όμε- νος, -η, -ον</p>
<p>βε-βουλευ-σ-οίμην, <i>I sh'd</i> <i>deliberate, like Opt. Imp.</i></p>		<p>βε-βουλεύ-σ-έσδαι</p>	<p>βε-βουλευ-σ-όμε- νος, -η, -ον.</p>

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I, Tense-stem: ἐ-βουλευ-σ-	S. 1.	ἐ-βουλευ-σ-ην, <i>I was advised.</i>	βουλευ-σ-ῶ, <i>I might have</i>
	2.	ἐ-βουλευ-σ-ης	βουλευ-σ-ῇς (<i>been advised.</i>)
	3.	ἐ-βουλευ-σ-η	βουλευ-σ-ῇ
	D. 2.	ἐ-βουλευ-σ-ητον	βουλευ-σ-ῆτον
	3.	ἐ-βουλευ-σ-ήτην	βουλευ-σ-ῆτον
	P. 1.	ἐ-βουλευ-σ-ημεν	βουλευ-σ-ῶμεν
	2.	ἐ-βουλευ-σ-ητε	βουλευ-σ-ῆτε*
	3.	ἐ-βουλευ-σ-ησαν	βουλευ-σ-ῶσι(ν)
	S. 1.	βουλευ-σ-ή-σομαι, <i>I shall be adv.</i>	
Future I.	2.	βουλευ-σ-ή-σῃ, etc., like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	ἐ-τριβ-ης, etc., like the first Aor. Ind. Pass.	τριβ-ῇς, etc., like the first Aor. Subj. Pass.
Fut. II.	S. 1.	τριβ-ή-σομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σῃ, etc., like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*

† 116. Remarks on the Inflection-endings.

1. The personal-endings of verbs in -ω are apocopated forms, as may be shown from the older conjugation in -μι, and in part from the dialects (§ 220, 1); thus, -μι in the first Pers. Sing. Ind. and Subj. Act. and -τι in the third Pers. have disappeared, e. g. βουλευ-ω instead of βουλευ-ο-μι or βουλευ-ο-μι, βουλευ-ει instead of βουλευ-ε-τι (by the dropping of -μι in βουλευ-ο-μι, the ο is lengthened into ω, and by the dropping of -τι in βουλευ-ε-τι, ε is lengthened into ει); in the first Pers. Sing. first Aor. Ind. Act., ν has disappeared, e. g. ἐβόλευσα instead of ἐβόλευσαν; in the second Pers. Sing. Imp. Act., except the first Aor., -σι has disappeared, e. g. βούλευ-ε instead of βουλευ-ε-σι; but the first Aor. Imp. Act. has a different ending -ον, e. g. βούλευ-σ-ον.

2. The second Pers. Sing. Act. has the ending -σδα in the Common language in the following forms only:—

οἶσδα, νοστί, from the Perf. οἶδα; ᾔδειςδα and ᾔδησδα, Plpf. of οἶδα, εἶφηςδα, Impf. from φημί, to say; ἦσδα, Impf. from εἶμι, to be; ᾔειςδα, Impf. from εἶμι, to go.

3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem. 2.

4. The original form of the first Pers. Pl. Act. is -μες (not -μεν). Comp. the Dialects, § 220, 6, and the Latin ending -mus, e. g. γράφ-ο-μες, scrib-i-mus.

5. The original form of the third Pers. Pl. Act. of the Principal tenses was

SIVE.

MODES.		Participials.	
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Infinitive.	Participle.
<i>Βουλευ-δ-ειην, I might be advised,</i> <i>Βουλευ-δ-εις [advised,</i> <i>Βουλευ-δ-ειη</i> <i>Βουλευ-δ-ειητον</i> <i>Βουλευ-δ-ειήτην</i> <i>Βουλευ-δ-ειμεν and -ειμεν</i> <i>Βουλευ-δ-ειhte and -ειτε</i> <i>Βουλευ-δ-ειεν</i>	<i>Βουλεύ-δ-ητι, be thou advised,</i> <i>Βουλευ-δ-ητω [vised,</i> <i>Βουλεύ-δ-ητον</i> <i>Βουλευ-δ-ητων</i> <i>Βουλεύ-δ-ητε *</i> <i>Βουλευ-δ-ητωσαν</i>	<i>Βουλευ-δ-ήναι, to be advised,</i>	<i>Βουλευ-δ-εις†</i> <i>Βουλευ-δ-εῖσα†</i> <i>Βουλευ-δ-έης†</i> Genitive: <i>Βουλευ-δ-έητος</i> <i>Βουλευ-δ-έης,</i> <i>being advised,</i>
<i>Βουλευ-δ-ησ-οιμεν, I should be advised, etc., like the Impf. Opt. Mid.</i>		<i>Βουλευ-δ-ήσε-σθαι</i>	<i>Βουλευ-δ-ησ-όμενος, -η, -ον</i>
<i>τριβ-ειην, I might be rubbed,</i> <i>τριβ-εις, etc., like the first Aor. Opt. Pass.</i>	<i>τριβ-ηδι, -ήτω, etc., like the first Aor. Imp. Pass.</i>	<i>τριβ-ήναι</i>	<i>τριβ-εις,† etc., like first Aor. Part. Pass.</i>
<i>τριβ-ησ-οιμεν, I should be rubbed, etc., like the first Fut. Opt. Pass.</i>		<i>τριβ-ήσεσθαι</i>	<i>τριβ-ησ-όμενος, -η, -ον</i>
<i>Βουλευ-τέος, -τέα, -τέον, to be advised.</i>			

-ντι; when τ was changed into σ, ν was dropped (§ 20, 2), e. g. *βουλευάντι* = *βουλεύοντι* = *βουλεύουσι*. On the irregular lengthening of the vowel preceding the ν, see § 20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in -ειν, a form in -η, which arises from the Ionic ending of the Plup. -εα, e. g. *ἔβουλεύκη* instead of -κ-αιν. The mode-vowel εἰ in the third Pers. Pl. is commonly shortened into ε, e. g. *ἔβουλεύκ-ε-σαν* instead of *ἔβουλεύκ-αι-σαν*.

7. The first Pers. Sing. Opt. Act. has the ending -μι in verbs in -ω, e. g. *παιδεύ-α μι, παιδεύσ-αι-μι*; but the ending -ην in the first and second Aor. Pass., according to the analogy of verbs in -μι. This η remains through all the persons and numbers, though it is often dropped in the Dual and Pl., especially in the third Pers. Pl. and then, *εἶμεν* = *εἴμεν, εἴhte* = *εἴτε, εἴσαν* = *εἴεν*, e. g. *παιδεύειμεν* and *παιδεύειμεν, μνησδεῖhte* and *-δεῖτε, φανείσαν* X. H. 6. 5, 25., *προκρίδεισαν* Ibid. 34., *πεμφδείσαν* Th. 1, 38, and (more frequently) *-δείεν* (-είεν).

8. The Attic Optative endings -ην, -ης, -η, etc., and the third Pers. Pl. -εν (rarer -ησαν) which appropriately belong to verbs in -μι, are used with verbs in -ω, in the following cases:—

- Most commonly in the Imperf. Opt. of contract verbs, e. g. *τιμώην, φιλοώην, μισδοώην*;
- In all Futures in -ω, e. g. *φανώην* Soph. Aj. 313., *έροίην* Xen. Cy. 3. 1, 14, from the Fut. *φανῶ, έρω*;
- Somewhat often in the second Plup., e. g. *έκπεφυνόην* S. O. R. 840., *προεγλαυδοίην* X. Cy. 2. 4, 17., *πεποιδοίην* Ar. Acharn. 940;

(d) In the second Aor. *σχαίην* uniformly (*ἔσχον* from *ἔχω*); still, not generally in compounds, e. g. *παράσχοιμι*.

9. The forms of the first Aor. Opt. Act. in *-εἰας*, *-εἰε(ν)*, *-εἰαν*, instead of *-αις*, *-αι*, *-αιν*, have passed from the Æolic Opt. in *-εἰα*, *-εἰας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύσ-εἰας*, *-εἰε(ν)*, *-εἰαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην* Pl. Symp. 189, c., *ἐπεδημησάτην* Euthyd. 273, c., *ἦστην* 294, c., *ἐλεγέτην* L. 705, d., *ἐκουωνησάτην* Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σαι* and *-σο*, when immediately preceded by a mode-vowel, drop *σ* (§ 25, 1), and then coalesce, except in the Opt., with the mode-vowel, e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>
<i>ἐβουλεύ-ε-σο</i>	<i>ἐβουλεύ-ε-ο</i> = <i>ἐβουλεύ-ου</i>
<i>ἐβουλεύσ-α-σο</i>	<i>ἐβουλεύσ-α-ο</i> = <i>ἐβουλεύσ-ω</i> .

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεύ-η* and *-ει*, *βουλεύσ-η* and *-ει*, *βεβουλεύσ-η* and *-ει*, *βουλευθήσ-η* and *-ει*, *τριβήσ-η*, and *-ει*, *ποιῇ* and *-εῖ*, *ὀλή* and *-εῖ*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Also Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms; yet three verbs always take the form *-ει*, namely,

<i>βοίλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλη</i>)
<i>οἶμαι</i>	<i>οἶει</i> (but Subj. <i>οἶν</i>)
<i>ὕψομαι</i>	Fut. <i>ὕψει</i> .

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν*, *-άτωσαν*, *-ᾶτωσαν*, the abbreviated forms *-όντων*, *-όντων*, *-σδων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respectively, except the Perfect; and the Middle form *-σδων* is like the third Pers. Dual, e. g.

Pres. Act.	<i>βουλεύέτωσαν</i> and <i>βουλεύόντων</i>
Perf. "	<i>πεποιθέτωσαν</i> " <i>πεποιθόντων</i> (Gen. Part. <i>πεποιθότων</i>)
Aor. I. "	<i>βουλευσάτωσαν</i> " <i>βουλευσάντων</i>
Pres. Mid.	<i>βουλεύεσδων</i> " <i>βουλεύέσδων</i>
Aor. "	<i>σκεψάσδων</i> " <i>σκεψάσδων</i> .

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτωσαν*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ib. 737, e. *διανεμηθέντων* (according to several MSS.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and the Subj. or Opt. of εἶναι (to be), ᾶ, εἶην, is very frequent, e. g. πεπαιδευκὼς ᾶ, *educaverim*; πεπαιδευκὼς εἶην, *educavissim*. Yet this form seems to denote a *circumstance* or *condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, α. εἰ κε κμηκὼς τι, ἢ τετραμέσος, ἢ πεπληγμένος, ἢ ἕλλ' ὅτι οὖν πεπονθὼς ἑκατέρος ἡμῶν εἴη, οὐ καὶ ἀμφοτέροι ἀπὸ τοῦτο πεπόνθοιμεν; examples of the simple forms are, ἀπειλήφην, Pl. Rp. 614, α., εἰλήφωσιν Polit. 269, c., ἐμπειπτόκοι X. An. 5. 7, 26., καταλελοίποισιν X. H. 3. 2, 8., ἀποκεχωρήκοι ib. 5, 23., ἀπηρετήκοι ib. 5. 2, 3., πεποθήκοι Th. 8, 108., ἐσβεβλήκοισιν ib. 2, 48. — The Imp. Perf. does not often occur in the Act., e. g. γέγωνε, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions, which will be further treated below, § 154, 9), but must also be expressed periphrastically by means of the Participle and εἶναι, e. g. πεπαιδευμένος ᾶ, εἶην, *educatus sim, essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in -νται, -ντο, e. g. βεβούλευνται, ἐβεβούλευντο; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and εἶσ(ν), συνί, ἦσαν, *erant*; the older and middle Attic writers, however, sometimes use the Ionic forms -ᾶται, -ᾶτο (instead of -νται, -ντο); the α of these endings is aspirated after the Kappa and Pi-mutes, and hence changes the preceding smooth Kappa or Pi-mute into the corresponding rough (comp. § 144); but this α is not aspirated after the Tau-mutes; thus,

τριβ-ω, to rub,	Perf. τέ-τριμ-μαι	3 P. τετρίφᾶται (for τετρίβνται)	Plp. ἐτετρίφᾶτο
πλέ-ω, to twine,	πέ-πλεγ-μαι	" πεπλέχᾶται (" πέπλεκνται)	ἐπεπλέχᾶτο
τάττ-ω, to arrange,	τέ-ταγ-μαι	" τετάχᾶται (" τέταγνται)	ἐτετάχᾶτο
χωρίζ-ω, to separate,	κε-χάρισ-μαι	" κεχωρίδᾶται (" κεχώριδνται)	ἐκεχωρίδᾶτο
φθείρ-ω, to destroy,	ἑ-φθαρ-μαι	" ἐφθάρᾶται (" ἐφθαρνται)	ἐφθάρᾶτο.

16. The two Aorists Pass. follow the analogy of verbs in -μ, and hence are not treated here.

§ 117. Remarks on the Formation of the Attic Future.

1. When one of the short vowels ᾶ, ε, ι, in the Fut. Act. and Mid. of verbs in -σᾶ, -σομαι, from stems of two or more syllables, precedes σ, certain verbs, after dropping σ, take the circumflexed ending -ᾶ, -οῦμαι; because it was frequently used by the Attic writers instead of the regular form, this is called the *Attic Future*, e. g. ἐλάω (usually ἐλαύνω), to drive, ἐλά-σ-ω, Fut. Att. ἐλάᾶ, -ᾶς, -ᾶτον, -οῦμεν, -ῶτε, -ᾶσι(ν); τελέω, to finish, τελέ-σ-ω, Fut. Att. τελάᾶ, -εἰς, -εἶ, -εἶτον, -οῦμεν, -εῖτε, -οῦσι(ν); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εἶ, -εῖται, etc.; κουίζω, to carry, Fut. κουί-σ-ω, Fut. Att. κομῶ, -εἰς, -εἶ, -εἶτον. -ιοῦμεν, -ιέτε,

ιοῦσι(ν); κομοῦμαι, -ιῇ, -ιῆται, -ιούμαδον, etc. This Fut. is inflected like the forms of contract verbs.

2. This form of the Fut. is found only in the Ind., Inf., and Part.; never in the Opt., thus, τελῶ, τελῆν, τελῶν; but τελέσοιμι. The verbs which have this form are the following: (a) ἐλάω (ἐλαύνω), to drive; τελέω, to finish; καλέω, to call; and, though seldom, ἀλέω, to grind; — (b) all verbs in -ίζω (character. δ); — (c) a few verbs in -άζω, very generally βιβάζω; — (d) of verbs in -μι, all in -άννυμι and also ἀμφιέννυμι, to clothe (ἀμφιῶ, -ιῆς, etc.). A few exceptions to this Fut. are found even in the Attic dialect, e. g. ἐλάσω X. Cy. 1. 4, 20, ἐλάσωντας X. An. 7. 7, 55., τελέσουσιν Cy. 8. 6, 3., καλέσεις 2. 3, 22., νομίσουσι 3. 1, 27. (according to the best MSS.) ψηφίσεσθε, Isac. de Cleonym. hered. § 51.

§ 118. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g. βούλετε, βουλεύομαι, βούλευσον, τύχον, but βουλεύεις, βουλεύειν. On the ending -αι, see § 29, R. 6.

2. This law holds good in compounds, e. g. φέρε πρόσφερε, φεύγε ἔκφυγε, λείπε ἀπόλειπε; also in words in the Subj., when they are not contracted, e. g. κατάρχω, κατάρχης, κατάρχωμεν, ἐπίσχω, ἐπίσχωρ (but ἀναβῶ, ἀποστῶ, διαδῶ, παραδῶ, ἀναβῶμεν, etc., on account of the contraction, ἀναβῶ, ἀναβῶμεν, etc.). Still, this rule has the following exceptions: (a) the accent cannot go back beyond the syllable of the preceding word, which before the composition, had the accent, e. g. ἀπόδος (ἀπό the preceding word being accented on the ultimate), συμπρός, ἐπίσχω, ἐπίδες (not ἔποδος, σύμπροες, ἔπισχω, ἔπιδες); (b) the accent cannot go back of the first two words of the compound, as in the examples just quoted, and also συνέκδος, παρένδες (not σύνεκδος, but like ἔκδος; not παρένδες, but like ἔνδες); (c) the accent cannot go back of an existing augment (this holds of the Impf., Aor., and Plup. as well as of the Perf.), e. g. προσείχων like εἶχον, παρέσχον like ἔσχον, ἐξήγον like ἤγον, ἐξήν like ἦν (not πρόσειχον, πάρεσχον, ἐξήγον, ἐξήν); so also προσῆκον like ἤκον, ἀπείργον like εἶργον, but Imp. ἄπειργε, also ἀφῖκται, ἀφῖκτο, like ἵκται, ἵκτο.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:—

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. Part. of the same tense as acute, e. g. λιπεῖν (from λιπέω), λιπών, -όν; and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, εἶπέ, ἐλθέ, εὐρέ, λαβέ, and ἴδέ (but in composition, ἔπειπε, ἀπόλαβε, ἔπελθε, εἰσίδε).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. λαβοῦ, δοῦ (from τίδημι).

REMARK 1. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. ἐκβαλε, ἐξελε, ἔκδος, ἐκδοτε, ἀπόδος, ἀποδοτε, μετὰδος, μετὰδοτε (yet not ἀπὸδος,

μέγας, see No. 2), but *ἐκβαλεῖν*, *ἐκβαλόν*, *ἐκλιπεῖν*, *ἐξελεῖν*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also, e. g. *ἐκβαλοῦ*, *ἀφικοῦ*, *ἐκλιποῦ*, *ἐπιλαδοῦ*, *ἀφελοῦ*, *ἐνεεργκοῦ*; so in verbs in *-μ*, when the verb is compounded with a monosyllabic preposition, e. g. *προδοῦ*, *ἐνδοῦ*, *ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition, e. g. *ἀπόδοῦ*, *κατάδοῦ*, *ἀπάδοῦ*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back, e. g. *ἐκβάλεσθε*, *ἀπολάβετε*, *πρόδοσθε*, *ἐνδοσθε*, *ἄφεσθε*, *κατάδοσθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active Participles of verbs in *-μ*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs, e. g. *βεβουλευώς* (Gen. *-όςτος*), *πεφηνώς* (Gen. *-όςτος*), *βουλευθείς* (Gen. *-έντος*), *τυπείς* (Gen. *-έντος*), *ιστάς* (Gen. *-άντος*), *τιθείς* (Gen. *-έντος*), *διδούς* (Gen. *-όντος*), *δεικνύς* (Gen. *-όντος*), *διαστάς*, *ἐκδείς*, *προδούς*, Gen. *διαστάντος*, *ἐκδέντος*, *προδόντος*.

REM. 2. The first Aor. Act. Part., which is always paroxytone, is an exception, e. g. *παίδεσάς*, Gen. *παίδεσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex, e. g. *βουλευθῶ*, *τριβῶ* (*ῶ* being contracted from *-έω*).

4. The accent is on the penult in the following forms:—

(a) In the Inf. of Perf. Mid. or Pass., of first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives according to the formation in *-μ*, as well as in the Inf. of first and second Aor. Pass. and of the first and second Perf. Act. of all verbs, e. g. *τετύφθαι*, *βεβουλευσθαι*, *τετιμῆσθαι*, *πεφιλήσθαι*, *μεμυσησθαι*;—*φυλάξαι*, *βουλεύσαι*, *τιμῆσαι*, *φιλήσαι*, *μισθῆσαι*;—*λεπέσθαι*, *ἐκδέσθαι*, *διαδύσθαι*;—*ιστάναι*, *τιθέναι*, *διδόναι*, *δεικνύναι*, *στήναι*, *ἐκστήναι*, *δεῖναι*, *ἐκδεῖναι*, *δοῦναι*, *μεταδύναι*;—*βουλευθῆναι*, *τριβῆναι*;—*βεβουλευκέναι*, *λελοιπέναι*.

(b) In the Participle Perf. Mid. or Pass., e. g. *βεβουλευμένος*, *-μένη*, *-μένον*, *τετιμημένος*, *πεφίλημένος*.

(c) As circumflex in the Dual and Plu. of the first and second Aor. Subj. Pass., e. g. *βουλευθῶμεν*.

REM. 3. The three corresponding forms of the Inf. first Aor. Act., Imp. first Aor. Mid., and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:—

Inf. 1st Aor. A. *βουλεύσαι*, Imp. 1st Aor. M. *βούλευσαι*, Opt. 1st Aor. A. *βουλεύσαι*,
ποιῆσαι, ποιῆσαι, ποιῆσαι.

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt., first Aor. Act., e. g. *φυλάξαι*; but Imp. first Aor. Mid. *φύλαξαι*.

§ 119. *Further view of the Augment and Reduplication.*

1. After the general view of the Augment and Reduplication (§ 108, 3), it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses (the Impf., Plup., and Aor.) take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

§ 120. (a) *Syllabic Augment.*

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ε¹ to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, and hence this augment is called the syllabic augment, e. g. βούλω, Impf. ε-βούλεον, Aor. ε-βούλευσα, Plup. ε-βε-βουλείκεα.

2. If the stem begins with ρ, this letter is doubled when the augment is prefixed (§ 23, 3), e. g. ρίπτω, to throw, Impf. ῥρίπτον, Aor. ῥρίψα, Perf. ῥρίφα. Plup. ῥρίψα.

REMARK 1. The three verbs βούλομαι, to will; δύναμαι, to be able; and ἐλάλω, to be about to do, to intend, among the Attic writers take η, instead of ε, for the augment; still, this is found more among the later than the earlier Attic writers, e. g. ἐβουλῆθη, and ἡβουλῆθη; ἐδυνάμην and ἡδυνάμην, ἐδυνῆθη and ἡδυνῆθη (but always ἐδυνάσθη); ἔμελλον and ἡμελλον. The Aorist is very seldom ἡμέλλησα (comp. X. H. 7. 4, 16. 26).

REM. 2. Among the Attic writers, the augment ε is often omitted in the Pluperfect; in compounds, when the preposition ends with a vowel; in simple, when a vowel which is not to be elided precedes, e. g. ἀναβεβήκει, X. An. 5, 2, 15; καταδεδραμῆκεα, X. H. 5. 3, 1; καταλέλειπτο, X. Cy. 4. 1, 9; καταπεπτόκει, Th. 4, 90; αἱ συνδῆκαι γεγέννητο, X. Cy. 3. 2, 24 (according to the best MSS.); but in the Impf. and Aorists, the syllabic augment is omitted

¹ According to analogy, we may suppose that ε is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, ε appears as an additional syllable, e. g. ἐπράττον, but if with a vowel, ε is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἄγω, Impf. ἔαγον = ἤγον; ἐδέλω, Impf. ἐέδελον = ἤδελον; ὀκέλλω, Impf. ὀέκελλον = ὤκελλον. If the word begins with a long vowel, it absorbs ε, e. g. ἡλάσκω, Impf. ἐήλασκον = ἤλασκον; ὠδίζω, Impf. ἐώδίζον = ὠδίζον. When the verb begins with ε, the augment ε is sometimes contracted with this into ει, e. g. εἶχον, instead of ἤχον.

only in the lyric parts of the tragedies, and here not often; in the dramatic portions it is rarely omitted, and only in the speeches of the messengers (*ῥῆσεις ἀγγελικαί*); also at the beginning and middle of the trimeter, and likewise at the beginning of a sentence, and even in these cases but seldom. The Impf. *χρηῖν*, which, together with *ἐχρηῖν*, is used in prose, is an exception.

‡ 121. (b) *Temporal Augment*.

The *temporal* augment belongs to verbs, whose stem begins with a vowel; it consists in lengthening the first stem-vowel. This is called the temporal augment because it increases the time, e. g.

a becomes	η, e. g.	ἄγω	Impf. ἤγον	Perf. ἤχα	Plup. ἤχην
ε	"	η, " ἔλπιζω	" ἤλπιζον	" ἤλπικα	" ἤλπικην
ι	"	ι, " ἵκετεύω	" ἤκετέον	" ἤκέτευκα	" ἤκετεύκειν
ο	"	ω, " ὀμιλέω	" ὀμίλουν	" ὀμίληκα	" ὀμίληκειν
υ	"	υ, " ὑβρίζω	" ὕβριζον	" ὕβρικα	" ὕβρικειν
αι	"	ρ, " αἰρέω	" ῥρουν	" ῥρηκα	" ῥρήκειν
ευ	"	ηυ, " αὔλέω	" ἠύλουν	" ἠύληκα	" ἠύληκειν
οι	"	φ, " οἰκτίζω	" ῥκτιζον	" ῥκτικα	" ῥκτικέιν.

REMARK. Verbs which begin with η, ι, υ, ω, ου, and ει, do not admit the augment, e. g. *ἡττάομαι*, to be overcome, Impf. *ἡττώμην*, Perf. *ἡττημαι*, Plup. *ἡττήμην*; *ἵπνω*, to press, Aor. *ἵπνωσα*; *ὑπνώω*, to lull to sleep, Aor. *ὑπνωσα*; *ὠφέλειω*, to benefit, Impf. *ὠφέλεον*; *οὐδάω*, to wound, Impf. *οὐτάζον*; *εἰκω*, to yield, Impf. *εἰκον*, Aor. *εἴξα*; *εἰκάζω*, to liken, is an exception, which among the Attic writers, though seldom, is augmented, e. g. *εἴκαζον*, *εἴκασα*, *εἴκασμαι*, seldom *ῥκαζον* (e. g. Th. 6, 92. *ῥκαζον*, in the best MSS.), *ῥκασα*, *ῥκασμαι*. Also those verbs whose stem begins with ευ, are usually without an augment, e. g. *εὐχομαι*, to supplicate, *εὐχόμην*, more rarely *ἠυχόμην*, but Perf. *ἠύγμαι* (not *εἔγμαι*); *εὐρίσκω*, to find, in good prose, always omits the augment.

‡ 122. *Remarks on the Augment*.

1. Verbs beginning with α followed by a vowel, have ᾱ instead of η, e. g. *αἶω*, (poet.), to perceive, Impf. *ᾷον*; but those beginning with ᾱ, αυ, and οι followed by a vowel, do not admit the augment, e. g. *ᾷηδίζομαι*, to have an unpleasant sensation, Impf. *ᾷηδίζομην*; *αὐαίνω*, to dry, Impf. *αὐαυον*; *οἰακίζω*, to steer, Impf. *οἰακίζον*; also *ἀνάλισκω*, to destroy, though no vowel follows ᾱ, has *ἀνάλωσα*, *ἀνάλωκα*, as well as *ἀνῆλωσα*, *ἀνῆλωκα*. But the poetic *αἶδω* (prose *ᾷδω*), to sing, and *ἀίσσω* (Att. *ᾷσσω*), to rush, take the augment, e. g. *ᾷειδον* (prose *ᾷδον*), *ᾷῖξα* (Att. *ᾷῖξα*); *οἶμαι*, to believe, *οἶομην*, etc. does not belong here, since the ο following οι, is not a part of the stem.

2. Some verbs also beginning with *αι* and followed by a consonant, do not take the augment, e. g. *οἰκοῦρέω*, to guard the house, Aor. *οικοῦρησα*; *οἰρίζω*, to smell of wine, Impf. *οἰρίζον*; *οἰνῶ*, to intoxicate, Perf. Mid. or Pass. *οἰνωμένος* and *οἰνωμένος*; *οἰστράω*, to make furious, Aor. *οίστησα*.

3. The twelve following verbs, beginning with *ε*, have *ει* instead of *η* for the augment, viz. *ἐδω*, to permit, Impf. *είων*, Aor. *είασα*; *ἐθίζω*, to accustom (to which belongs also *είωθα*, to be accustomed, from the Epic *ἔθω*); *εἶσα*, poetic Aor. (stem 'ΕΔ), to place (in prose only, Part. Aor. Mid. *ἐσόμενος* and *εἰσόμενος*, establishing, founding); *ἐλίσσω*, to wind; *ἐλκω*, to draw; Aor. *ἐλκυσσα* (stem 'ΕΑΚΤ); *ἐλθον*, to take, Aor. (stem 'ΕΔ) of *αἰρέω*; *ἐπομαι*, to follow; *ἐργάζομαι*, to work; *ἐρπω*, *ἐρπύζω*, to creep, to go; *ἐστιδω*, to entertain; *ἐχω*, to have (on the Epic *εἶμαι*, see § 230).

4. The six following verbs take the syllabic, instead of the temporal, augment:—

ἔγνυμι, to break, Aor. *ἔαξα*, etc. (§ 187, 1).

ἔλίσκομαι, capior, Perf. *ἔλωκα* and *ἤλωκα*, captus sum (§ 161, 1).

ἔνδυνω, to please (Ion. and poet.), Impf. *ἐνδανον*, Perf. *ἔαδα*, Aor. *ἔαδον* (§ 230.)

ἐνρέω, mingere, *ἐούρου*, *ἐούρηκα*.

ἐνέω, to push, *ἐάδουν*, etc. (sometimes without the augment, e. g. *διαδούντο*, Th. 2, 84; *ἐξέσθησαν*, X. H. 4, 3, 12; *ᾤδει*, Pl. Charm. 155, c.).

ἐνέομαι, to buy, Impf. *ἐνοούμην* (*ἐνούμην*, Lys. Purg. Sacril. 108. § 4; *ἐνωούντο*, Aeschin. c. Ctes. c. 33; *ἄντωνεῖτο*, Andoc. p. 122.), Aor. *ἐωνησάμην* (see however § 179, 6.), Perf. *ἐώνημαι*.

5. The verb *ἐορτάζω*, to celebrate a feast, takes the augment in the second syllable, Impf. *ἐόρταζον*. The same is true of the following forms of the Plup. II.:—

ΕΙΚΩ, second Perf. *ἔοικα*, I am like, Plup. *ἐέκειν*.

ἐλπωμα, to hope, second Perf. *ἔολπα*, I hope, Plup. *ἐέλαπεν*. } Poet.

ΕΡΓΩ, to do, second Perf. *ἔεργα*, Plup. *ἐέργεν*.

6. The three following verbs take the temporal and syllabic augment at the same time, the Spiritus Asper of the stem being then transferred to the *ε* of the augment:—

δρᾶω, to see, Impf. *ἑώραν*, Perf. *ἑώρακα*, *ἑώραμαι*.

ἀνοίγω, to open, Impf. *ἀνέφρον*, Aor. *ἀνέφρα* (Inf. *ἀνοῖξαι*), etc.

ἀλίσκομαι, to be taken, Aor. *ἔαλων* (Inf. *ἄλωνα*, ᾤ), and *ἤλων*.

§ 123. Reduplication.

1. Reduplication (§ 108, 4) is the repeating the first consonant of the stem with *ε*. This implies a *completed* action, and hence is prefixed to the Perf.,¹ e. g. *λέ-λυκα*, to the Fut. Perf.,

¹ Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. When the conso-

e. g. *κε-κοσμήσομαι* (from *κοσμέω*), and to the Plup., which, as an historical tense, takes also the augment *ε* before the reduplication, e. g. *ε-βε-βουλεύκειν*. This remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; but verbs beginning with *ρ, γν, γλ, βλ*¹ take only the simple augment, except *βλάπτω βέβλαφα, βλασφημέω βεβλασφήμηκα, and βλαστάνω βεβλάστηκα and εβλάστηκα*, e. g.

<i>λύω, to loose,</i>	Perf. <i>λέ-λυκα</i>	Plup. <i>ε-λε-λύκειν</i>
<i>δύω, to sacrifice,</i>	" <i>τέ-θυκα</i> (§ 21, 2.)	" <i>ε-τε-θύκειν</i>
<i>φυτεύω, to plant,</i>	" <i>πε-φύτευκα</i> (§ 21, 2.)	" <i>ε-πε-φυτεύκειν</i>
<i>χορεύω, to dance,</i>	" <i>κε-χόρευκα</i> (§ 21, 2.)	" <i>ε-κε-χορεύκειν</i>
<i>γράφω, to write,</i>	" <i>γέ-γραφα</i>	" <i>ε-γε-γράφευ</i>
<i>κλίνω, to bend down,</i>	" <i>κέ-κλικα</i>	" <i>ε-κε-κλίκειν</i>
<i>κρίνω, to judge,</i>	" <i>κέ-κρικα</i>	" <i>ε-κε-κρίκειν</i>
<i>πνέω, to breathe,</i>	" <i>πέ-πνευκα</i>	" <i>ε-πε-πνεύκειν</i>
<i>διδάσκω, to teach,</i>	" <i>τέ-δίδακα</i> (§ 21, 2.)	" <i>ε-τε-δίδακειν</i>
<i>βρίσκω, to find,</i>	" <i>έβριφα</i> (§ 23, 3.)	" <i>εβρίφειν</i>
<i>γυναικίζω, to make like a woman,</i>	" <i>ε-γυνώρικα</i>	" <i>ε-γυνώρικειν</i>
<i>βλακεύω, to be slothful,</i>	" <i>ε-βλάκευκα</i>	" <i>ε-βλακεύκειν</i>
<i>γλύφω, to carve,</i>	" <i>ε-γλυφα</i>	" <i>ε-γλύφειν</i> .

3. Besides the verbs just mentioned beginning with *ρ, γν, βλ, γλ*, the reduplication is not used, when the stem begins with a double consonant or with two single consonants, which are not a mute and liquid, or with three consonants, e. g.

<i>ζηλώω, to emulate,</i>	Perf. <i>ε-ζήλωκα</i>	Plup. <i>ε-ζηλόκειν</i>
<i>ξενόω, to entertain,</i>	" <i>ε-ξένωκα</i>	" <i>ε-ξενώκειν</i>
<i>ψάλλω, to sing,</i>	" <i>ε-ψάλλωκα</i>	" <i>ε-ψάλλειν</i>
<i>σπείρω, to sow,</i>	" <i>ε-σπαρκα</i>	" <i>ε-σπάρκειν</i>
<i>κτίζω, to build,</i>	" <i>ε-κτίκα</i>	" <i>ε-κτίκειν</i>
<i>πτύσσω, to fold,</i>	" <i>ε-πτυχα</i>	" <i>ε-πτύχειν</i>
<i>στρατηγέω, to be a general,</i>	" <i>ε-στρατηγήκα</i>	" <i>ε-στρατηγήκειν</i>

nant is repeated, *ε* is joined with it in order to vocalize it. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

<i>ἄγω, Perf. properly ἄαχα = ἤχα</i>
<i>ἐγείρω, " " ἐέγερεκα = ἤγερεκα</i>
<i>οἰκέω, " " οἰόκηκα = ὤκηκα</i>

Sometimes when the verb begins with *ε*, the double *ε*, instead of coalescing into *-η*, is contracted into *-ει*, e. g. *ἔδω, Perf. εἶτακα*, instead of *ἤτακα*.

¹ Words beginning with these letters are excepted on account of the difficulty of repeating them.

REMARK 1. The two verbs *μιμνήσκω* (stem MNA), *to remind*, and *κτάναι*, *to acquire*, though their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, *μέμνημαι*, *κέκτημαι*, *έμεμνήμην*, *έκεκτήμην*. The regular form *έκτημαι*, is Ionic, but it is found also in Aesch. Prom. 792, and in Plato with *κέκτημαι*; likewise in Th. 2, 62. *προσεκτιμένης* (as according to the MSS. it must probably be read, though elsewhere, Th. always uses *έκτιμαι*). Perfects formed by Metathesis or Syncope, are seeming exceptions to the rules of reduplication, e. g. *δέδμηκα*, *πέπταμαι*, etc. (§§ 22, and 16, 8.)

4. Five verbs beginning with a liquid do not repeat this liquid, but take *ει* for the augment: —

<i>λαμβάνω</i> , <i>to take</i> ,	Perf. <i>είληφα</i>	Plup. <i>είλῃφει</i>
<i>λαγχάνω</i> , <i>to obtain</i> ,	" <i>είληχα</i>	" <i>είλῃχει</i>
<i>λέγω</i> , <i>συλλέγω</i> , <i>to collect</i> .	" <i>συνείλοχα</i> , <i>συνείλεγμα</i>	" <i>συνείλῃχει</i>
<i>ῥέω</i> , <i>to say</i> ,	" <i>είρηκα</i>	" <i>είρῃκει</i>
<i>μείρομαι</i> , <i>to obtain</i> ,	" <i>είμαρται</i> (with rough breathing), <i>it is fated</i> .	

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. *λελήμμεθα*, *ξυλλελεγμένους*, also in Xen. *έπιελεγμένοι* occurs, Cy. 3. 3, 41 (Altorf, *άπειλεγμένοι*), and *έκλελέχθαι*, H. 1. 6, 16. — *Διαλέγομαι*, *to converse*, has Perf. *δισείεγμα*, though the simple *λέγω*, in the sense of *to say*, always takes the regular reduplication, *λέλεγμαι*, dictus sum (Perf. Act. wanting)

§ 124. Attic Reduplication.

1. Several verbs, beginning with *α*, *ε*, or *ο*, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; e. g. *διωρόονκτο*, X. An. 7. 8, 14; so *ήκ-ηκόειν*, but sometimes *άκηκόειν*.

2. The verbs, which in the Attic dialect have this reduplication, are the following: —

(a) Those whose second stem-syllable is short by nature: —

<i>άλέω</i> , - <i>ω</i> , <i>to grind</i> ,	<i>έμέω</i> , - <i>ω</i> , <i>to vomit</i> ,
(<i>άλ-ήλεκα</i>) <i>άλ-ήλεσμαι</i>	<i>έμ-ήμεκα</i> <i>έμ-ήμεσμαι</i>
(<i>άλ-ηλέκειν</i>) <i>άλ-ηλέσμην</i>	<i>έμ-ημέκειν</i> <i>έμ-ημέσμην</i>
<i>άρόω</i> , - <i>ω</i> , <i>to plough</i> ,	<i>έλάω</i> (<i>έλαίνω</i>), <i>to drive</i> ,
(<i>άρ-ήροκα</i>) <i>άρ-ήραμαι</i>	<i>έλ-ήλακα</i> <i>έλ-ήλαμαι</i>
(<i>άρ-ηρόκειν</i>) <i>άρ-ηρόμην</i>	<i>έλ-ηλάκειν</i> <i>έλ-ηλάμην</i>
<i>όμοω</i> , <i>όμνημι</i> , <i>to swear</i> ,	<i>όλοω</i> , <i>όλλυμι</i> , <i>to destroy</i> ,
<i>όμ-ώμοκα</i> <i>όμ-ώμοσμαι</i>	<i>όλ-ώλεκα</i> Perf. II. <i>όλ-ωλα</i> (<i>όλαω</i>)
<i>όμ-ωμόκειν</i> <i>όμ-ωμόσμην</i>	<i>όλ-ωλέκειν</i> Plup. II. <i>όλ-ώλειν</i>

ἐλέγχω, to convince,
(ἐλ-ήλεγχα) ἐλ-ήλεγμαι
(ἐλ-ηλέγχην) ἐλ-ηλέγμην

ὀρύττω, to dig,
ὀρ-ώρυχα ὀρ-ώρυγμαι and ὄρυγμαι
ὀρ-ωρύχην ὀρ-ωρύγμην and ὄρύγμην.

Further: ἐλ(ισσω, to wind, (ἐλ-ήλιχα), ἐλ-ήλιγμαι (the rough breathing being rejected), and in good usage among later writers, ἐλιγμαι; ὀ(σσω ('ΟΔΩ), to smell, ὀδ-ωδα; φ(ερω ('ΕΝΕΚΩ), to carry, ἐν-ήνοχα, ἐν-ήνεγμαι; ἐσθ(ίω ('ΕΔΩ), to eat, ἐσθ-ήδοκα, ἐσθ-ήδεσμαι; ἄγω, to lead, Perf. usually ἤχα; ἀγ-ήοχα (instead of ἀγ-ήγοχα, so as to soften the pronunciation) is later, and is rejected by the Atticists as not Attic, though in Lysias; but Perf. Mid. or Pass. always ἤγμαι.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except εἰδω) :—

ἀλείφω, to anoint,
ἀλ-ήλιφα ἀλ-ήλιμμαι
ἀλ-ηλίφην ἀλ-ηλίμμην
ἔΑΕΤΘΩ, ἔρχομαι, to come,
ἐλ-ήλυθα
ἐλ-ηλώθειν

ἀκούω, to hear,
ἀκ-ήκουα ἤκουσμαι
ἡκ-ηκούειν ἡκούσμεν
εἰρ(ίδω, to prosper,
ἐρ-ήρεικα ἐρ-ήρεισμαι
ἐρ-ηρείκειν ἐρ-ηρείσμεν

ἀγείρω, to collect,
ἀγ-ήγερεκα ἀγ-ήγερεμαι
ἀγ-ηγέρεκεν ἀγ-ηγέρεμην
(ἀγ-ήγερεκα) ἐγ-ήγερεμαι
(ἀγ-ηγέρεκεν) ἐγ-ηγέρεμην.

So from ἀγείρω comes the second Perf. ἐγρήγορα (on account of euphony instead of ἀγ-ήγορα), I wake, second Plup. Act. ἐγρηγόρειν, I awoke.

REMARK 1. The forms included in parentheses are such as are not found in good Attic prose.

REM. 2. The verb ἄγω, to lead, forms the second Aor. Act. and Mid., and φέρω, to carry, forms all the Aorists with this reduplication; here, however, the reduplicated vowel takes the temporal augment, and that only in the Ind., and the vowel of the stem remains pure :—

ἄγω, to lead, Aor. II. ἤγαγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἡγαγόμην;
φέρω, to carry (stem 'ΕΓΚ), Aor. II. ἤνεγκον, Inf. ἐνεγκεῖν, Aor. I. ἤνεγκα,
Inf. ἐνεγκαί, Aor. Pass. ἤνεχθην, Inf. ἐνεχθήναι.

† 125. Augment and Reduplication in Compound Words.

1 First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; the final vowel of prepositions, except περί and πρό, is elided [† 13, 2, (a)]; πρό frequently combines with the augment by means of Crasis († 10), and becomes προῦ; ἐκ before the syllabic augment is changed to ἐξ († 15, 3); and ἐν and σύν

resume their *v* which had been assimilated (§ 18, 2), or changed (§ 19, 3), or dropped (20, 2), e. g.

ἀποβάλλω, to throw from,	Im. ἀπ-έβαλλον	Pf. ἀπο-βέβληκα	Plp. ἀπ-εβεβλήκειν
περιβάλλω, to throw around,	περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προβάλλω, to throw before,	{ προ-έβαλλον	προ-βέβληκα	προ-εβεβλήκειν
	{ προύβαλλον	προ-βέβληκα	προύβεβλήκειν
ἐκβάλλω, to throw out,	ἐξ-έβαλλον	ἐκ-βέβληκα	ἐξ-εβεβλήκειν
συν-λέγω, to collect together,	συν-έλεγον	συν-είλοχα	συν-είλοχεν
συν-ῥίπτω, to throw together,	συν-έριπτον	συν-έριψα	συν-έριψεν
ἐγ-γίγνομαι, to be in,	ἐν-εγγιγνόμην	ἐγ-έγωνα	ἐν-εγγόναεν
ἐμ-βάλλω, to throw in,	ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
συ-σκευάζω, to pack up,	συν-εσκεύαζον	συν-εσκεύακα	συν-εσκευάκειν.

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or with *η* or *ω*; (b) but in the middle, when the stem of the simple verb begins with a vowel, except *η* or *ω*, e. g.

δυσ-τυχέω, to be unfortunate,	ἐ-δυσ-τύχουν	δε-δυσ-τύχηκα	ἐ-δε-δυσ-τυχήκειν
δυσ-απείω, to make ashamed,	ἐ-δυσ-ᾤπον	δε-δυσ-ᾤπηκα	ἐ-δε-δυσ-απήκειν
δυσ-αρεστέω, to be displeased,	δυσ-ᾤρεστον	δυσ-ᾤρέστηκα	δυσ-ᾤρεστήκειν.

REMARK 1. Verbs compounded with *εὖ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετέω* usually in the middle, e. g.

εὖ-τυχέω, to be fortunate, Impf. ηὖ-τύχεον, but commonly εὖ-τύχουν	
εὖ-ωχέουαι, to feast well, " εὖ-ωχεόμην	
εὖ-εργετέω, to do good, " εὖ-ηργέτεον, but commonly εὖ-εργέτεον, Perf. εὖ-ηργέτηκα, but commonly εὖ-εργέτηκα.	

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, to relate,	ἐμυθολόγειν	με-μυθολόγηκα
οικοδομέω, to build,	ἐκοδόμειν	ἐκοδόμηκα.

Thus *παθήσομαι* (from *παρρησία*, and this from *πᾶν* and *ῥήσις*), to speak openly, Aor. ἐ-παθήσασμαι, Perf. πε-παθήσασμαι.

REM. 2. Ὀδοποιέω has the Perf. ὠδοποιοῖσθαι, X. An. 5. 3, 1. Lycurg. c Leocr. § 139, has ἱπποτετρόφηκεν.

§ 126. Remarks.

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition: —

<i>ἀμπεχόμεαι</i> , to clothe one's self, Impf. <i>ἡμπεχόμεην</i> , ¹ or <i>ἀμπευχ.</i>	Aor. <i>ἡμπεσχόμεην</i> ²
<i>ἀνέχεμαι</i> , to endure (not <i>ἀνέχω</i>), “ <i>ἡνεύχμεην</i> “ <i>ἡνεσχόμεην</i>	
<i>ἀμφεργνέω</i> , to be uncertain, “ <i>ἡμφεργνέουν</i> and <i>ἡμφεργνόνουν</i>	
<i>ἀνέρδω</i> , to raise up, “ <i>ἡνέρδουν</i> Perf. <i>ἡνέρδωκα</i> “ <i>ἡνέρδωσα</i>	
<i>ἐνοχλέω</i> , to molest, “ <i>ἡνόχλουν</i> “ <i>ἡνόχληκα</i> “ <i>ἡνόχλησα</i>	
<i>παρσύνει</i> , to riot, “ <i>ἐπαρσύνουν</i> “ <i>πεπαρσύνηκα</i> “ <i>ἐπαρσύνησα</i> .	

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διατρώ (from *διαίτα*, food), (a) to feed, (b) to be a judge, Impf. *ἐδίττων* and *δίττων*, Aor. *ἐδίττησα* and *δίττησα*; Perf. *δεδίττηκα*; Impf. Mid. *διτρώμεην*
διακονέω, to serve (from *διδκονος*, servant), Impf. *ἐδιηκόνουν* and *διηκόνουν*, Perf. *δεδιηκόνηκα*
ἀμφισβητέω (from *ΑΜΦΙΣΒΗΤΗΣ*), to dispute, Impf. *ἡμφεσβήτουν* and *ἡμφισβήτουν*.

3. Exceptions to the first rule. Several verbs compounded with prepositions, take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

<i>ἀμφεργνέω</i> (νέω), to be uncertain, Impf. <i>ἡμφεργνέουν</i> , or <i>ἡμφεργνόνουν</i> (No. 1)	
<i>ἀμφιέννυμι</i> , to clothe, Aor. <i>ἡμφίεσα</i> , Perf. <i>ἡμφίεσμαι</i>	
<i>ἐπίσταμαι</i> , to know, Impf. <i>ἡπιστάμεην</i>	
<i>ἀφίημι</i> , to dismiss, “ <i>ἀφίουν</i> and <i>ἡφίουν</i> , or <i>ἡφίειν</i> [δικα]	
<i>καθίζω</i> , to sit, “ <i>ἐκάδιζον</i> (old Att. also <i>καθίζον</i>), Pf. <i>κεκά-</i>	
<i>καθίζομαι</i> , to sit, “ <i>ἐκαθεζόμεην</i> and <i>καθεζ.</i> (without Aug.)	
<i>καθήμεαι</i> , to sit, “ <i>ἐκαδήμην</i> and <i>καδήμην</i>	
<i>καθεύδω</i> , to sleep, “ <i>ἐκάδευδον</i> , seldom <i>καθηύδον</i> .	

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

<i>ἐναντιοῦμαι</i> , to oppose one's self to (from <i>ἐναντός</i>) Impf. <i>ἡναντιοῦμεν</i>	
<i>ἀντιδικέω</i> , to defend at law { “ <i>ἀντίδικος</i> “ <i>ἡντιδίκουν</i> and <i>ἡντεδίκουν</i>	
<i>ἀντιβολέω</i> , to hit upon { “ <i>ἀντιβολή</i> “ <i>ἡντιβόλουν</i>	
<i>ἐμπορέω</i> , to gain by traffic { “ <i>ἐμπορή</i> “ <i>ἡμπόρων</i>	
<i>ἀμπεδέω</i> , to establish { “ <i>ἀμπεδος</i> “ <i>ἡμπεδέουν</i> .	

5. Many verbs, however, which apparently are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition. Thus, *παραινόμεν*, *παρηγόμουν* and *παρενέμουν*, Perf. *παραινέμην*, although it is not from *παρά* and *ἀνομέω* or *νομέω*, which two verbs are not in use, but from the compound *παράνομος*; so further, *ἐγχείρω* (from *ΕΓΧΕΙΡΟΣ*), to take in hand, Impf. *ἀνεχέουν*; *ἐπιθυμέω* (from *ΕΠΙΘΥΜΟΣ*), to desire, Impf. *ἐπεθύμουν*; *ἐνδυμέομαι*, Aor. *ἐνεδυμήσαν*, Perf. *ἐντεδύμην*; *κατηγορέω* (from *κατήγορος*), to accuse, Impf. *κατηγόρουν*, Perf. *κατηγόρηκα*; *προθύμοῦμαι* (from *πρόθυμος*), to desire earnestly, Impf. *προθύμομην* and *προθύμομην*; so *ἐγκωμιάζειν*, *προφητεύειν*, *ἐνεδραβεύειν*, *ἐκκλησιάζειν*, *ὕποπτεύειν*, *ἐπιτηδεύειν*, *ἐμφανίζειν*, *συνεργεῖν*, etc.

¹ So Pl. Phaed. 87, 6, according to most and the best MSS.

² Eur. Med. 1128, and Aristoph. Thesm. 165.

FORMATION OF THE TENSES OF VERBS IN ω .† 127. *Division of Verbs in ω according to the Characteristic.*

Verbs in ω are divided into two principal classes, according to the difference of the characteristic (§ 108, 5):—

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:—

A. Uncontracted verbs, whose characteristic is a vowel, except a , e , o , e. g. $\piαιδευ\omega$, to educate; $λυ\omega$, to loose;

B. Contract verbs, whose characteristic is a , e , or o , e. g. $τιμα\omega$, to honor; $φιλε\omega$, to love; $μισθο\omega$, to let out for hire.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:—

A. Mute verbs, whose characteristic is one of the nine mutes, e. g. $λειπ\omega$, to leave; $πλεκ\omega$, to twine; $πειθ\omega$, to persuade;

B. Liquid verbs, whose characteristic is one of the four liquids, λ , μ , ν , ρ , e. g. $αγγελλ\omega$, to announce; $νεμ\omega$, to divide; $φαιν\omega$, to show; $φθειρ\omega$, to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into:—

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g. $λεω$, $πλέκω$, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g. $τιμῶ$, $φιλῶ$, $μισθῶ$.

† 128. *Derivation of Tenses.*

All tenses are formed from the stem of the verb, the inflection-endings mentioned above (§ 113), being appended to this. The Primary tenses only have a distinct tense-characteristic (§ 110); this is always wanting in the Pres. and Impf., the mode-vowels and personal-endings being sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g. $τυπτ\omega$ (pure stem $ΤΥΠ$), $ἀμαρτάνω$ (pure stem $ΑΜΑΡΤ$); the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases (§ 140), they admit a change of

the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be distinguished from each other and classed by themselves. Tenses, included in such a class, may be said to be derived from one another. The principal classes are the three following:—

I. Tenses, which may strengthen the pure stem. These are the Pres. and Impf. Act., Mid., or Pass., e. g.

(pure stem ΤΥΠ)	τύπ-τ-ω	τύπ-τ-ομαι
	ἔ-τυπ-τ-ον	ἔ-τυπ-τ-όμην.

II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

(a) First Perf. and first Plup. Act., e. g. (πέ-φραδ-κα) πέ-φρακα, ἔ-πε-φρά-κην;

(b) Perf. and Plup. Mid. or Pass. These do not have the tense-characteristic; from the Perf. Mid. or Pass. the Fut. Perf. is formed by rejecting -μαι and annexing -σομαι, e. g. τέ-τυμ-μαι (instead of τέτυπ-μαι), ἔτε-τύμην, τέτυφομαι (instead of τετύπομαι). The Perf. has a short vowel, but the Fut. Act. and Mid. a long vowel, e. g. λύω, λέλυκα, λέλυμαι, λύσω, λύσομαι, δέω, δέδηκα, δέδεμαι, δήσω, δήσομαι; so the Fut. Perf. has a long vowel, e. g. λελύσομαι, δεδήσομαι;

(c) First Fut. and Aor. Act. and Mid., e. g. τύψω τύψομαι
ἔ-τυψα ἔ-τυψόμην;

(d) First Aor. and first Fut. Pass., e. g. ἐ-τύφ-θην τυφθήσομαι.

III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

(a) The second Perf. and second Plup. Act. e. g. τέ-τύπ-α, ἔ-τε-τύπ-εν;

(b) The second Aor. Act. and Mid., e. g. ἔ-λιδ-ον, ἔ-λιδ-όμην from λα-δών (pure stem ΛΑΘ);

(c) The second Aor. and second Fut. Pass., e. g. ἐ-τέπ-ην, τέπ-ήσομαι.

‡ 129. I. FORMATION OF THE TENSES OF PURE VERBS.

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged characteristic of the verb, e. g. βουλεύ-σω, βεβούλευ-κα. Pure verbs commonly form no Secondary tenses, but only the Primary tenses; the Perf. with κ (κα), the Fut. and Aor. with σ and θ (σω, σα, θην, θήσο-μαι). Pure verbs, however, are subject to the following regular change in the stem:—

2. The short characteristic vowel of the Pres. and Impf., is lengthened in the other tenses, viz.

‡ into ι, e. g. μηνύω, to be angry, μηνύ-σω, ἐ-μήνισα, etc.

‡ “ υ, “ κωλύ-ω (υ commonly long), to hinder, κωλύ-σω, κε-κώλυμαι, etc.

ε into η, e. g. φιλέ-ω (φιλῶ), to love, φιλή-σω, πε-φιλή-κα, etc.

ο " ω, " μισθό-ω (μισθῶ), to let out for hire, μισθό-σω, με-μισθώ-κα, etc.

ἄ " η, " τιμᾶ-ω (τιμῶ), to honor, τιμή-σω, τε-τίμη-κα, etc.

REMARK 1. ἄ is lengthened into ᾶ, when ε, ι, or ρ precedes it [comp. § 43 l, (a)], e. g.

ἐά-ω, to permit, ἐά-σω, εἶασα, εἶακα, εἶαμαι, εἰδῶν; ἐστιά-ω, to entertain, ἐστιά-σω; φωρᾶ-ω, to steal, φωρέ-σω; but ἐγγυό-ω, to give as a pledge, ἐγγυή-σω; βοῶω, to call out, βοήσομαι, ἐβόησα (like ἐβόη).

The two following imitate those in -έω, -ίδω, -ράω, viz.

ἀλοά-ω, to strike, to thresh, old Att. Fut. ἀλοά-σω; but usually ἀλοήσω;

ἀκροᾶ-ομαι, to hear, Fut. ἀκροάσομαι, Aor. ἠκροάσθην (like ἠδράω).

REM. 2. The verbs χράω, to give an oracle; χράομαι, to use; and τετράω to bore, though ρ precedes, lengthen ἄ into η, e. g. χρήσκειν, τρήσω.

§ 130. Formation of the Tenses of Pure Verbs with a short Characteristic-vowel.

The following pure verbs, contrary to the rule (§ 129, 2) retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses. Most of these verbs assume a σ in the Perf. Mid. or Pass. and first Aor. Pass., and in the tenses derived from these, and also in the verbal adjectives: such verbs are designated by : Pass. with σ.

(a) -ίω.

Χρίω, to sting, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι, Aor. Mid. ἐχρίσθην; Perf. Mid. or Pass. κέχρισ-μαι, κεχρίσθαι; Aor. Pass. ἐχρίσθην; verbal adj. χριστός).

REMARK 1. ἐραῖω, to perceive, of the Ionic dialect, belongs here (§ 230). The poetic εἶω is found only in the Pres. and Impf. (εἶον, § 122, 1).

(b) -έω.

1. Ἀρτέω (also old Att. ἀντρω) to complete, Fut. ἀρτέω; Aor. ἤρῃσα. Pass. with σ.

Ἀρτέω (also old Att. ἀρπτω), to draw water. Fut. ἀρτέω; Aor. ἤρῃσα. Pass. with σ.

αῖέω (ῑ), to close, e. g. the eyes, Fut. μύσω, Aor. ἔμυσα; but Perf. ἐμύκα, to be closed, to be silent.

πτέέω (ῑ), to spit, Fut. πτέσω; Aor. ἔπτῃσα. Pass. with σ (ἐπτε-σθην), verbal adj. πτυ-σ-τός.

2. The following dissyllables in -έω lengthen the short characteristic-vowel in the Fut and Aor. Act. and Mid. and in Fut. Perf. Mid., and δύν also in the Perf. and Plup. Act; but they resume the short vowel in the Perf. and Plup.

Act. (except *δύω*), Mid. or Pass., in the Aor. and Fut. Pass., and in verbal adjectives:—

δύω, to swim up, Fut. *δύσω* Aor. *έδυσα* Perf. *δέδυκα* *δέδυμαι* Aor. Pass. *έδύθην*
δύω, to scurifice, " *δύσω* " *έδυσα* " *τέδυκα* *τέδυμαι* " " *έδύθην*
λύω, to loose, " *λύσω* " *έλυσα* " *λέλυκα* *λέλυμαι* " " *έλυθην*.

REM. 2. The doubtful vowel *υ* is commonly used as long in the Pres. and Impf. by the Attic poets; but in prose it must be considered as short; hence to be accented *μύε*, *πύε*, *λύε*, etc., and not *μῦε*, *πῦε*, *λῦε*, etc.

(c) -*άω*.

Γελάω, to laugh, Fut. *γελάσομαι* (seldom *γελάσω*); Aor. *έγέλασα*. Pass. with *σ*.

έλάω (usually *ελαύνω*), to drive, Fut. *έλᾶσω* (Att. *έλω*), etc. See § 158, 3.

Θλάω, to bruise, *θλάσω*, etc. Pass. with *σ* (*τέθλα-σ-μαι*, *έθλά-σ-θην*).

κλάω, to break, *κλάσω*, etc. Pass. with *σ* (*κέκλα-σ-μαι*, *έκλά-σ-θην*).

χαλάω, to loosen, *χαλάσω*, etc. Pass. with *σ* (*έχαλά-σ-θην*).

Ύαμᾶω (usually *δαμάω*), domo, Aor. *έδαμάσα*. Pass. with *σ*.

τεράω, to transport, to sell, Fut. *τερᾶσω*; Aor. *έπέρᾶσα*; Perf. *πεπέρᾶκα* (but *περάω*, to pass over, Intrans., Fut. *περάσω*; Aor. *έπέρᾶσα*). These seven verbs have a liquid before the characteristic-vowel *α*.

σπάω, to draw, *σπάσω*, etc. Pass. with *σ* (*έσπά-σ-θην*).

σχαάω, to loose, to open, *σχαάσω*, etc.

(d) -*έω*.

1. *Αἰδέομαι*, to reverence. See § 166, 1.

Ἄκτομαι, to heal, *ἄκτομαι*, *ἡκεσάμην*; Perf. Mid. or Pass. *ἡκε-σ-μαι*; Aor. Pass. *ἡκέ-σ-θην*.

Ἄλλέω, to grind, to beat, *ἄλέ-σ-ω*, Att., yet seldom *ἄλω*; Aor. *ἤλεσα*; Perf. Mid. or Pass. *ἄλῃλεσμαι* (§§ 117, 2, and 124, 2).

Ἀρκέω, to suffice, etc. Pass. with *σ*.

έμῃω, to vomit, Fut. *έμέσω*, etc.; Perf. Act. *έμήμακα*; Perf. Mid. or Pass. *έμήμεσ-μαι* (§ 124, 2).

ζέω, to boil (usually intrans., and *ζίννυμι*, usually trans.). Pass. with *σ*.

ξέω, to scrape. Pass. with *σ*. — *τελέω*, to accomplish. Pass. with *σ* (§ 117, 2).

τρέω, to tremble, -*εσω*, etc.; verbal adj. *τρέ-σ-τός*. — *χέω*, to pour. See § 154, Rem. 1.

2. The following have in some tenses the long, in others the short vowel:—

αἰνέω (in Attic prose *επαινέω*), to praise, Fut. *αινέσω*; Aor. *ἤνεσα*; Perf. *ἤνεκα*; Aor. Pass. *ἤνέθην*; Fut. Pass. *αινεθήσομαι*; verb. adj. *αινετός*, -*τός*; but Perf. Mid. or Pass. *ἤνημα*.

αἰρέω, to choose, Aor. Pass. *ἤρέθην*; also *ἤρήθην*; *αἰρήσω*, *ἤρηκα*, *ἤρημα*.

γαμέω, to marry, Fut. *γαῶ*; Aor. *έγημα*; Perf. *γεγάμηκα*; Aor. Pass. *έγαμήθην* (*I was taken to wife*).

δέω, to bind, *δήσω*, *έδησα*, *έδησάμην*; but *δέδεκα*, *δέδεμαι*, *έδέδην*; Fut. Perf. *δεθήσομαι* is commonly used for *δεδήσομαι* (the latter is used by Dem. and later writers).

καλέω, to call, Fut. καλέσω, Att. καλώ (§ 117, 2); Aor. ἐκάλεσα; Perf. Act κέκληκα; Perf. Mid. or Pass. κέκλημαι, I am called; Fut. Perf. κεκλησόμεαι, I shall be called; Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, to desire, ποθέσομαι, Lys. 8, 18, Pl. Phaed. 97, a.; ἐπόθεσα, Isoc. 4, 122. 19, 17; elsewhere, ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, laboro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses; Mid. and Pass. always have η, e. g. ἐπονησάμην and ἐπονήθην, Perf. πεπόνημαι.

(σ) -σω.

ἀρώ, to plough, Fut. ἀρώσω, Aor. ἤρσα; Perf. Mid. or Pass. ἀρήρομαι (§ 124, 2); Aor. Pass. ἠρόσθην.

† 131. Formation of the Aor. and Fut. Pass., and the Perf., Pluperf. Mid. or Pass. with σ .

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, in the Aor. and Fut. Pass. and in the Perf. and Plup. Mid. or Pass. (also in the verb. adj.), unite the tense-endings $\theta\eta\nu$, $\muαι$, etc. to the tense-forms by inserting σ (§ 130),

α β γ.

τελέω

ἐτελέσθην

τετέλεσμαι

τελεσθήσομαι

ἐτετελέσμεν.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tenses, have the same formation, viz.

ἀκούω, to hear, Aor. Pass. ἠκούσθην, Fut. Pass. ἀκουσθήσομαι, Perf. Mid. or Pass. ἤκουσμαι, Plup. ἠκούσμεν; ἐνάω, to kindle; κελεύω, to command; the Deponent διαπαρακελεύομαι, to arouse; κναίω, κνήω, to scratch (κέναισμαι, κένησμαι, ἐκναίσθην, ἐκνήσθην); κυλίω, to roll; λείω, to stone (ἐλεύσθην, Perf. seems to be wanting); ξίω, to scrape; παίω, to strike; παλαίω, to wrestle (ἐπαλαίσθην); πλείω, to sail; πρίω, to saw; πταίω, to strike against, to stumble; ραίω (poetic), to destroy; σείω, to shake; ὄω, to rain, Aor. Pass. ὄσθην, I was rained upon, Perf. Pass. ὄσμαι (ἐφυσμένος, X. Ven. 9, 5), Fut. ὄσομαι (instead of ὄσθήσομαι); φρέω, to send (only in compounds, e. g. αἰσφ., ἐκφ., to lead in), Fut. φρήσω, etc., Mid. φρήσομαι, Aor. Pass. ἐφρήσθην; χόω, to heap up (κέχωσμαι, ἐχώσθην); χράω, to give an oracle (κέχρησμαι, ἐχρήσθην, § 129, Rem. 2); χρίω, to anoint (§ 130, (a)); ψάω, to touch (ἐψασμαι, Hippocr.).

3. The following vary between the regular formation and that with σ : —

$\gamma\epsilon\upsilon\omega$, to cause to taste, Mid. to taste, to enjoy, Perf. Mid. or Pass. $\gamma\acute{\epsilon}\gamma\epsilon\upsilon\mu\alpha\iota$ (Eurip.); but Aor. Pass. probably $\acute{\epsilon}\gamma\epsilon\upsilon\sigma\text{-}\sigma\eta\nu$. Comp. $\gamma\epsilon\upsilon\mu\alpha$, but $\gamma\epsilon\upsilon\sigma\text{-}\tau\acute{\epsilon}\omicron\varsigma$.

$\delta\rho\acute{\alpha}\omega$, to do, Fut. $\delta\rho\acute{\alpha}\sigma\omega$, etc.; Perf. $\delta\acute{\epsilon}\delta\rho\acute{\alpha}\kappa\alpha$; Perf. Mid. or Pass. $\delta\acute{\epsilon}\delta\rho\acute{\alpha}\mu\alpha\iota$ and $\delta\acute{\epsilon}\delta\rho\alpha\text{-}\sigma\text{-}\mu\alpha\iota$ (Th.); Aor. Pass. $\acute{\epsilon}\delta\rho\acute{\alpha}\sigma\eta\nu$ (Th.). Verbal adjective $\delta\rho\alpha\text{-}\sigma\text{-}\tau\acute{\epsilon}\omicron\varsigma$, $\delta\rho\alpha\text{-}\sigma\text{-}\tau\acute{\epsilon}\omicron\varsigma$.

$\delta\rho\alpha\upsilon\omega$, to break in pieces, Perf. Mid. or Pass. $\tau\acute{\epsilon}\delta\rho\alpha\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$ (Plat. $\tau\acute{\epsilon}\delta\rho\alpha\upsilon\mu\alpha\iota$); Aor. Pass. $\acute{\epsilon}\delta\rho\alpha\upsilon\text{-}\sigma\text{-}\eta\nu$. Verbal adjective $\delta\rho\alpha\upsilon\text{-}\sigma\text{-}\tau\acute{\epsilon}\omicron\varsigma$.

$\kappa\lambda\alpha\acute{\iota}\omega$, Att. $\kappa\lambda\acute{\alpha}\omega$, to weep, Perf. Mid. or Pass. $\kappa\acute{\epsilon}\kappa\lambda\alpha\upsilon\mu\alpha\iota$ and $\kappa\acute{\epsilon}\kappa\lambda\alpha\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$.

$\kappa\lambda\acute{\epsilon}\iota\omega$, to shut, Perf. Mid. or Pass. $\kappa\acute{\epsilon}\kappa\lambda\epsilon\iota\mu\alpha\iota$ commonly, $\kappa\acute{\epsilon}\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\mu\alpha\iota$ Aristoph.; $\kappa\acute{\epsilon}\kappa\lambda\eta\mu\alpha\iota$ Tragedians, Thu., sometimes Pl., rarely Xen.; Aor. Pass. $\acute{\epsilon}\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\eta\nu$, Attic $\acute{\epsilon}\kappa\lambda\acute{\eta}\text{-}\sigma\text{-}\eta\nu$ (Th.); Fut. Pass. $\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\delta\acute{\eta}\sigma\omicron\mu\alpha\iota$. Verbal adjective $\kappa\lambda\epsilon\iota\text{-}\sigma\text{-}\tau\acute{\epsilon}\omicron\varsigma$, $\kappa\lambda\eta\text{-}\sigma\text{-}\tau\acute{\epsilon}\omicron\varsigma$.

$\kappa\omicron\lambda\omicron\upsilon\omega$, to pain, Perf. Mid. or Pass. $\kappa\epsilon\kappa\acute{\omicron}\lambda\omicron\upsilon\mu\alpha\iota$ and $\kappa\epsilon\kappa\acute{\omicron}\lambda\omicron\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$; Aor. Pass. $\acute{\epsilon}\kappa\omicron\lambda\omicron\upsilon\text{-}\sigma\text{-}\eta\nu$ and $\acute{\epsilon}\kappa\omicron\lambda\omicron\upsilon\acute{\omicron}\eta\nu$.

$\kappa\rho\omicron\upsilon\omega$, to strike upon, Perf. Mid. or Pass. $\kappa\acute{\epsilon}\kappa\rho\upsilon\mu\alpha\iota$ and (seldom) $\kappa\acute{\epsilon}\kappa\rho\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$ (X. H. 7. 4, 26); Aor. Pass. $\acute{\epsilon}\kappa\rho\omicron\upsilon\text{-}\sigma\text{-}\eta\nu$.

$\nu\acute{\epsilon}\omega$, to heave up, Fut. $\nu\acute{\eta}\sigma\omega$, etc.; Perf. Mid. or Pass. $\nu\acute{\epsilon}\nu\eta\mu\alpha\iota$ ($\nu\acute{\epsilon}\nu\eta\text{-}\sigma\text{-}\mu\alpha\iota$ doubtful); but Aor. Pass. $\acute{\epsilon}\nu\acute{\eta}\text{-}\sigma\text{-}\eta\nu$ (Arrian). Verbal adjective $\nu\eta\tau\acute{\omicron\varsigma}$.

$\nu\acute{\epsilon}\omega$ (collateral form $\nu\acute{\eta}\delta\omega$), to spin, Perf. Mid. or Pass. $\nu\acute{\epsilon}\nu\eta\text{-}\sigma\text{-}\mu\alpha\iota$; but Aor. Pass. $\acute{\epsilon}\nu\acute{\eta}\delta\eta\nu$. Verbal adjective $\nu\eta\tau\acute{\omicron\varsigma}$.

$\psi\acute{\alpha}\omega$, to rub, Perf. Mid. or Pass. $\acute{\epsilon}\psi\eta\mu\alpha\iota$ and $\acute{\epsilon}\psi\eta\text{-}\sigma\text{-}\mu\alpha\iota$; Aor. Pass. $\acute{\epsilon}\psi\eta\delta\eta\nu$ and $\acute{\epsilon}\psi\eta\text{-}\sigma\text{-}\eta\nu$ (instead of which the Attic writers use $\acute{\epsilon}\psi\eta\gamma\mu\alpha\iota$, $\acute{\epsilon}\psi\eta\chi\delta\eta\nu$ from $\psi\acute{\eta}\chi\omega$).

4. The following verbs assume σ in the Aor. Pass., but not in the Perf. : —

$\mu\eta\mu\eta\sigma\kappa\omega$ (MNA-Ω), to remind,	Pf. $\mu\acute{\epsilon}\mu\eta\eta\mu\alpha\iota$, I remember, A. P. $\acute{\epsilon}\mu\eta\text{-}\sigma\text{-}\eta\nu$
$\pi\acute{\nu}\epsilon\omega$, to blow,	$\pi\acute{\epsilon}\pi\acute{\nu}\eta\mu\alpha\iota$ (poet.) $\acute{\epsilon}\pi\acute{\nu}\eta\text{-}\sigma\text{-}\eta\nu$
$\chi\rho\acute{\omicron}\mu\alpha\iota$ ($\chi\rho\acute{\omega}\mu\alpha\iota$), to use,	$\kappa\acute{\epsilon}\chi\rho\eta\mu\alpha\iota$ $\acute{\epsilon}\chi\rho\eta\text{-}\sigma\text{-}\eta\nu$
$\pi\alpha\upsilon\omega$, to cause to cease, to finish,	$\pi\acute{\epsilon}\pi\alpha\upsilon\mu\alpha\iota$ $\acute{\epsilon}\pi\alpha\upsilon\text{-}\sigma\text{-}\eta\nu$
and $\acute{\epsilon}\pi\alpha\upsilon\delta\eta\nu$, $\pi\alpha\upsilon\delta\eta\sigma\omicron\mu\alpha$. Ion. and Th. Verbal adjective $\pi\alpha\upsilon\text{-}\sigma\text{-}\tau\acute{\epsilon}\omicron\varsigma$.	

5. The following verbs, though they retain the short characteristic-vowel in the Perf. and Aor. Pass., do not assume σ : —

$\delta\acute{\iota}\omega$, $\delta\acute{\iota}\omega$, $\lambda\acute{\iota}\omega$ [§ 130 (b), 2], $\acute{\epsilon}\lambda\acute{\alpha}\omega$ [§ 130 (c)], $\alpha\acute{\iota}\nu\acute{\epsilon}\omega$, $\alpha\acute{\iota}\rho\acute{\epsilon}\omega$, $\delta\acute{\epsilon}\omega$ [§ 130 (d), 2], $\acute{\alpha}\rho\acute{\epsilon}\omega$ [§ 130 (e)], $\chi\acute{\epsilon}\omega$ [§ 154, Rem. 1], $\sigma\epsilon\acute{\iota}\omega$, to excite [§ 230]

PARADIGMS OF PURE VERBS.

A. Uncontracted Pure Verbs.

§ 132. (a) *without σ in the Mid. and Pass.*

κωλύω, to hinder.		ACTIVE.			
Pres.	κωλύ-ω	Perf.	κε-κώ-λυ-κα	Fut.	κωλύ-σω
MIDDLE.					
Pres.	κωλύ-ομαι	Perf.	κε-κώ-λυ-μαι	Fut.	κωλύ-σομαι
PASSIVE.					
Aor.	ἐ-κωλύ-θην			Fut.	κωλύ-θήσομαι.

§ 133. (b) *with σ in the Mid. and Pass.* (§ 131).

Perf.	S. 1.	κε-κέλευ-σ-μαι	Imperative.	Infinitive.
Mid.	2.	κε-κέλευ-σαι	κε-κέλευ-σο	κε-κελεύ-σθαι
or	3.	κε-κέλευ-σ-ται	κε-κελεύ-σθω	Participle.
Pass.	1.	κε-κελεύ-σ-μεδον		κε-κελευ-σ-μένος
Ind.	D. 2.	κε-κέλευ-σδον	κε-κέλευ-σδων	Subjunctive.
	3.	κε-κέλευ-σδον	κε-κελεύ-σδων	κε-κελευ-σ-μένος ᾗ
	P. 1.	κε-κελεύ-σ-μεθα	κε-κέλευ-σθε	
	2.	κε-κέλευ-σθε	κε-κελεύ-σθωσαν	
	3.	κε-κελευ-σ-μένοι εἰσι(ν)	κε-κελεύ-σθωσαν	οἱ κε-κελεύ-σδων]
Plupf.	S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεδον	P. ἐ-κε-κελεύ-σ-μεθα
Mid. or	2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σδον	ἐ-κε-κέλευ-σθε
Pass.	3.	ἐ-κε-κέλευ-σ-το	ἐ-κε-κελεύ-σδην	κε-κελευ-σ-μένοι ἦσαν
Ind.				
Opt.		κε-κελευ-σ-μένοι εἴην		
Aorist Pass.		ἐ-κελεύ-σ-θην	Future Pass.	
			κελευ-σ-θήσομαι.	

B. Contract Pure Verbs.

§ 134. *Preliminary Remarks.*

1. The characteristic of contract pure verbs is either α, ε, or ο (§ 127); these are contracted with the mode-vowel following. The contraction, which is made according to the rules stated above (§ 9, I.), belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only is the characteristic-vowel followed by another vowel. The Paragoge ν in the third Pers. Sing. Impf. Act. disappears in the contraction. On the tense-formation, see §§ 129-131.

2. The contract forms of verbs in *-dω* in the Indicative and Subjunctive are the same; contracts in *-dω* have the same form for the second and third Pers. Sing. in the Indic. Opt. and Subj. viz. *-eis*, *-ei*.

3. The contracted Infinitive of verbs in *-dω*, which, in our editions of the classics, is more commonly written with an Iota Subscript, is without that letter in the ancient inscriptions, being contracted from *-aen*, e. g. *τιμᾶν*, not *τιμῆν*.

4. If only one syllable follows the parenthesis in the paradigm, the termination of the uncontracted form is the last syllable in the parenthesis, and the syllable after the parenthesis is the termination of the contracted form, e. g. *τιμ(δ-ω)ᾶ* = *τιμδω*, *τιμᾶ*, *τιμ(δ-ειν)ᾶν* = *τιμδεω*, *τιμᾶν*; but if more than one syllable follows the parenthesis, the syllable, or syllables, after the last hyphen is the common ending of the contract and uncontracted forms, the uncontracted word embracing all the letters of the form except the vowel after the parenthesis; the contract, all without the parenthesis

§ 135. *Paradigms of*

ACTIVE.				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τιμ(δ-ω)ῶ, <i>to honor</i> ,	φιλ(έ-ω)ῶ, <i>to love</i> ,	μισθ(δ-ω)ῶ, <i>to let</i> ,
	2.	τιμ(δ-εις)ᾶς	φιλ(έ-εις)εἶς	μισθ(δ-εις)οἶς
	3.	τιμ(δ-ει)ῇ	φιλ(έ-ει)εἶ	μισθ(δ-ει)οἶ
	D. 1.	τιμ(δ-ε)ᾶ-τον	φιλ(έ-ε)εἶ-τον	μισθ(δ-ε)οὔ-τον
	2.	τιμ(δ-ε)ᾶ-τον	φιλ(έ-ε)εἶ-τον	μισθ(δ-ε)οὔ-τον
	3.	τιμ(δ-ο)ῶ-μεν	φιλ(έ-ο)οὔ-μεν	μισθ(δ-ο)οὔ-μεν
	P. 1.	τιμ(δ-ε)ᾶ-τε	φιλ(έ-ε)εἶ-τε	μισθ(δ-ε)οὔ-τε
	2.	τιμ(δ-ου)ῶ-σι(ν)	φιλ(έ-ου)οὔ-σι(ν)	μισθ(δ-ου)οὔ-σι(ν)
	3.	τιμ(δ-ου)ῶ-σι(ν)	φιλ(έ-ου)οὔ-σι(ν)	μισθ(δ-ου)οὔ-σι(ν)
	S. 1.	τιμ(δ-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(δ-ω)ῶ
	2.	τιμ(δ-ης)ᾶς	φιλ(έ-ης)ῆς	μισθ(δ-ης)οἶς
	3.	τιμ(δ-η)ῇ	φιλ(έ-η)ῆ	μισθ(δ-η)οἶ
Subjunctive,	D. 1.	τιμ(δ-η)ᾶ-τον	φιλ(έ-η)ῆ-τον	μισθ(δ-η)ῶ-τον
	2.	τιμ(δ-η)ᾶ-τον	φιλ(έ-η)ῆ-τον	μισθ(δ-η)ῶ-τον
	3.	τιμ(δ-η)ᾶ-μεν	φιλ(έ-η)ῶ-μεν	μισθ(δ-η)ῶ-μεν
	P. 1.	τιμ(δ-η)ᾶ-τε	φιλ(έ-η)ῆ-τε	μισθ(δ-η)ῶ-τε
	2.	τιμ(δ-η)ᾶ-τε	φιλ(έ-η)ῆ-τε	μισθ(δ-η)ῶ-τε
	3.	τιμ(δ-ου)ῶ-σι(ν)	φιλ(έ-ου)οὔ-σι(ν)	μισθ(δ-ου)οὔ-σι(ν)
	3.	τιμ(δ-ου)ῶ-σι(ν)	φιλ(έ-ου)οὔ-σι(ν)	μισθ(δ-ου)οὔ-σι(ν)
	S. 2.	τιμ(α-ε)ᾶ	φιλ(ε-ε)εἶ	μισθ(ο-ε)οὔ
	3.	τιμ(α-έ)ᾶ-τω	φιλ(ε-έ)εἶ-τω	μισθ(ο-έ)οὔ-τω
	D. 2.	τιμ(δ-ε)ᾶ-τον	φιλ(έ-ε)εἶ-τον	μισθ(δ-ε)οὔ-τον
	3.	τιμ(α-έ)ᾶ-των	φιλ(ε-έ)εἶ-των	μισθ(ο-έ)οὔ-των
	P. 2.	τιμ(δ-ε)ᾶ-τε	φιλ(έ-ε)εἶ-τε	μισθ(δ-ε)οὔ-τε
	3.	τιμ(α-έ)ᾶ-τωσαν, or τιμ(α-δ)ᾶ-ντων	φιλ(ε-έ)εἶ-τωσαν, or φιλ(ε-δ)οὔ-ντων	μισθ(ο-έ)οὔ-τωσαν, or μισθ(ο-δ)οὔ-ντων
Imperative,				
Infin.		τιμ(δ-ειν)ᾶν	φιλ(έ-ειν)εἶν	μισθ(δ-ειν)οὔν
Participle,	Nom.	τιμ(δ-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(δ-ων)ῶν
		τιμ(δ-ου)οὔ-σα	φιλ(έ-ου)οὔ-σα	μισθ(δ-ου)οὔ-σα
		τιμ(δ-ον)ῶν	φιλ(έ-ον)οὔν	μισθ(δ-ον)οὔν
	Gen.	τιμ(δ-ο)ῶ-ντος	φιλ(έ-ο)οὔ-ντος	μισθ(δ-ο)οὔ-ντος
		τιμ(α-οῦ)οὔ-σης	φιλ(ε-οῦ)οὔ-σης	μισθ(ο-οῦ)οὔ-σης.
Imperfect.				
Indicative,	S. 1.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμισθ(ο-ον)ουν
	2.	ἐτίμ(α-ες)ας	ἐφίλ(ε-ες)εις	ἐμισθ(ο-ες)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμισθ(ο-ε)ου
	D. 1.	ἐτίμ(δ-ε)ᾶ-τον	ἐφίλ(έ-ε)εἶ-τον	ἐμισθ(δ-ε)οὔ-τον
	2.	ἐτίμ(α-έ)ᾶ-την	ἐφίλ(ε-έ)εἶ-την	ἐμισθ(ο-έ)οὔ-την
	3.	ἐτίμ(δ-ο)ῶ-μεν	ἐφίλ(έ-ο)οὔ-μεν	ἐμισθ(δ-ο)οὔ-μεν
	P. 1.	ἐτίμ(δ-ε)ᾶ-τε	ἐφίλ(έ-ε)εἶ-τε	ἐμισθ(δ-ε)οὔ-τε
	2.	ἐτίμ(δ-ε)ᾶ-τε	ἐφίλ(έ-ε)εἶ-τε	ἐμισθ(δ-ε)οὔ-τε
	3.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμισθ(ο-ον)ουν

Contract Verbs.

MIDDLE.		
<i>Present.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶμαι	φιλ(έ-ο)οῦμαι	μισθ(ό-ο)οῦμαι
τιμ(ά-η)ᾶ	φιλ(έ-η)ῆ	μισθ(ό-η)οῖ
τιμ(ά-ε)ᾶται	φιλ(έ-ε)εῖται	μισθ(ό-ε)οῦται
τιμ(α-ό)ῶμεθον	φιλ(ε-ό)οῦμεθον	μισθ(ο-ό)οῦμεθον
τιμ(ά-ε)ᾶσθον	φιλ(έ-ε)εῖσθον	μισθ(ό-ε)οῦσθον
τιμ(ά-ε)ᾶσθον	φιλ(έ-ε)εῖσθον	μισθ(ό-ε)οῦσθον
τιμ(α-ό)ῶμεθα	φιλ(ε-ό)οῦμεθα	μισθ(ο-ό)οῦμεθα
τιμ(ά-ε)ᾶσθε	φιλ(έ-ε)εῖσθε	μισθ(ό-ε)οῦσθε
τιμ(ά-ο)ῶνται	φιλ(έ-ο)οῦνται	μισθ(ό-ο)οῦνται
τιμ(ά-ω)ῶμαι	φιλ(έ-ω)ῶμαι	μισθ(ό-ω)ῶμαι
τιμ(ά-η)ᾶ	φιλ(έ-η)ῆ	μισθ(ό-η)οῖ
τιμ(ά-η)ᾶται	φιλ(έ-η)ῆται	μισθ(ό-η)ῶται
τιμ(α-ώ)ῶμεθον	φιλ(ε-ώ)ῶμεθον	μισθ(ο-ώ)ῶμεθον
τιμ(ά-η)ᾶσθον	φιλ(έ-η)ῆσθον	μισθ(ό-η)ῶσθον
τιμ(ά-η)ᾶσθον	φιλ(έ-η)ῆσθον	μισθ(ό-η)ῶσθον
τιμ(α-ώ)ῶμεθα	φιλ(ε-ώ)ῶμεθα	μισθ(ο-ώ)ῶμεθα
τιμ(ά-η)ᾶσθε	φιλ(έ-η)ῆσθε	μισθ(ό-η)ῶσθε
τιμ(ά-ω)ῶνται	φιλ(έ-ω)ῶνται	μισθ(ό-ω)ῶνται
τιμ(ά-ου)ῶ	φιλ(έ-ου)οῦ	μισθ(ό-ου)οῦ
τιμ(α-έ)ᾶσθω	φιλ(ε-έ)εἰσθω	μισθ(ο-έ)οῦσθω
τιμ(ά-ε)ᾶσθον	φιλ(έ-ε)εῖσθον	μισθ(ό-ε)οῦσθον
τιμ(α-έ)ᾶσθων	φιλ(ε-έ)εἰσθων	μισθ(ο-έ)οῦσθων
τιμ(ά-ε)ᾶσθε	φιλ(έ-ε)εῖσθε	μισθ(ό-ε)οῦσθε
τιμ(α-έ)ᾶσθωσαν, or τιμ(α-έ)ᾶσθων	φιλ(ε-έ)εἰσθωσαν, or φιλ(ε-έ)εἰσθων	μισθ(ο-έ)οῦσθωσαν, or μισθ(ο-έ)οῦσθων
τιμ(ά-ε)ᾶσθαι	φιλ(έ-ε)εἰσθαι	μισθ(ό-ε)οῦσθαι
τιμ(α-ό)ῶμενος	φιλ(ε-ό)οῦμενος	μισθ(ο-ό)οῦμενος
τιμ(α-ο)ῶμένη	φιλ(ε-ο)οῦμένη	μισθ(ο-ο)οῦμένη
τιμ(α-ό)ῶμενον	φιλ(ε-ό)οῦμενον	μισθ(ο-ό)οῦμενον
τιμ(α-ο)ῶμένου	φιλ(ε-ο)οῦμένου	μισθ(ο-ο)οῦμένου
τιμ(α-ο)ῶμένης	φιλ(ε-ο)οῦμένης	μισθ(ο-ο)οῦμένης.
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶμην	ἐφιλ(ε-ό)οῦμην	ἐμισθ(ο-ό)οῦμην
ἐτιμ(ά-ου)ῶ	ἐφιλ(έ-ου)οῦ	ἐμισθ(ό-ου)οῦ
ἐτιμ(ά-ε)ᾶτο	ἐφιλ(έ-ε)εἶτο	ἐμισθ(ό-ε)οῦτο
ἐτιμ(α-ό)ῶμεθον	ἐφιλ(ε-ό)οῦμεθον	ἐμισθ(ο-ό)οῦμεθον
ἐτιμ(ά-ε)ᾶσθον	ἐφιλ(έ-ε)εῖσθον	ἐμισθ(ό-ε)οῦσθον
ἐτιμ(α-έ)ᾶσθην	ἐφιλ(ε-έ)εἰσθην	ἐμισθ(ο-έ)οῦσθην
ἐτιμ(α-ό)ῶμεθα	ἐφιλ(ε-ό)οῦμεθα	ἐμισθ(ο-ό)οῦμεθα
ἐτιμ(ά-ε)ᾶσθε	ἐφιλ(έ-ε)εῖσθε	ἐμισθ(ό-ε)οῦσθε
ἐτιμ(ά-ο)ῶντο	ἐφιλ(έ-ο)οῦντο	ἐμισθ(ό-ο)οῦντο

Modes and Participles.	Numbers and Persons.	Imperfect.		
		Characteristic α.	Characteristic ε.	Characteristic α.
Optative,	S. 1.	τιμ(δ-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(δ-οι)οῖ-μι
	2.	τιμ(δ-οις)ῶ-ς	φιλ(έ-οις)οῖς	μισθ(δ-οις)οῖς
	3.	τιμ(δ-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(δ-οι)οῖ
	D. 1.			
	2.	τιμ(δ-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(δ-οι)οῖ-τον
	3.	τιμ(α-οι)ῶ-την	φιλ(ε-οι)οῖ-την	μισθ(ο-οι)οῖ-την
	P. 1.	τιμ(δ-οι)ῶ-μεν	φιλ(έ-οι)οῖ-μεν	μισθ(δ-οι)οῖ-μεν
	2.	τιμ(δ-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(δ-οι)οῖ-τε
	3.	τιμ(δ-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(δ-οι)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οι)φ-ην	φιλ(ε-οι)οί-ην	μισθ(ο-οι)οί-ην
	2.	τιμ(α-οι)φ-ης	φιλ(ε-οι)οί-ης	μισθ(ο-οι)οί-ης
	3.	τιμ(α-οι)φ-η	φιλ(ε-οι)οί-η	μισθ(ο-οι)οί-η
	D. 2.	τιμ(α-οι)φ-ητον	φιλ(ε-οι)οί-ητον	μισθ(ο-οι)οί-ητον
	3.	τιμ(α-οι)φ-ήτην	φιλ(ε-οι)οί-ήτην	μισθ(ο-οι)οί-ήτην
	P. 1.	τιμ(α-οι)φ-ημεν	φιλ(ε-οι)οί-ημεν	μισθ(ο-οι)οί-ημεν
	2.	τιμ(α-οι)φ-ητε	φιλ(ε-οι)οί-ητε	μισθ(ο-οι)οί-ητε
	3.	τιμ(δ-οι)φ-εν	φιλ(έ-οι)οῖ-εν	μισθ(δ-οι)οῖ-εν
Indicative,	Perf.	τετίμηκα πεφώρακα	πεφ' ἤκα	μεμίσθωκα
	Plup.	ἐτετίμηκειν ἐπεφώρακειν	ἐπεφίληκειν	ἐμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλήσω	μισθώσω
	Aor.	ἐτίμησα ἐφώρασα	ἐφίλησα	ἐμισθωσα
	F. Pf.			
PAS				
Aorist, ἐτίμηθην ἐφώραθην ἐφίληθην ἐμισθώθην				
Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρά-τέος, -τέα, -τέον,				

† 136. With short Vowel

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic α.
Present,	σπ(δ-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to com-	ἀρ(δ-ω)ῶ, to plough,
Imperfect,	ἔσπ(α-ον)ων	ἐτέλ(ε-ον)ουν [plete,	ἔρ(ο-ον)ουν
Perfect,	ἔσπακα	τετέλεκα	ἀρ-ήροκα
Pluperfect,	ἔσπακειν	ἐτετελέκειν	ἀρ-ηρόκειν
Future,	σπάσω	τελῶ	ἀρόσω
Aorist,	ἔσπασα	ἐτέλεσα	ἤρσα
PAS			
Aorist, ἐσπά-σ-θην ἐτελέ-σ-θην ἤρσθην			
Verbal adjectives: σπα-σ-τέος, -τέα, -τέον			

Imperfect.		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)φ-μην τιμ(δ-οι)φ-ο τιμ(δ-οι)φ-το τιμ(α-οί)φ-μεδον τιμ(δ-οι)φ-σδον τιμ(α-οί)φ-σδην τιμ(α-οί)φ-μεδα τιμ(δ-οι)φ-σδε τιμ(δ-οι)φ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οί-ο φιλ(έ-οι)οί-το φιλ(ε-οί)οί-μεδον φιλ(έ-οι)οί-σδον φιλ(ε-οί)οί-σδην φιλ(ε-οί)οί-μεδα φιλ(έ-οι)οί-σδε φιλ(έ-οι)οί-ντο	μισθ(ο-οί)οί-μην μισθ(δ-οι)οί-ο μισθ(δ-οι)οί-το μισθ(ο-οί)οί-μεδον μισθ(δ-οι)οί-σδον μισθ(ο-οί)οί-σδην μισθ(ο-οί)οί-μεδα μισθ(δ-οι)οί-σδε μισθ(δ-οι)οί-ντο
τετιμῆμαι πεφώραμαι ἐτετιμῆμην ἐπεφώραμην τιμῆσομαι φωράσομαι ἐτιμῆσάμην ἐφωράσάμην τετιμῆσομαι πεφωράσομαι	πεφίλημαι ἐπεφίλημην φιλήσομαι ἐφίλησάμην πεφίλησομαι	μεμισθώμαι ἐμεμισθώμην μισθώσομαι ἐμισθώσάμην μεμισθώσομαι
S I V E.		
Future, τιμῆθήσομαι φωράθήσομαι φιληθήσομαι μισθωθήσομαι		
φιλη-τέος, -τέα, -έον, μισθω-τέος, -τέα, -τέον.		

in forming the Tenses.

M I D D L E.		
Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(δ-ο)ῶ-μαι ἔσπ(α-δ)ῶ-μην ἔσπα-σ-μαι ἔσπᾶ-σ-μην σπᾶσομαι ἔσπασάμην	τελ(έ-ο)οῦ-μαι ἐτελ(ε-δ)οῦ-μην τετέλε-σ-μαι ἐτετελέ-σ-μην τελοῦμαι ἐτελεσάμην	ἀρ(δ-ο)οῦ-μαι ἤρ(ο-δ)οῦ-μην ἀρ-ήρομαι ἀρ-ηρόμην ἀρόσομαι ἤροσάμην
S I V E.		
Future, σπα-σ-θήσομαι τελε-σ-θήσομαι ἀροθήσομαι		
τελε-σ-τέος, -έα, -έον, ἀρο-τέος, -έα, -έον.		

REMARK. On the formation of the Perf. and Aor. Pass. with σ , see §§ 130 131; on the omission of the σ in ἀρήρομαι, ἠρόσθην, see § 131, 5; and on the Attic Reduplication in ἀρ-ήρομαι, see § 124, 2. The further inflection of ἔσπα-σμαι, ἐσπά-σ-μην, τετέλε-σ-μαι, ἐτετελέ-σ-μην, is like that of κεκέλευ-σ-μαι, § 133. On the Attic Fut., τελέσω = τελεῶ, -εῖς, etc., τελέσομαι = τελοῦμαι, τελεῖ [εῖ], etc., see § 117.

‡ 137. Remarks on the Conjugation of Contract Verbs.

1. The Attic dialect omits contraction only in the cases mentioned under § 9. Rem. 3; but verbs in -έω with a monosyllabic stem, e. g. πλέω, *to sail*, πνέω, *to blow*, δέω, *to need*, etc. are uniformly uncontracted, except in the syllable -ε (from -εε or -εε), e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν),
 Subj. πλέω, πλέης, πλέη, πλέωμεν, πλέητε, πλέουσι(ν),
 Imp. πλεῖ. Inf. πλεῖν. Part. πλέων.
 Impf. Ind. ἔπλεον, ἔπλεῖς, ἔπλει, ἐπλέομεν, ἐπλεῖτε, ἔπλεον.
 Opt. πλέοιμι, πλέοις, etc.
 Mid. Pr. Ind. πλέομαι, πλέη, πλείται, πλέομεδον, πλείσδων, etc.
 Inf. πλείσθαι. Part. πλεόμενος. Impf. ἐπλεόμην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν. But δεῖ, *it is necessary*, and δέομαι, *to need*, follow the analogy of verbs in -έω, with a monosyllabic stem, e. g. τὸ δέον, δέομαι; δεῖσθαι; uncontracted forms of δέομαι occur, instead of those contracted into -ει, e. g. δέεται, δέεσθαι, ἐδέετο, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. ἔπλεον, X. H. 6. 2, 27; πλείει, Th. 4, 28; συνέχεον, Pl. Rp. 379, e.

3. Several verbs deviate in contraction from the general rules, e. g.

- (a) -αι, -αιε, -αη, are contracted into -η and -η, instead of into -α and -α, e. g. ζ(δ-ω) ᾧ, *to live*, ζῆς, -ζῆ, -ζῆτον, -ζῆτε, Inf. ζῆν, Imp. ζῆ, Impf. ἔζων, -ης, -η, -ῆτον, -ῆτην, -ῆτε; — πειν(δ-ω) ᾧ, *to hunger*, Inf. πεινῆν, etc.; — διψ(δ-ω) ᾧ, *to thirst*, διψῆς, etc. Inf. διψῆν; — κν(δ-) ᾧ, *to scratch*, Inf. κνῆν; — σμ(δ-ο) ᾧ, *to smear*, Inf. σμῆν; — ψ(δ-ω) ᾧ, *to rub*, Inf. ψῆν; — χρ(δ-ο) ᾧ-μαι, *to use*, χρῆ, χρῆται, χρῆσθαι; so ἀποχρῶμαι, *to have enough*, ἀποχρήσθαι; — ἀπὸ χρῆ (abridged from ἀποχρῆ), *it suffices*, Inf. ἀποχρήν, Impf. ἀπέχρη; — χρ(δ-ω) ᾧ, *to give an oracle, to prophesy*, χρῆς, χρῆ, χρῆν.
 (b) -οο and -οε are contracted, as in the Ionic, into -ω, instead of into -ου, and -οη into -ῶ, instead of into -οι, e. g. βιγ(δ-ω) ᾧ, *to freeze*, Inf. βιγῶν (Aristoph., but βιγῶν, X. Cy. 5. 1, 11), Part. G. βιγῶντος (Aristoph., but βιγῶντων, X. H. 4. 5, 4), and βιγῶσα (Simon. de mulier. 26), Subj. βιγῶ (Pl. Gorg. 517, d.), Opt. βιγῶη (Hippocr.).

REMARK 1. The Ionic verb ἰδρῶω, *to sweat*, corresponds in respect to contraction with βιγῶω, *to freeze*, though with an opposite meaning: ἰδρῶω, ἰδρῶσα, ἰδρῶντες.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην (§ 116, 8), viz. in the Sing., especially in the first and second person, of verbs in -έω and -όω, the form in -είην is far more in use than the common form, and in verbs in -άω it is used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2, § 108, Bekk., uses δοκοίησαν.

5. The verb λούω, to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which have -ε or -ο in the ending, e. g. έλου instead of έλουε, έλουόμεν instead of έλούομεν, Mid. λούμαι (λθεί, Aristoph. Nub. 835. according to MSS.), λούται, etc., Imp. λού, Inf. λούσθαι, Impf. έλούμην, έλού, έλούτο, etc., as if from the stem ΛΟΕΩ; still, uncontracted forms are found, e. g. λούομαι, έλούοντο (Xen.).

REM. 2. On the change of the accent in contraction, see § 30, 2.

II. FORMATION OF THE TENSES OF IMPURE VERBS.

§ 138. General Remarks.

Pure and Impure Stem.—Theme.

1. Impure verbs (§ 127, II.) undergo a variety of changes in the stem. In the first place, the stem of the verb is strengthened:—

- (a) Either by an additional consonant, e. g. τύπτ-ω, stem ΤΥΠ; κρᾶζ-ω, stem ΚΡΑΓ; φράζ-ω, stem ΦΡΑΔ; and even by inserting an entire syllable, e. g. ἁμαρτ-άω, stem ἈΜΑΡΤ;
- (b) Or by lengthening the stem-vowel, e. g. φεύγ-ω, stem ΦΥΓ; λήθ-ω, stem ΛΑΘ; τήκ-ω, stem ΤΑΚ;
- (c) Or secondly there is a change of the stem-vowel in some of the tenses; this change may be called a *Variation* (§ 16, 6), e. g. κλέπτ-ω, έ-κλέπ-ην, κεί-κλοφ-α; comp. Eng. ring, rang, rung.

2. The original and simple stem is to be distinguished from the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor., contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. τύπτ-ω, to strike,	Aor. II. Pass. έ-τῦπ-ην	Fut. Act. τύψω (τύπ-σω)
" λείπ-ω, to leave,	" Act. έ-λίπ-ον	" " λείψω (λείπ-σω)
" σφάζ-ω, to kill,	" Pass. έ-σφάχ-ην	" " σφάξω (σφάγ-σω)
" φάιν-ω, to show,	" " έ-φάν-ην	" Mid. φαν-οῦμαι
" φθείρ-ω, to destroy,	" " έ-φθάρ-ην	" Act. φθέρ-ω.

3. When a form of a verb cannot be derived from the Pres. tense in use, another Present is assumed; this assumed Pres. may be termed the *Theme* (θέμα), and is printed in capitals, to distinguish it from the Pres. in actual use; thus, e. g. φεύγω is the Pres. in use, ΦΥΤΩ is the assumed Pres., or the *Theme*, designed merely to form the second Aor., ε-φύγ-ον.

§ 139. Strengthening of the Stem.

1. The stem is strengthened, first, by adding another consonant to the simple characteristic consonant of the stem, e. g.

τύπτω (τυπ), to strike,	Aor. II. Pass. ε-τῦπ-ην
τάττω (ταγ), to arrange,	" " ε-τᾶγ-ην
κράζω (κραγ), to cry,	" Act. ε-κράγ-ον.

2. Yet the strengthened stem is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. τύπτω Impf. ἔτυπτον Aor. II. Pass. ἐτῦπην Fut. τύψω (τύψω).

REMARK 1. The characteristic of the pure stem, e. g. π in ΤΥΠ-Ω is called the pure characteristic; that of the impure stem, e. g. πτ in ΤΥΠ-τω, the impure characteristic.

3. The stem of many verbs is strengthened also by lengthening the short stem-vowel in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs, in the Fut. Thus,

ᾱ is changed into η in mute verbs,	e. g. (ε-λᾶδ-ον) λήδω
ᾱ " αι in liquid verbs,	" (φᾶν-ω) φαίνω
ε̄ " ει in liquid verbs,	" (φᾶερ-ω) φάειρω
ῑ " ιι in mute verbs,	" (ε-λῖπ-ον) λείπω
ῑ " ιι in mute and liquid verbs,	" (ε-τρῖβ-ην) τρίβω
ῡ " υυ in mute and liquid verbs,	" (ε-φρῖγ-ην) φρίγω
ῡ " ευ in mute verbs,	" (ε-φῦγ-ον) φεύγω

REM. 2. This strengthening of the stem distinguishes the Impf. Ind. and Opt. from the same modes of the second Aor.; likewise the Pres. Subj. and Impf. from the same modes of the second Aor., e. g. ἔκραζον ἔκραγον, κράζομαι κράγοιμι, κράζω κράγω, κράζει κράγει; — ἔλειπον ἔλιπον, λείπομαι λήτοιμι, λείπω λήτω, λείπε λήπε.

‡ 140. *Change or Variation of the Stem-vowel*

1. The change or variation of the stem-vowel [‡ 138, 1 (c)], occurs only in the Secondary tenses, with the exception of a few first Perfects.

2. Most mute and all liquid verbs, with a monosyllabic stem, and with *e* as a stem-vowel, take the *variable* *ä* in the second Aor., e. g.

τρέπ-ω, to turn,	Aor. II. Act.	ἔ-τραπ-ον
κλέπ-τω, to steal,	" Pass.	ἐ-κλάπ-ην
τρέφ-ω, to nourish.	"	ἐ-τρέφ-ην
στρέφ-ω, to turn,	"	ἐ-στρέφ-ην
βρέχ-ω, to wet,	"	ἐ-βρέχ-ην
δαίρ-ω, to flay,	"	ἐ-δαίρ-ην
στέλλ-ω, to send,	"	ἐ-στέλλ-ην
σπείρ-ω, to sow,	"	ἐ-σπείρ-ην
φθείρ-ω, to destroy,	"	ἐ-φθείρ-ην
τέμν-ω, to cut,	" Act.	ἔ-τεμ-ον.

The second Aor. ἔταμον (from τέμνω, to cut), is very rare in Attic prose (Th. 1. 81. τάμμεν); regular ἔτεμον; the second Aor. ἐβρέχην (from βρέχω, to wet), is poetic and late; common form ἐβρέχθην. The first Aor. Pass. ἐτρέφθην (from τρέπω), ἐδρέφθην (fr. τρέφω), ἐστρέφθην (fr. στρέφω), belong more to poetry than prose; ἐκλέφθην (fr. κλέπτω) Ionic and Eur. Or. 1575 (κλεφθεῖς). Δάω, σπείρω, and φθείρω, have no first Aor. Pass. The *variable* *a* does not occur in polysyllables, e. g. ἡγγελον, ἡγγέλην, ἔφελον, ἡγερόμην.

REMARK 1. As this *variable* vowel distinguishes the Impf. from the second Aor. Act., e. g. ἔτρεπον (Impf.), ἔτραπον (Aor. II.), in some verbs of this class (2, above), whose second Aor. Act. is not in use, the *variable* vowel does not occur in the second Aor. Pass., because that tense cannot be mistaken for the Impf., see ‡ 141, Rem., e. g. βλάπτω, to see, Impf. ἐβλεπ-ον, second Aor. Pass. ἐβλάπην (first Aor. Pass. is wanting); λίσσω, to collect (in compounds), second Aor. Pass. κατε-λέγην, συνέλεγην (more seldom Aor. I. συνελέχθην, ἐελέχθην; with the meaning to say, always ἐλέχθην); so also λίσσω, to read, ἐλέπην (first Aor. Pass. wanting); πλέκω, to braid, usually ἐπλάκην, but also ἐπλέκετο Plat. (first Aor. Pass. ἐπλέχθην, Aesch. Eum. 259); φάσσω, to burn, ἐφάσθην (more seldom ἐφλέχθην); ψέσω, to censure, ἐψέσθην, first Aor. Pass. wanting.

REM. 2. The verb πλάττω, to strike, when uncompounded, retains the *η* in the second Aor. and second Fut. Pass., but when compounded, it takes the *variable* *ä*; thus, ἐπλήγην, πληγήσμαι, ἐξεπλάγην, κατεπλάγην, ἐκπλήγισμαι; σήσω, to make rotten, and τήσω, to melt (trans.), also have the *variable* *a*; hence Perf. σέσηπα, I am rotten, second Aor. Pass. ἐσάπων, second Fut. Pass. σάπήςσμαι; Fut. τήξω, Aor. ἔτηξα; second Perf. τέτηκα, I am melted; second Aor. Pass. ἐτάκην; also first Aor. Pass. ἐτήχθην, Pl. Tim. 61. b, Eur. Supp. 1033.

3. Liquid verbs with a monosyllabic stem and with *ε* for a stem-vowel, take the *variable* *α*, not only in the second Aor., but also in the first Perf. Act., in the Perf. Mid. or Pass., and the first Aor. Pass., e. g.

στέλλω, *to send*, Fut. στελ-ῶ Pf. ἔσταλ-κα ἔσταλ-μαι Aor. ἐστέλ-θην
φθείρω, *to destroy*, Fut. φθερ-ῶ Pf. ἔφθαρ-κα ἔφθαρ-μαι.

The first Aor. Pass. ἐστέλθην is poetic; the first Aor. Pass. of δέρω, στείρω, φθείρω is not in use; but instead of it the second Aor. Pass., thus, ἔδωρον, ἐσπάρην, ἐφθάρον. The *variable* *α* does not occur in polysyllables, e. g. ἡγγέλκα, ἡγγέλθην from ἀγγέλλω, ἀγγέλλομαι, ἡγέρθην from ἀγείρω. Comp. No. 1.

4. Mute verbs, which have *ε* in the final stem-syllable of the Pres., take the *variable* *ο* in the second Perf.; but those which have *ει*, take *οι*; liquid-verbs, which have *ε* or *ει* in this syllable, take *ο*, e. g.

δέρκομαι (poet.), <i>to see</i> , δέδορκα	δέρω, <i>to flay</i> , δέδορα
τρέφω, <i>to nourish</i> , τέτροφα	ἐγείρω, <i>to wake</i> , ἐγρήγορα, <i>I awoke</i> ,
λείπω, <i>to leave</i> , λέλοιπα	σπείρω, <i>to sow</i> , ἔσπορα
πειθω, <i>to persuade</i> , πέπειδα, <i>I trust</i> ,	φθείρω, <i>to destroy</i> , ἐφθόρα poetic, (ἐφθαρκα, prose).

REM. 3. Here are classed the following anomalous second Perfs.; ἔδω (Epic), εἶδα instead of εἶδα, *to be wont*, εἰωδέηναι, εἰωδός, Plup. εἰώδειν; — ἔϊδον, video, οἶδα, *I know*; — ἔϊκον, ἔοικα, *to be like*, *to appear*, Plup. ἐφίκειν; — ἔλπω (poet.), *to cause to hope*, ἔολπα, *I hope*, Plup. ἐώλπειν, *I hoped*; — ἔργον, *to do*, ἔοργα, Plup. ἐώργειν; — ῥήγνυμι, *to break*, ἔρρωγα, *I am broken* (but on σήτω. see Rem. 2).

5. The following take the *variable* *ο* in the first Perf. also, contrary to the rule in No. 1.

κλέπτω, *to steal*, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (very rare and only poet. κέκλαμμαι).

λέγω, *to collect*, first Perf. συνέλοχα, ἐξείλοχα; but Perf. Mid. or Pass. συνέλογμαι.

πέμπω, *to send*, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, *to turn*, first Perf. τέτροφα (like the second Perf. of τρέφω, *to nourish*), and τέτραφα; still, this last form is rare; the more usual form is τέτροφα. The *variable* *α* in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from τέτροφα, Perf. of τρέφω.

6. The following mute verbs with a monosyllabic stem, and with *ε* for a stem-vowel, like liquid verbs (No. 3), take the *variable* *α* in the Perf. Mid. or Pass.; still, the *α* is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω, to turn, Pf. Mid. or Pass. *ἔστραμμαι*, but first Aor. Pass. *ἐστρέφθην*
τρέπω, to turn, " " *τέτραμμαι*, " " *ἐτρέφθην*
τρέφω, to nourish, " " *τέδραμμαι*, " " *ἔδρεφθην*.
 On *κλέπτω*, see No. 5.

† 141. Remarks on the Secondary Tenses.

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings (-*ον*, -*μην*, -*ην*, -*ησμαι*, -*α*, and -*εω*) immediately to the pure characteristic of the verb, e. g. *ἔλιπ-ον*, second Aor., but *ἐπαίδευ-σα*, first Aor.; partly, in being formed throughout from an unchanged pure verb-stem (except the Perf. which prefers a long vowel, see No. 2), e. g. *λείπω*, *ἔλιπ-ον*, *φεύγω* *ἔφυγ-ον*; and partly, in taking the variable vowel, e. g. *στρέφω* *ἐ-στρέφθ-ην* *στρέφθ-ησμαι*, but *ἐ-στρέφθην* (§ 140, 2).

2. The second Perf. either lengthens the short stem-vowel *i* into *ι*, *ä* into *η*, and, when it stands after other vowels or *ρ*, into *αι*, e. g.

<i>κράζω</i> , to cry out,	second Aor. <i>ἐκράγ-ον</i>	second Perf. <i>κέκράγ-α</i>
<i>φρίσσω</i> , to shudder,	stem: <i>φΡΙΚ</i> (<i>i</i>)	" <i>πέφρικ-α</i>
<i>δύλλω</i> , to bloom,	Fut. <i>δέλλ-ω</i>	" <i>τέδηλ-α</i> ;

so, *ῥέφθηα*, *λέληθα* from *φΑΝ-ω*, *ΛΑΘ-ω*; or it retains the long vowel or diphthong of the Pres., e. g. *πέφευγα* from *φεύγω* (but second Aor. Act. *ἔφυγον*), *τέτρεκα*, *σέσηπα* from *τήκω*, *σήπω* (but second Aor. Pass. *ἐτάκην*, *ἐσάπην*, see § 140, Rem. 2); a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. could not be distinguished from the Impf., or at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., and could not be mistaken for it, e. g.

γράφω Impf. *ἔγραφον* A. I. *ἔγραψα* A. II. Act. want. A. II. P. *ἐγράψην* (A. I. P. does not occur in classical writers).
κλίνω " *ἐκλίνον* " *ἐκλινσ* " " A. II. P. *ἐκλίνην* (A. I. P. *ἐκλίθην* in Aristoph.).
ψύχω " *ἐψύχον* " *ἐψύξα* " " " *ἐψύχην*, Plat. (*ἐψύχη* Aristoph. Nub. 152 [with the variation *ψυχέισα*] and often in the later writers; A. I. *ἐψέχθην*, Plat.).

3. The following points, also, are to be noted: (a) There is no verb which, together with the second Aorist, forms the three first Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid. and the second Aor. Pass.; but all verbs, which form the second Aor. have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception, in regard to both the particulars specified, is seen in the verb *τρέπω*, to turn, which has three first Aorists together with three second Aorists: *ἐτρέπων* (Ion.), *ἐτρέπόμεν*, *ἐτρέπην*, *ἐτρεψα* (the common form in Attic), *ἐτρεψάμην* (transitive, e. g. *τρέψασθαι εἰς φυγὴν*, to put to flight), *ἐτρέφθην* (used more by the

poets, see § 140, 2); but in compounds, e. g. *ἐπερεφθῆναι*, Antiph. 4. 126, 4 127, 5).

There are but few exceptions to the statement under (b), since the second Aor. Act. and Mid. and the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g. *ἔτῃπον* Eur., and *ἐτόπην*; *ἐλίπον* and *ἐλίπην*; *ἐλειφθην*, and very seldom *ἐλιπόμην*.

4. It is rare that a verb has both Aor. forms; where this is the case, the two forms are used under certain conditions, namely:—

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive. The same is true of the two forms of the Perf., where they are constructed from the same verb. See § 249, 2.

(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Still, in some verbs, both forms occur even in prose, e. g. *ἀπηλλάχθην*, and usually *ἐπηλλάχην*, *βλαφθῆναι* and *βλάβῆναι*, both for ex. in Thuc. Several verbs in poetry have a second Aor. Act., which in prose have commonly a first Aor. only, e. g. *κτείνω*, to kill, Aor. prose, *ἔκτεινα*, poet. *ἔκτανον* and *ἔκταν*.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs *τίθηναι* and *δίδωμι*.

A. FORMATION OF THE TENSES OF MUTE-VERBS.

§ 142. *Classes of Mute Verbs.*

Mute verbs are divided, like mute letters, into three classes, according to their characteristic; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 139, Rem. 1):—

1. Verbs, whose characteristic is a Pi-mute (β , π , ϕ pure characteristic; $\pi\tau$ (§ 24, 1) impure characteristic), e. g.

(a) Pure characteristic: *πέμπ-ω*, to send; *τρίβ-ω*, to rub; *γράφ-ω*, to write;

(b) Impure characteristic: *τυπτ-ω*, to strike (pure characteristic π , pure stem $ΤΠ$); *βλάπτ-ω*, to injure (β , $ΒΛΑΒ$); *ρίπτ-ω*, to hurl (ϕ , 'ΠΙΦ).

2. Verbs, whose characteristic is a Kappa-mute (κ , γ , λ

pure characteristic; *σσ* or Attic *ττ* [§ 24, 1] impure characteristic), e. g.

- (a) Pure characteristic: *πλέκ-ω*, to weave; *ἄγ-ω*, to lead; *τεύχ-ω*, to prepare;
- (b) Impure characteristic: *φρίσσ-ω*, Att. *φρίττ-ω*, to shudder (pure characteristic *κ*, pure stem *ΦΡΙΚ*); *τάσσ-ω*, Att. *τάττ-ω*, to arrange (*γ*, *ΤΑΙΓ*); *βήσσ-ω*, Att. *βήττ-ω*, to cough (*χ*, *ΒΗΧ*).

3. Verbs, whose characteristic is a Tau-mute (*τ*, *δ*, *θ*, pure characteristic; *ζ* [§ 24, 1] impure characteristic), e. g.

- (a) Pure characteristic: *ἀνύτ-ω*, to complete; *ᾄδ-ω*, to sing; *πείθ-ω*, to persuade;
- (b) Impure characteristic: *φράζ-ω*, to say (pure characteristic *δ*, pure stem *ΦΡΑΔ*).

§ 143. Remarks on the Characteristic.

1 The following mute verbs in *-τω* and *-σω* (*-ττω*) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic:—

π: *κλέπτ-ω*, to steal; *κόπτ-ω*, to cut; *τόπτ-ω*, to strike (second Aor. Passive *ἐ-κλάπ-ην*, etc.).

β: *βλάπτ-ω*, to injure, and *κρύπτ-ω*, to conceal (second Aor. Pass. *ἐ-βλάβ-ην* and *ἐβλάβην*, *ἐ-κρύβ-ην* and *ἐκρύβην*).

φ: *βάπτ-ω*, to tinge; *θάπτ-ω*, to bury; *δρύπτ-ω*, to break; *ῥάπτ-ω*, to sew together; *βιάτ-ω*, to cast; *σκάπτ-ω*, to dig (second Aor. Pass. *ἐ-βᾶφ-ην*, *ἐ-τᾶφ-ην*, *ἐ-τρύφ-ην*, *ἐβ-ῥᾶφ-ην*, *ἐβ-ῥίφ-ην* and *ἐββίφην*, *ἐ-σκάφ-ην*).

κ: *φρίσσω*, to shudder (second Perf. *πρί-φρικ-α*).

γ: *ἀλλάσσω*, to change (second Aor. Pass. *ἀλλᾶγ-ῆναι*, first Aor. Pass. *ἀλλαχθῆναι*, poetic), *μάσσω*, to knead (*μάγ-ῆναι*), *ὀρύσσω*, to dig (*ὀρύγ-ῆναι* and *ὀρυχθῆναι*), *πλήσσω*, to strike (*ἐ-πλήγ-ην*, *ἐξε-πλάγ-ην*), *πράσσω*, Att. *πράττω*, to do (*πεί-πράγ-α*), *σφάζω* (Attic mostly *σφάττω*), to kill (*ἐ-σφάγ-ην*, rarely, and never in Attic prose, *ἐσφάχην*), *τάσσω*, to arrange (*τάγεις*, Eur., elsewhere *ἐτάχην*), *φράσσω*, to hedge round (*ἐφράγ-ην* and *ἐφράχην*).

2. Two verbs strengthen the pure characteristic *κ* by *τ*, like verbs with the impure characteristic *π*:—

πέκτ-ω (commonly *πεκτέω*, also *πέκω*), to shear, to comb, Fut. *πέξω*, etc., still, *κτερεω* is commonly used for *πέκτειν* with the meaning to shear, and *κτερίζω* and *ἐκτείνω* with the meaning to comb;

έκκτ-ω (formed from *τι-τέκ-ω*), to beget, Fut. *τέξομαι*, second Aor. Act. *έτεκον*, second Perf. *τέτοκα*.

3. The following verbs in *-σσω*, *-ττω* have a 'Tau-mute, not a Kappa mute, for the pure characteristic: *ἄρμύττω* (non-Attic *ἄρμύω*), to fit, Fut. *-έσω*;—*βλήττω*, to take honey, Fut. *-ίσω*;—*βράσσω* (non-Attic *βράω*), to shake;—*ἐρέσσω*, to row, Fut. *-έσω*;—*πᾶσσω*, to scatter, Fut. *-άσω*;—*πλάσσω*, to form, Fut. *-άσω*;—*πτίσσω*, to husk, Fut. *-ίσω*;—and Poet. *ιμάσσω*, to

whip, Fut. -ᾶσω; κνώσσω, to sleep, Fut. -ώσω; λείσσω, to look, Fut. λείσω; λίσσομαι (poetic, especially Hom., also λίσσομαι), to pray, Aor. ἐλίσμην, ἐλίσμην; νίσσομαι, νείσσομαι, to go, Fut. νείσομαι; κορύσσω, to equip (Epic Perf. κε-κόρυθ-μαι).

Here are classed derivatives in -ᾶττω: λιμᾶττω, to hunger; δνειράττω, to dream; δπνώττω, to be sleepy.

4. The following verbs in -σσω vary between the two formations: νάσσω, to press together, Fut. νάξω, etc.; Perf. Mid. or Pass. νένασμαι; verbal Adj. ναστός; —ἀφύσσω (Poet.), to draw, Fut. -έξω, Aor. ἤφύσα, ἤφυσάμην.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e. g. ἕζομαι, Poet., καδέζομαι, prose, I eat myself, ἴζω, commonly καθίζω, to seat; σχίζω, to separate; χέζω, alium deicere; yet there are very many derivatives, namely, all in -ᾶζω and most in -ίζω, e. g. ἐδίζω, εἰδίζω, etc.

6. Verbs in -ζω, whose pure characteristic is a Kappa-mute, commonly γ, are mostly *Onomatopoeics*, i. e. words whose sound corresponds to the sense; the greater part of these denote a call, or sound, e. g. αἰδίζω, to groan, Fut. αἰδέω; ἀλαλδίζω, to shout (ἀνδάζασθαι, to speak, Aor. wanting in Her.); γῆρζω, to grunt; κοῖζω, to squeak, to grunt (like a swine), Fut. κοῖξω; κράδζω, to scream, Aor. ἐκράγον; κρώζω, to caw, to croak; μαστίζω, to whip; δδᾶζω, to scratch; οἰμᾶζω, to lament, Fut. οἰμᾶξομαι; δλολύζω, to cry out, to shout; ῥυστᾶζω, to drag about; στᾶδζω and σταλδίζω, to trickle; στενδζω, to sigh, στηρίζω, to make firm; στίζω, to mark, to prick; συρίζω, to whistle (Fut. συρῖξομαι, etc.; συρῖσσω, etc., later, and not Attic); σφδζω (Attic mostly σφδττω), to kill; σφύζω, to throb; τρίζω, to chirp (τέρτρεα, Ion. and poet.); φλύζω, to bubble, and the Poet. βᾶδζω, to prate, Fut. βᾶξω, third Pers. Perf. Mid. or Pass. βέβαυται; βριζώ, to slumber (βριῖται); δαίζω, to divide, to kill; ἐλελίζω, to whirl, to tumble; ἐναρίζω, spolio; ῥέζω, to do (ἔργα).

7. The following verbs in -ζω vary between the two modes of formation: βαστᾶζω, to lift up, to support, Fut. -ᾶσω, etc., Aor. ἐβαστάχθην; —διστᾶζω, to doubt, διστάσω, from which the verbal Subst. δισταγμός and διστάσις; —νυστᾶζω, to nod, to sleep, Fut. -ᾶσω, Aor. ἐνύστασα, in the later writers νυστάξω, etc., e. g. Plut. Brut. 36; —παίζω, to jest, Fut. παιζομαι and παίζομαι, Aor. Att. ἐπαῖσα (in later writers ἐπαῖξα, πέπαιχα), Perf. Mid. or Pass. Att. πέπαιμαι (in later writers πέπαιμαι, ἐπαλχθην); verbal Adj. παιστός; —ἀρπᾶζω, to rob, Att. ἀρπάσομαι, ἥρπασα, etc. (but in the Epic and Common language ἀρπάξω and -ᾶσω, etc., second Aor. Pass. ἥρπαγην); —μύζω, to moan, has Il. δ, 20. ἐπέμυεν, but in Hippocr. ἐμυσεν.

8. The following verbs in -ζω have γγ for a pure characteristic: κλάδζω, to sound, to cry, Perf. κέ-κλαγγα, Fut. κλάγξω, Aor. ἐκλαγξα; —πλάδζω (poet.) to cause to wander, Fut. πλάγξω, etc. Aor. Pass. ἐπλάγχθην; —σαλπίζω, to blow a trumpet, Fut. -ίγξω, etc. (later also -ίσω, etc.)

§ 144. Formation of the Tenses.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated¹ endings -ᾶ and -εῖν, when the characteristic is a Pi or Kappa-mute; but with the

¹ The Perf. Act. of all verbs properly ends in κα, but where κ is preceded by a Pi or Kappa-mute, that mute combines with κ and is changed into the corresponding rough. On the contrary, a Tau-mute before κ is dropped, e. g. τέτυκκα = τέτυφα; πέπράγκα = πέπραχα, but πέπεικα instead of πέπεϊκα.

endings *-κα, -κειν*, when the characteristic is a Tau-mute; though the Tau-mute is omitted before *κ* (§ 17, 5).

REMARK 1. For the change of a Tau-mute into *σ*, before *μ* in the Perf. Mid. or Pass. see § 19, 1; for the change of a Tau-mute into *σ* before *τ*, see § 17, 3, but this *σ* is omitted before *σ* of the personal-endings, e. g. *πέπεισμαι, -σται*, *πέφρασμαι, -σται*; but second Pers. *πέπει-σαι, πέφρα-σαι* instead of *πέπεισ-σαι, πέφρασ-σαι*. The vowels *α, ι, υ* are short in verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic *σ* and *κ* (*-κα, -κειν*), e. g. *φράζω, φράσω, ἔφρασα, πέφρακα*; *πλάσσω, to form, πλάσω*; *νομίζω, to think, ἐνόμισα*; *κλύω, to wash, κλῶσω*, etc.; in like manner, short vowels remain short, e. g. *ἀρμῶζω, ἤρμοκα*.

REM. 2. On the changes which the mutes undergo by the addition of the endings beginning with *σ, δ, μ, or τ*, and before the aspirated endings *-ἀ, -εἰν*, see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of *-ε* into *-ει* before *σ* of verbs in *-ένδω* or *-ίνδω*, e. g. *σπένδ-ω, Fut. (σπένδ-σω) σπείσω, Aor. ἔσπεισα*, Perf. Mid. or Pass. *ἔσπεισμαι*, see § 20, 2; on the omission of *σ* in endings beginning with *σδ*, e. g. *κεκρήφθαι* instead of *κεκρήφσθαι* (*κεκρήφσθαι*), *πεπλήχθαι* instead of *πεπλήχσθαι*, see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass., *-ᾶται* and *-ᾶτο* instead of *-νται, -ντο*, see §§ 18, 1 and 116, 15; on the variable vowel in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in *-άζω*, and *-ίζω*, e. g. *βιβάζω, Fut. βιβάσω, βιβῶ, -ῆς, -ῆ, -ᾶτον, -ῶμεν*, etc., *κομίζω, Fut. κομίσω, κομιῶ, -ιεύς*, etc., see § 117.

REM. 3. When *μ* precedes a Pi-mute, which is the characteristic of the verb, e. g. in *πέμπ-ω*, the *μ* is rejected in the Perf. Mid. or Pass. before endings beginning with *μ*; thus, *πέμπ-ω, to send, πέπεμ-μαι* (instead of *πέπεμπ-μαι, πέπεμμ-μαι*), *πέπεμφαι, πέπεμπται*, etc., Inf. *πεπέμφθαι*, Part. *πεπεμμένος*; so *πέμπτ-ω, to bend down, κέ-καμ-μαι* (instead of *κέ-καμπ-μαι, κέ-καμμ-μαι*). Also when two gammas would stand before *μ*, one *γ* is omitted, e. g. *σφίγγ-ω, to tie, ἔσφργ-μαι* (instead of *ἔσφριγγ-μαι*), *ἔσφργαι, ἔσφριγται*, etc., Inf. *ἐσφίγχθαι*, Part. *ἐσφργμένος*; so *ἐξελέγχω, to convince, ἐξελέλεγμαι* (instead of *ἐξελέλεγχμαι, ἐξελέγγμαι*), *ἐξελέλγαι*, etc. Both the *μ* and *γ* are here dropped to prevent the concurrence of three consonants

PARADIGMS OF MUTE VERBS.

† 145. A. Verbs, whose Characteristic is a *Pr-mute*
(β, π, φ.)

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τρίβω, to rub.

ACTIVE.				
Pres.	Ind. τρίβ-ω	Subj. τρίβ-ω	Imp. τρίβ-ε	Inf. τρίβ-ειν Part. τρίβ-ων
Impf.	Ind. ἐ-τρίβ-ον	Opt. τρίβ-οιμι		
Perf.	Ind. (τέ-τριβ-έ) τέ-τριβ-α	Subj. τε-τρίβ-ω	Imp. not used,	Inf. τε-τρίβ-έναι Part. τε-τρίβ-ώς
Plup.	Ind. (έ-τε-τρίβ-ειν) έ-τε-τρίβ-ειν	Opt. τε-τρίβ-οιμι		
Fut.	Ind. (τρίβ-σω) τρίβ-ω	Opt. τρίβ-οιμι	Inf. τρίβ-ειν	Part. τρίβ-ων
Aor. I.	Ind. έ-τρυψα	Subj. τρίψω	Opt. τρίψαμι	Imp. τρίψον
		Part. τρίψας.	Inf. τρίψαι	Part. τρίψας.
MIDDLE.				
Pres.	Ind. τρίβ-ομαι	Subj. τρίβ-ομαι	Imp. τρίβ-ου	Inf. τρίβ-εσθαι Part. τρίβ-όμενος
Impf.	Ind. έ-τρίβ-όμην	Opt. τρίβ-οιμην		
Perf.	Ind. (τέ-τριβ-μαι)		Imperative. (τέ-τριβ-σο)	Infinitive. (τε-τρίβ-θαι)
	S. 1. τέ-τριμ-μαι		τέ-τρυψο	τε-τρίψ-θαι
	2. τέ-τριψαι		τε-τρίψ-θαι	
	3. τέ-τριπ-ται			
	D. 1. τε-τρίμ-μεδον		τέ-τριψ-δον	Participle. τε-τριμ-μένος, -η, -ον
	2. τέ-τριψ-δον		τε-τρίψ-δων	
	3. τέ-τριψ-δον			
	P. 1. τε-τρίμ-μεδα		τέ-τριψ-δε	Subjunctive. τε-τριμ-μένος δ
	2. τέ-τριψ-δε		τε-τρίψ-δωσαν	
	3. τε-τριμ-μένοι εισί(ν)		or τε-τρίψ-δων	
	or τε-τρίψ-άται			
Plup.	S. 1. έ-τε-τρίμ-μην	D. έ-τε-τρίμ-μεδον	P. έ-τε-τρίμ-μεδα	
Ind.	2. έ-τέ-τρυψο	έ-τέ-τριψ-δον	έ-τέ-τριψ-δε	
	3. έ-τέ-τριπ-τε	έ-τε-τρίψ-δην	τε-τριμ-μένοι ήσαν	
Opt.	τε-τριμ-μένος ειην		[or έ-τε-τρίψ-άτο	
Fut.	Ind. τρίψομαι	Opt. τριψόμην	Inf. τρίψεσθαι	Part. τριψόμενος
Aor. I.	Ind. έ-τρυψάμην	Subj. τριψάμαι	Opt. τριψάμην	Imp. τριψάι
	Part. τριψάμενος			Inf. τριψάσθαι
F. Pf.	Ind. τε-τρίψομαι	Opt. τε-τριψόμην	Inf. τε-τρίψεσθαι	Part. τε-τριψόμενος.
PASSIVE.				
Aor. I.	Ind. (έ-τρίβ-θην) έ-τρίψ-θην	Subj. τριψ-θῶ	Opt. τριψ-δείην	Inf. τριψ-δῆναι
	Imp. τριψ-θῆναι	Imp. τριψ-θῆναι	Part. τριψ-θείς, (instead of I. Aor. Pass., commonly II. Aor. Pass.)	
Fut. I.	Ind. τριψ-θήσομαι	Opt. τριψ-θησόμην	Inf. τριψ-θήσεσθαι	Part. τριψ-θησόμενος
A. II.	Ind. έ-τρίβ-ην	Subj. τριβ-ῶ	Opt. τριβ-είην	Imp. τριβ-ῆθαι
	Part. τριβ-ῆναι	Part. τριβ-είς		Inf. τριβ-ῆναι
F. II.	Ind. τριβ-ήσομαι	Opt. τριβ-ησόμην	Inf. τριβ-ήσεσθαι	Part. τριβ-ησόμενος.
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.				

§ 146. (b) Impure Characteristic, πτ in Pres. and Impf. (Fut. -ψω).

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Perf. I.	(κέ-κοπ-ά) κέ-κοψ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Perf. II.	κέ-κοπ-α (Hom.)		
Fut.	(κόπ-σω) κόψω	κόψομαι	A. I. ἐ-κόψ-θην
Aor. I.	ἐ-κόψα	ἐ-κοψάμην	F. I. κοψ-θήσομαι
Fut. Pf.		κε-κόψομαι	A. II. ἐ-κόπ-ην
			F. II. κοπ-ήσομαι
Verbal adjective : κοπ-τός, -ή, -όν, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass.			
κείκω-τ-ω, to bend down (κείκαμ-μαι for κείκαμ-μαι, § 144, Rem. 3).			
Ind.	S. 1. κείκαμμαι 2. κείκαμψαι 3. κείκαμπται D. 1. κείκαμμεδον 2. κείκαμψον 3. κείκαμψον P. 1. κείκαμμεδα 2. κείκαμψδε 3. κείκαμμένοι εισ(ν)	Imperative. κείκαμψο κείκαμψω κείκαμψον κείκαμψον κείκαμψδε κείκαμψωσαν, οι κείκαμψον]	Infinitive. κείκαμψδαι Participle. κείκαμμένος, -η, -ον Subjunctive. κείκαμμένος ᾷ
Verbal adjective : καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

§ 147. B. Verbs, whose Characteristic is a Kappa-mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ξω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσομαι
Perf.	(πέ-πλεκ-ά) πέ-πλεχ-α	(πέ-πλεκ-μαι) πέ-πλεγ-μαι	(τέ-ταχ-ά) τέ-ταχ-α	τέ-ταγμαί
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι
F. Pf.		πε-πλέξομαι		τε-τάξομαι
PASSIVE.				
Aor. I.	(ἐ-πλέκ-θην)	ἐ-πλέχ-θην	(ἐ-τάχ-θην)	ἐ-τάχ-θην
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι
A. II.	ἐ-πλάκ-ην and	ἐ-πλέκ-ην		ἐ-τάγ-ην
F. II.	πλακ-ήσομαι			ταγ-ήσομαι
Verbal adjective : πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακ-τέος.				

Inflection of the Perf. Mid. or Pass.				
τάσσω, to arrange, and σφίγγω (§ 144, Rem. 3), to bind.				
Ind. S. 1.	τάττωμαι	ἐσφίγγωμαι	Imperative.	
2.	τάταξαι	ἐσφίγγει	τάταξο	ἐσφίγγε
3.	τάτακται	ἐσφίγγεται	τάταχθω	ἐσφίγγχθω
D. 1.	τάττωμεδον	ἐσφίγγμεδον		
2.	τάταχδον	ἐσφίγγχδον	τάταχδον	ἐσφίγγχδον
3.	τάταχδον	ἐσφίγγχδον	τάταχδων	ἐσφίγγχδων
P. 1.	τάττωμεδα	ἐσφίγγμεδα		
2.	τάταχδε	ἐσφίγγχδε	τάταχδε	ἐσφίγγχδε
3.	τάταγμένοι εἰσ(ί), οἱ ττάτάχται	ἐσφίγγμένοι εἰσ(ί) (ν)	τάταχδωσαν, οἱ ττάτάχδων	ἐσφίγγδωσαν, οἱ ἐσφίγγχδων
Inf. ττάτάχθαι		ἐσφίγγθαι	Part. ττάττωμένος	ἐσφίγγμένος.

REMARK. The student will observe particularly the changes which take place in the inflection of the Perf. Pass. of these verbs: *τέττωμαι* (instead of *τέττωβμαι*), *β* before *μ* being changed into *μ*; *τέττωμαι* (instead of *τέττωπται*), *π* and *σ* forming *φ*; *τέττωται*, the characteristic *π* remaining unchanged; *τέττωδον* (instead of *τέττωπδον*), the characteristic *π* being changed into *φ*, to be of the same order as the *3* following (§ 17, 2); so others similar. In like manner, *τάττωμαι*: *τάταξαι* (instead of *τάταγσαι*), *γ* and *σ* forming *ξ*; *τάτακται* (instead of *τάταγγται*), *γ* being changed into *κ*, to be of the same order as the *τ* following; *τάταχδον* (instead of *τάταγδον*), *γ* being changed to correspond

§ 148. C. Verbs, whose Characteristic is a Tau-mute (δ, τ, θ).

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in Pres. and Impf., ζ, rarer σσ. — Fut. σω.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie.	φράζ-ω, to say,	φράζ-ομαι, to think,	
Impf.	ἔ-ψεύδ-ον	ἔ-ψεύδ-όμην	ἔ-φραζ-ον	ἔ-φραζ-όμην	
Perf.	(ἔ-ψεύδ-κα)	(ἔ-ψεύδ-μαι)	(πέ-φραδ-κα)	(πέ-φραδ-μαι)	
	ἔ-ψευ-κα	ἔ-ψευ-μαι	πέ-φράδ-κα	πέ-φρασ-μαι	
Plup.	ἔ-ψεύδ-κειν	ἔ-ψεύδ-μην	ἔ-πε-φράδ-κειν	ἔ-πε-φράδ-μην	
Fut.	(ψεύδ-σω)	(ψεύδ-σομαι)	(φράδ-σω)	(φράδ-σομαι)	
	ψεύτ-ω	ψεύδ-σομαι	φράδ-σω	φράδ-σομαι	
Aor. I.	ἔ-ψευ-σα	ἔ-ψευ-σάμην	ἔ-φράδ-σα	ἔ-φραδ-σάμην	
F. Pf.		ἔ-ψεύδ-σομαι		πε-φράδ-σομαι	
PASSIVE.					
Aor. I.	(ἔ-ψεύδ-θην)	ἔ-ψεύδ-θην	(ἔ-φράδ-θην)	ἔ-φράδ-θην	
Fut. I.		ψεύσ-θήσομαι		φρασ-θήσομαι	
Verbal Adj.: (ψεύδ-τέος) ψεύσ-τέος, τέα, τέον; φρασ-τέος, τέα, τέον.					

Inflection of the Perf. Mid. or Pass.			
Ind. S. 1.	ἔψευ-μαι	Imperative.	Infinitive.
2.	ἔψευ-σαι	ἔψευ-σο	ἔ-ψεύ-σθαι
3.	ἔψευ-ται	ἔψεύ-σθω	Participle.
D. 1.	ἔψεύ-μεθον		ἔ-ψευ-μένος, -η, -ον
2.	ἔψευ-σθον	ἔψευ-σθον	
3.	ἔψευ-σθον	ἔψεύ-σθων	Subjunctive.
P. 1.	ἔψεύ-μεθα		ἔ-ψευ-μένος ᾧ.
2.	ἔψευ-σθε	ἔψευ-σθε	
3.	ἔψευ-μένοι εἰσι(ν)	ἔψεύ-σθωσαν, or ἔψεύ-σθων]	

REMARK. *Σώω*, to save, has in the Perf. Mid. or Pass. *σέσω-μαι* from *σῶω* (Attic), and *σέσωμαι*, but Aor. *ἔσώθην*, verbal Adj. *σωστίες*.

§ 149. FORMATION OF THE TENSES OF LIQUID VERBS.

1. Liquid verbs (§ 127, II. B.) form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic *σ* (§ 20, 3) but the Perf. Act. with the tense-characteristic *κ*, e. g.

σφάλλω (stem *ΣΦΑΛ*), Fut. *σφαλ-ῶ*, first Aor. *ἔσφηλ-α*, Perf. *ἔσφαλ-κα*

REMARK 1. The endings of the Fut. in liquid verbs, namely, *-ῶ*, *-οῦμαι*, are formed by contraction from *-έσω*, *-έσομαι* after the rejection of *σ* (§ 20, 3). The inflection of these contracted endings is like that of contracts in *-έω* in the Pres. Act. and Mid.: *φιλ-ῶ*, *φιλ-οῦμαι* (§ 135); *σ* is omitted in the Fut. of liquid verbs, to prevent the harshness occasioned by the combination of that letter with the preceding liquid. The Fut. Perf. is wanting in liquid verbs.

2. The Present tense of Liquid verbs, with the exception of a few whose stem-vowel is *ε*, is strengthened, either by doubling the characteristic *λ*, or by inserting the liquid *ν* after the characteristic; also, by lengthening the short stem-vowel, as in all verbs in *-ένω*, *-ύνω*, *-ύρω*, or by changing it into a diphthong (§ 16, 3), e. g. *σφάλ-λ-ω*, *τέμ-ν-ω*, *κρίν-ω*, *ἀμύν-ω*, *κτείν-ω*, *φαίν-ω* (stems *ΣΦΑΛ*, *ΤΕΜ*, *ΚΡΙΝ*(ι), *ΑΜΤΝ*(υ), *ΚΤΕΝ*, *ΦΑΝ*); but *μέν-ω*, *νέμ-ω* with a pure stem.

3. Except the Pres. and Impf. the tenses are formed from the pure stem, but the final vowel of the stem is lengthened in the first Aor. Act. and Mid. (see No. 5), e. g. *σφάλλ-ω* (*ΣΦΑΛ*), Fut. *σφαλῶ*, second Aor. Pass. *ἐσφάλ-ην*, first Perf. Act. *ἔσφαλ-κα*, first Aor. Act. *ἔσφηλ-α*. The second Aorists Act. and Mid. rarely occur, and scarcely at all in

prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed, as in the case of mute verbs, from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is *ā*, *ε*, *ι*, or *υ* before the ending *-α*. In the first Aor. Act. and Mid. *ā* is lengthened into *η*, *ε* into *αι*, *ι* into *ι*, *υ* into *υ* (§ 16, 3). Thus:—

I. Class with *ā* in the Future.

Pres.	Fut.	Aor.
σφάλλ-ω, to deceive,	σφάλλ-ῶ	ἔ-σφαλ-α
κἀμ-ω, to labor,	κἀμ-ούμαι	wanting
τεκμαίρ-ω, to point out,	τεκμαίρ-ῶ	ἔ-τέμαρ-α
φαίν-ω, to show,	φαίν-ῶ	ἔ-φη-α.

II. Class with *ε* in the Future.

μέν-ω, to remain,	μεν-ῶ	ἔ-μει-α
ἀγγέλλ-ω, to announce,	ἀγγελ-ῶ	ἤγγειλ-α
τέμ-ω, to cut,	τεμ-ῶ	wanting
νέμ-ω, to divide,	νεμ-ῶ	ἔ-νειμ-α
κτείν-ω, to kill,	κτεν-ῶ	ἔ-κτειν-α
ἱμείρ-ω, to desire,	ἱμερ-ῶ	ἱμειρ-α

III. Class with *ι* in the Future.

τίλλ-ω, to pluck,	τίλλ-ῶ	ἔ-τίλ-α
κρίν-ω, to separate,	κρίν-ῶ	ἔ-κρίν-α.

IV. Class with *υ* in the Future.

ὄδο-ω, to draw,	ὄδρ-ῶ	ἔ-σῶρ-α
ἀμύν-ω, to defend,	ἀμύν-ῶ	ἤμυν-α.

REM. 2. The following verbs in *-αίνω* of the first class take *ā* in the Aor. instead of *η*, namely, *ισχνάλω*, to make emaciated (*ισχνῶνα*, *ισχνῶναι*); *κερδαίνω*, to gain (*ἐκέρδῶνα*, *κερδῶναι*); *κοιλαίνω*, to hollow out (*ἐκοιλῶνα*, *κοιλῶναι*); *λευκαίνω*, to whiten; *ὀργαίνω*, to enrage; *πεπαινώ*, to ripen; also all verbs in *-ραίνω*, e. g. *πεπαινώ*, Fut. *πεπαῶ*, Aor. *ἐπέρανα*, Inf. *περάναι* (except *τετραίνω*, to bore, *ἐτέτρανα*, *τετρήναι*), and all in *-ιαίνω*, e. g. *πιαίνω*, to make fit, *ἐπίανα*, *πιῶναι* (except *μαίανω*, to stain, *μῆναι*, rarely *μῶναι*). — The verbs *σημαίνω*, to give a signal, and *καθαίρω*, to purify, have both *σημῆναι* (which is usual among the Attic writers), *καθῆναι*, and *σημῶναι*, *καθῶραι*. Also *αἴρω*, to raise, and *ἀλλομαι*, to leap, are formed with *α*: *ἄραι*, *ἔλασθαι*, but in the Ind. the *α* is changed into *η* on account of the augment, e. g. *ἤρα*, *ἤλαμην* (second Aor. *ἤλόμην* is not used in the Ind. and very rarely elsewhere). Comp. on *ε*, § 16, 7 (a).

6. The first Perf. Act. of verbs with the characteristic *ν* (according to § 19, 3), must end in *-γκα*, e. g. *μεμιά-γκα*, Plut. (from *μιαίνω* instead of *με-μίαν-κα*), *πέφαγκα*, Dinarch. (from *φαίνω*), *παρώξυγκα*, Polyb. (from *παροξύνω*, to excite). But the form in *-γκα* is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. *κέκρικα*, *κέκλικα* from *κρίνω*, *κλίνω* (so also *κεκέρδακα*, among later writers, also *κεκέρδαγκα*, but *κεκέρδηκα*, Dem. 56, 30. from *κερδαίνω*); or also, as in *κτείνω*, by using the form of the second Perf., e. g. *ἀπέκτονα*, in the sense of the first Perf. (*ἐκταγκα*, *ἐκτακα*, from the time of Maenander), or, as in the case of verbs in *-ένω*, by not forming any Perf., as, e. g. in *μένω*, by forming it from a new theme, as *μεμένηκα* from *MENEΩ*.

7. The three following verbs with the characteristic *ν* drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:—

κρίνω, to separate, *κέρικα* *κέριμαι* *ἐκρίθην*
κλίνω, to bend down, *κέλικα* *κέκλιμαι* *ἐκλίδην* (the 2d Aor. *ἐκλίνην* is rare).
πλύνω, to wash, (*πέπλυκα*) *πέπλυμαι* *ἐπλίδην* (Hippoc.)

REM. 3. *Τείνω*, to stretch, and *κτείνω*, to kill, form the above-mentioned tenses from new themes, viz. *ΤΑΩ*, *ΚΤΑΝΩ*, *ΚΤΑΩ*, thus:—

τέτῶκα *τέτῶμαι* *ἐτέδην*
ἐκτῶκα (and *ἐκταγκα*) *ἐκτῶμαι* *ἐκτέδην* (*ἐκτάνδην* among the later writers); yet the forms of *κτείνω* here presented, are not Attic. The Attic writers use *ἐκτονα* as the Perf. Act. (see No. 6), and instead of *ἐκταμαι* and *ἐκτέδην*, substitute *τέδηνκα* and *ἀπέδωπον* in passive phrases with *ὐπό* and the Gen., or *ἀνέρημαι* and *ἀννρέδην*, without a preposition.

REM. 4. *Κρίνω*, *κλίνω*, *πλύνω*, and *κτείνω*, among the poets, often retain *ν* in the first Aor. Pass. according to the necessities of the verse, e. g. *ἐκλίνδην*, *ἐπλύνδην*; in prose, these forms seem to be doubtful, yet *κατεκλίνδην* is found in X. Hell. 4. 1, 30, in all the copies.

8. On the formation of the Perf. Mid., the following points should be noted:—

Verbs in *-αίνω* and *όνω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίνω* *πέφα-σ-μαι* *πε-φά-σ-μεθα*; *ὀφαίνω* *ὀφασμαι*; *μεγαλίνω* *μεγαφασμαι* (Luc.); *σημαίνω* *σεσθήρασμαι*; *περαίνω* *πεπέρασμαι*; *βαίνω* *ἐβρασμαι*; *παχύνω* *πεπύχυσμαι*; *ῥδύνω* *ῥδυσμαι*; *λέκτυνω* *λελέπτυσμαι*; *ὀξύνω* *ὀξυσμαι*; *δηλώνω* *εἰδήλυσμαι* (Luc.); *πιαίνω* *πεπίασμαι*; *τραχύνω*

τετράχυσμαι (Luc.); λυμάλνομαι λελυμασμένοι εἰσι(ν); μάλινω μεμιάσμαι; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. ξηραίν-ω, ἐξήραμ-μαι instead of ἐξήραν-μαι (also ἐξήρασμαι), παροξύνω, παρώξυμαι, αἰσχύν-ω, ἥσχυμμαι (Homer); a very few verbs drop *ν* among the later writers, without substituting a strengthening *σ*; the vowel, however, is made long, e. g. τραχύν-ω, to make rough, τε-τράχυν-μαι also τετράχυσμαι and τετράχυνμαι. It is evident that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. πέφασ-μαι, πέφαν-σαι, πέ-φανται, ἐξήραμ-μαι, -ανσαι, -ανται, ἥσχυμμαι, -ινσαι, -υνται, -ύμμεδον (see φαίν-ω and ξηραίνω, § 151); still, it is to be noted that the form of the second Pers. Sing., in -νσαι, is rare; instead of it the Part. with *ει* is used, e. g. πεφασμένος *ει*, etc.

REM. 5. On the omission of *σ* in endings beginning with *σθ*, see § 25, 3; on the variable *α*, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140, 3; on the Perf. of ἀγείρω, and ἐγείρω with Att. Redup., see § 124, 2 (b).

9. In the second Perf. (which, however, belongs only to a few verbs) the short stem-vowel before the ending -α, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο* (§ 140, 4), e. g. φαίν-ω, first Aor. ἔ-φην-α, second Perf. πέ-φην-α; but σπεір-ω, Fut. σπερ-ῶ, second Perf. ἔ-σπορ-α.

REM. 6. Second Aorists Act. and Mid. are rare in liquid verbs, e. g. ἐβάλλον, ἐβλόμην, ἔκῶν, ἔκῶρον (doubtful in prose) from βάλλω, καίνω, πταίω, κτείνω; Aorists are also formed from some irregular verbs; a few verbs, also, have a second Aor. Pass., e. g. those with monosyllabic stems, as δέρω, ἐδάτην, φθείρω, στέλλω, φαίνω, μάλινω, κλίνω, etc.

§ 150. Paradigms of Liquid Verbs

ἀγγέλλω, to announce.

ACTIVE.			
Pres. ἀγγέλλω	Perf. I. ἤγγελ-κα	Perf. II. ἔ-φθορ-α, perdidī, from φθείρω	
Fut. Ind.	S. 1. ἀγγελ-ῶ	Opt. ἀγγελοῖμι	or ἀγγελοῖην
	2. ἀγγελ-εῖς	ἀγγελοῖς	" ἀγγελοῖς
	3. ἀγγελ-εῖ	ἀγγελοῖ	" ἀγγελοῖη
	D. 2. ἀγγελ-εῖτον	ἀγγελοῖτω	" ἀγγελοῖητον
	3. ἀγγελ-εῖτον	ἀγγελοῖτην	" ἀγγελοῖητην
	P. 1. ἀγγελ-οῦμεν	ἀγγελοῖμεν	" ἀγγελοῖημεν
	2. ἀγγελ-εῖτε	ἀγγελοῖτε	" ἀγγελοῖητε
	3. ἀγγελ-οῦσι(ν)	ἀγγελοῖεν	" ἀγγελοῖηεν
	Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οὖν		
Aor. I.	ἤγγειλ-α, ἀγγείλω, ἀγγείλαμι, ἀγγείλων, ἀγγείλαι, ἀγγείλας		
Aor. II. (rare)	Ind. ἤγγελ-ον Subj. ἀγγέλω	Opt. ἀγγέλοιμι	Imp. ἀγγελε
	Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -όν.		

MIDDLE.				
Perf. Ind.	S. 1.	ἡγγελ-μαι	Imperative. ἡγγελ-σο ἡγγέλ-δω	Infinitive. ἡγγέλ-σαι Participle. ἡγγελ-μένος Subjunctive. ἡγγελ-μένος ὃ
	2.	ἡγγελ-σαι		
	3.	ἡγγελ-ται		
	D. 1.	ἡγγέλ-μεδον	ἡγγελ-δον ἡγγέλ-δων	
	2.	ἡγγελ-δον		
	3.	ἡγγελ-δον		
	P. 1.	ἡγγέλ-μεθα	ἡγγελ-θε ἡγγέλδωσαν, or ἡγγέλ-δων]	
	2.	ἡγγελ-θε		
	3.	ἡγγελ-μένοι εἰσι(ν)		
	Plup. Ind.	ἡγγέλ-μην, -σο, -το, -μεδον, -δον, -δην, -μεθα, -θε, ἡγγελμένοι ἦσαν		
Fut. Ind.	S. 1.	ἄγγελ-οῦμαι	Opt. ἄγγελ-οίμην ἄγγελ-οῖο ἄγγελ-οῖτο	Infinitive. γγελ-εῖσθαι Participle. ἄγγελ-ούμενος
	2.	ἄγγελ-ῃ, or -εῖ		
	3.	ἄγγελ-εῖται		
	D. 1.	ἄγγελ-οὔμεδον	ἄγγελ-οίμεδον ἄγγελ-οῖσδον ἄγγελ-οῖσδην	
	2.	ἄγγελ-εἰσδον		
	3.	ἄγγελ-εἰσδον		
	P. 1.	ἄγγελ-οὔμεθα	ἄγγελ-οίμεθα ἄγγελ-οῖσθε ἄγγελ-οῖντο	
	2.	ἄγγελ-εἰσθε		
	3.	ἄγγελ-οῦνται		
	Aor. I.	Ind. ἡγγέλ-αμην, etc.		
Aor. II. (rare)	Ind. ἡγγελ-όμην Subj. ἄγγέλ-ωμαι Opt. ἄγγελ-οίμην Imp. ἄγγελ-οῦ Inf. ἄγγελ-έσθαι Part. ἄγγελ-όμενος.			
Verbal adjective : ἄγγελ-τέος, -τέα, -τέον.				

† 151. *Shorter Paradigms, arranged according to the stem-vowel of the Future.*

(a) with *ä* in the Future: σφάλω, fallo; φαίω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	σφάλ-ω	σφάλ-ομαι	φαίν-ω	φαίν-ομαι	
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φαγ-κα)	πέ-φασ-μαι	
Perf. II.			πέ-φην-α, I appear,		
Fut.	σφάλ-ῶ, εἰς, εἰ	σφαλοῦμαι	φάν-ῶ	φάν-οῦμαι ¹	
Aor. I.	ἔ-σφηλ-α	wanting	ἔ-φην-α	ἔ-φην-άμην ²	
¹ I shall appear, ἀποφ., I shall affirm. ² Prose ἀπεφ., it was affirmed by me.					
PASSIVE.					
Aor. I.	ἔ-σφάλ-θην (poet.)		ἔ-φάν-θην, I appeared,		
Fut. I.	σφαλ-θήσομαι (poet.)		φαν-θήσομαι		
Aor. II.	ἔ-σφάλ-ην		ἔ-φάν-ην, I appeared,		
Fut. II.	σφάλ-ήσομαι		φάν-ήσομαι, I will appear.		
Verbal adjective: σφαλ-τέος, -τέα, -τέον, φαν-τέος.					

Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show; ξηραίν-ω, to dry, and τείν-ω (§ 149, Rem. 3), to stretch.			
Ind. S. 1.	πέ-φασ-μαι	ἐ-ξήραμ-μαι	τέ-τᾱ-μαι
2.	πέ-φαν-σαι	ἐ-ξήραν-σαι	τέ-τᾱ-σαι
3.	πέ-φαν-ται	ἐ-ξήραν-ται	τέ-τᾱ-ται
D. 1.	πέ-φας-μεδον	ἐ-ξηράμ-μεδον	τε-τᾱ-μεδον
2.	πέ-φαν-δον	ἐ-ξήραν-δον	τέ-τα-σδον
3.	πέ-φαν-δον	ἐ-ξήραν-δον	τέ-τα-σδον
P. 1.	πε-φᾱς-μεδα	ἐ-ξηράμ-μεδα	τε-τᾱ-μεδα
2.	πέ-φαν-δε	ἐ-ξήραν-δε	τέ-τα-σδε
3.	πε-φας-μένοι εἰσ(ι)ν	ἐ-ξηραμ-μένοι εἰσ(ι)ν	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)	(ἐ-ξήραν-σο)	τέ-τᾱ-σο
3.	πε-φᾱν-δω	ἐ-ξηράν-δω	τε-τᾱ-σδω
D. 2.	πέφαν-δον	ἐ-ξήραν-δον	τέ-τα-σδοις
3.	πε-φᾱν-δων	ἐ-ξηράν-δων	τε-τᾱ-σδων
P. 2.	πέφαν-δε	ἐ-ξήραν-δε	τέ-τα-σδε
3.	πε-φᾱν-δωσαν, or πε-φᾱν-δων	ἐ-ξηράν-δωσαν, or ἐ-ξηράν-δων	τε-τᾱ-σδωσαν, or τε-τᾱ-σδων
Inf.	πε-φᾱν-δαι	ἐ-ξηράν-δαι	τε-τᾱ-σδαι
Part.	πε-φας-μένος	ἐ-ξηραμ-μένος	τε-τᾱ-μένος

§ 152. (b) with ε in the Future: ἱμεῖρ-ω (Ion. and Poet.), to desire, and στέλλω, to send.

ACTIVE.		MIDDLE.	
Pres.	ἱμεῖρ-ω	ἱμεῖρ-ομαι	στέλλ-ω
Perf. I.	ἱμερ-κα	ἱμερ-μαι	ἔ-σταλ-κα
Fut.	ἱμερ-ῶ	ἱμερ-οῦμαι	στελ-ῶ
Aor. I.	ἱμερ-α	ἱμερ-άμην	ἔ-στειλ-α
PASSIVE.			
Aor. I.	ἱμέρ-δην	ἔ-στάλ-δην	A. II. ἐ-στάλ-ην
Fut. I.	ἱμερ-θήσομαι	σταλ-θήσομαι	F. II. στέλ-ήσομαι
Verbal Adj. ἱμερ-τός, -ή, -όν, ἱμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.			
REMARK. The inflection of the Perf. Mid. or Pass. is like ἤγγελ-μαι.			

§ 153. (c) With ῖ and ῥ in the Future.

(a) τίλλ-ω, to pluck; σύρω, to draw; μολύν-ω, to defile.

Pres.	τίλλ-ω	σύρ-ω	μολύν-ω
	τίλλ-ομαι	σύρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυσ-μαι
Fut.	τίλ-ῶ τίλ-οῦμαι	σύρ-ῶ σύρ-οῦμαι	μολύν-ῶ μολύν-οῦμαι
Aor. I.	ἔ-τίλ-α ἔ-τίλ-άμην	ἔ-σύρ-α ἔ-σύρ-άμην	ἐ-μόλυν-α ἐ-μολύν-άμην
A. I. P.	ἔ-τίλ-δην	ἔ-σύρ-δην	ἐ-μολύν-δην
F. I. P.	τίλ-θήσομαι	συρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P. ἐ-σύρ-ην, σύρ-ήσομαι			
Verbal Adj. τίλ-τός, τίλ-τέος, συρ-τός, συρ-τέος, μολυν-τός, μολυν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of τέ-τιλ-μαι, σέ-συρ-μαι, is like ἤγγελ-μαι, and that of με-μόλυσ-μαι like πέ-φασ-μαι, that of βσχυμ-μαι (from αἰσχύν-ω, to shame), like ἐ-ξήραμ-μαι.			

(β) κλίν-ω, *to bend down*; πλύν-ω, *to wash*, with *ν* dropped (§ 149, 7).

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι
Perf.	κέ-κλι-κα	κέ-κλι-μαι	πέ-πλυ-κα	πέ-πλυ-μαι
Fut.	κλιν-ῶ	κλιν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι
Aor. I.	ἐ-κλίν-α	ἐ-κλιν-άμην	ἔ-πλυν-α	ἐ-πλυν-άμην
PASSIVE.				
Aor. I.	ἐ-κλί-θην	Fut. I. κλι-θήσομαι	ἐ-πλί-θην	πλυ-θήσομαι
Aor. II.	ἐ-κλιν-ην	Fut. II. κλιν-ήσομαι		
Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.				
REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλι-μαι and πέ-πλυ-μαι is like τέ-τᾶ-μαι, and corresponds with that of pure verbs.				

‡ 154. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.*

1. The Future of very many Active verbs is in the Middle form, e. g. ἀκούω, *I hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*. See § 198.

2. The following verbs in -αῖω or -ᾶω and -έω, whose stem ended originally in -αν¹ and -εν (α*F*, ε*F*), resume the *ν* in the Aorist and Future (§ 25, 2) :—

καίω (old Attic κάω seldom, and without contraction), *to burn*, Fut. καύσω; Aor. ἔκαυσα; Perf. ἔκαυκα; Perf. Mid. or Pass. ἔκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal Adj. καυστός, καυστός, καυτός; but second Aor. Act. ἐκάην, *I burned*, Intrans., in the Ion. and later writers.

κλαίω (κλάω seldom, and without contraction), *to weep*, κλαύσομαι or κλανσοῦμαι (No. 3), κλάβσω late; first Aor. Act. ἔκλαυσα, etc.; Perf. Pass. κέκλαυμαι; Aor. Pass. ἐκλαύθην late. See § 166, 18.

δίω, *to run*, Fut. δέυσομαι or δευσοῦμαι (No. 3), δεύσω late; the other tenses are wanting. See τρέχω, § 167, 5.

νέω, *to swim*, Fut. νεύσομαι or νευσοῦμαι (No. 3); Aor. ἔνευσα; Perf. νένευκα.

πλέω, *to sail*, Fut. πλεύσομαι, usually πλευσοῦμαι (No. 3); Aor. ἔπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευμαι; Aor. Pass. ἐπλευσθην; verbal Adj. πλευστός.

¹ The *ν* in the Fut. of these verbs is occasioned by the reappearance of the Digamma (*F*) softened into the vowel *υ*. The Digamma would regularly stand in the Pres. before the personal-ending *ω*, but is omitted where it comes between two vowels; it appears, however, in the Fut., as it there stands before the consonant *σ*. This is analogous to the disappearance, in the Pres., of some aspirate, perhaps *h* (comp. *vehō*), in the Latin verbs *fluō*, *struō*, and the reappearance of the same in the Perf. before *s*, with which it combines and forms *x*

πνέω, to *blow*, Fut. *πνεύσομαι* or *πνευσοῦμαι* (No. 3); Aor. *ἔπνευσα*; Perf. *πέπνευκα*; late Fut. *πνεύσω*, and Aor. Pass. *ἐπνεύσθην*.

ῥέω, to *flow*, Fut. *ρεύσομαι*; Aor. *ἔρρευσα*; both forms extremely rare in the Attic, which uses instead of them *ῥυήσομαι*, *ἔρρύην* (§ 192, 7), and so also the Perf. *ἔρρύηκα*.

REMARK 1. The verb *χέω* (*χέλω*, *χέω*), to *pour out*, differs from the preceding verbs: Fut. *χέω*; Fut. Mid. *χέομαι* (see No. 4); Aor. *ἔχεα*, Subj. *χέω*, Inf. *χέαι*, Imp. *χέον*, *χέτω*, etc; Aor. Mid. *ἐχέμην* (see No. 7); Perf. Act. *κέχυκα*; Perf. Mid. or Pass. *κέχυμαι*; Aor. Pass. *ἐχέσθην*; Fut. Perf. *χυθήσομαι* (§ 223, R. 2). The forms with *ευ* belong only to the Epic; Fut. *χεύω*; Aor. *ἔχευα*.

3. The circumflexed Fut. in *-οῦμαι* which properly belongs to liquid verbs only, is used by the Doric writers with other verbs also, whose Future would regularly be in *-σω* or *-σομαι*, e. g. *τυφῶ*, *-εῖς*, *-εῖ*, *-οῦμεν*, *-εἴτε*, *-οὔνται*; *τυφούμαι*, etc.; this is called the Doric Fut. and is in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.:—

<i>φεύγω</i> , to <i>flee</i> ,	Fut. <i>φευξοῦμαι</i> and <i>φεύξομαι</i>
<i>παίζω</i> , to <i>sport</i> ,	" <i>παιξοῦμαι</i> " <i>παίξομαι</i>
<i>χέζω</i> , alvum exonerare,	" <i>χεσοῦμαι</i>
<i>πίπτω</i> , to <i>fall</i> ,	" <i>πεσοῦμαι</i> (ΠΕΤΩ)
<i>πυνθάνομαι</i> , to <i>inquire</i> ,	" <i>πενσοῦμαι</i> , usually <i>πεύσομαι</i> ,
and also in those mentioned under No. 2: <i>κλαίω</i> , <i>πλέω</i> , <i>πνέω</i> , <i>ρέω</i> , <i>δίω</i> .	

4. Future without the tense-characteristic. The Fut. of the following verbs, being without the Fut. characteristic *σ*, and having the inflection of the Present, takes entirely the form of a Present, viz.:—

ἔδω, Epic, usually *ἔσδῶ*, to *eat*, Fut. *ἔδωμαι*; *πίνω* (ΠΙΩ), to *drink*, Fut. *πίνωμαι*; *χέω*, to *pour out*, Fut. *χέω*, *χεῖς*, *χεῖ*, etc.; Fut. Mid. *χέομαι* (see Rem. 1).

5. Also two mute verbs take the Future form of liquid verbs in *-οῦμαι* without *σ*:—

μάχομαι, to *fight*, Fut. *μαχ-οῦμαι* (formed from the Ion. *μαχ-έσομαι*).
ἕζομαι (ἜΑΩ), to *sit*, Fut. (*ἰδ-οῦμαι*) *καθεδ-οῦμαι*.

6. The Fut. Perf. of the following verbs has an Act. form:—

θνήσκω, to *die*, Perf. *τέθνηκα*, *I am dead*, Fut. Perf. *τεθνήξω* or *-ξομαι*, *I shall be dead*;

ἵστημι, to *station*, Perf. *ἵστηκα*, *I stand*, Fut. Perf. *ἑστήξω* or *-ξομαι*, *I shall*

stand. ἔαυρήξω and τεαυρήξω are old Attic; ἐσθήξομαι and τεσθήξομαι are only in the Attic, X. Cy. 6. 2, 17.

7. The three following verbs, though not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic σ:—

εἰπεῖν (second Aor.), *to say*, first Aor. εἶπα-α; φέρω (ἔΓΚΩ), *to bear*, first Aor. ἤνεγκ-α (second Aor. ἤνεγκον); χέω, ἔχεα (see Rem. 1).

REM. 2. In the second Aor. ἔπεσον, from ΠΕΤ-ω (πίπτ-ω), *to fall*, the σ is not the tense-characteristic, but belongs to the stem, the τ having here been changed into σ (Dor. ἔπετον). The first Aor. ἔπεσα, is late; in Eurip. Alc. 471 and Troad. 294, the readings are not sufficiently confirmed.

8. The following pure and impure verbs form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of the auxiliary εἰμί; the impure verbs by assuming an ε as their characteristic in forming the tenses, become analogous to pure verbs:—

κτά-ομαι, *I obtain*, Perf. κέκτημαι, *I possess*, Subj. κεκτῶμαι, -ῆ, -ῆται; Plup. ἐκεκτήμην, *I possessed*, Opt. κεκτῆμην, κεκτῆο, κεκτῆτο or κεκτῶμην, -ῶο, -ῶτο.

μιμνήσκω (MNAΩ), *to remind*, Perf. μέμνημαι, *I remember*, Subj. μεμνῶμαι, -ῆ, -ῆται; Plup. ἐμεμνήμην, Opt. μεμνήμην, -ῆο, -ῆτο or μεμνῶμην, -ῶο, -ῶτο, and in X. An. 1. 7, 5. μέμνοιο (in all the MSS.).

βάλλω, *to throw* (ΒΑΛ), Perf. βέβλημαι, second Pers. Pl. Perf. Subj. διαβεβλήσδε, Andoc. p. 22. § 24.

καλέω, *to name*, Perf. κέκλημαι, *I am named*; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῆο, -ῆτο.

REM. 3. ἐκετεμῆσδον may be found in Pl. Rp. 564, c; at present, however, the right reading is ἐκετεμῆσεσδον, according to most MSS.

§ 155. Syncope.

1. A few verbs, in some forms, suffer Syncope (§ 16, 8). E. g. the following words in prose:—

πέτομαι, *to fly*, Aor. ἐπτόμην, πτέσδαι, Fut. πτήσομαι (ε syncopated).

ἐγείρω, *to wake*, second Aor. ἠγρόμην (also the Inf. ἔγρεσθαι with the accent of the Pres.), *I awoke* (ἠγέρδην, *I was awake*), (ει or ι syncopated.)

ἔρχομαι, *to go*, second Aor. ἦλδον, Inf. ἐλθεῖν, etc., from ἙΛΕΤΘΩ (υ syncopated), (§ 167, 2.)

οἶμαι, *to suppose*, instead of οἶομαι, φῆμην instead of φέδμην.

2. This Syncope occurs most frequently after the reduplication; thus, c. g.

a. In the Present:

γίγνομαι, to become, instead of γι-γένομαι, stem ΓΕΝΩ.

μῖμνω, to remain, Poet., instead of μι-μένω.

πίπτω, to fall, instead of πι-πέτω, stem ΠΙΕΤΩ.

πιπράσκω from πέρω.

b. In the Perfect:

πειπλυνύμι, to spread out, πέπταμαι; πέπτακα (from ΠΙΕΤΩ), to full.

§ 156. Metathesis.

1. Metathesis (§ 22) occurs in the formation of the tenses of several verbs, most frequently in the Perf., Plup., first Aor. Pass., and first Fut. Pass. (seldom in the second Aor. Act.), sometimes also in the Pres., both for the sake of an easier or more euphonic form, and, in poetry, for the sake of making a syllable long by position.

2. In the Common language, the following verbs are subject to Metathesis:—

βάλλω, to throw, Fut. βαλῶ (βαλλήσω, Aristoph. Vesp. 222); Aor. ἔβαλον;

Aor. Mid. ἐβαλόμην; ΒΑΛ: Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι;

Aor. Pass. ἐβλήθη; Fut. Pass. βληθήσομαι; Fut. Perf. βεβλήσομαι.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἔδμασα; ΔΜΑ: Perf. δέδμηκα;

Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἐδμήθη, ἐδμήν.

δέμω, to build (mostly Poet. and Ion.); Aor. Act. ἔδειμα; Aor. Mid. ἐδειμήμην;

ΔΜΕ: Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι.

θνήσκω, to die, Aor. ἀπέθανον; Perf. τέθνηκα.

θρόσκω, to leap, Aor. ἔθορον.

καλέω, to call (Poet. κικλήσκω, like θνήσκω), Fut. καλῶ; Perf. κέκληκα.

κάμω, labour, Aor. ἔκαμον; Perf. κέκμηκα.

σκέλλω, σκελέω, to make dry, second Aor. ἔσκλην; Perf. ἔσκληκα; Fut. σκλήσομαι.

τέμνω, to cut; Aor. ἔτεμον; Perf. τέτμηκα.

τλήσομαι, I will bear; Aor. ἔτλην; Perf. τέτληκα, from the stem ΤΑΛΛ.

REMARK. When the stem of the verb is dissyllabic, then the vowel transposed by Metathesis coalesces with the following vowel; (a) In inflection:—

κεράννυμι (Poet. κεράω), to mingle; Fut. κερᾶσω; Perf. Mid. or Pass. κέκρᾶμαι instead of κε-κρέα-μαι; Aor. Pass. ἐκράδην.

πιπράσκω, to sell (instead of πιπεράσκω, πιπεράσκω), from πέρω (hence Fut.

περάσω); Perf. *πέπράκα*, *πέπράμα*.; Aor. Pass. *ἐπράδην*; Fut. Perf. *πεπράσομαι*.

στρέ-ννυμι, *to strain*; secondary form *στρέννυμι* (instead of *στρέννυμι*); Fut. *στρώσω*; Aor. *ἔστρωσα*; Perf. Mid. or Pass. *ἔστρωμαι*; Aor. Pass. *ἰστράδην*.

τελάω, *appropinquo, to bring to*, *τελάω*, *πλάδω*; Aor. Pass. *ἐτελάδην*; Post. Att. *ἐπλάδην*; second Aor. Att. *ἐπλάμην*; Perf. Mid. or Pass. Att. *πέπλάμαι*.

(b) The same holds also in the stem of the verb *δράττω*, *to disturb* (formed from *ταράττω*, *τραάττω*), an Attic form of *ταράσσω*; Aor. *ἔδραξα*.

§ 157. Verbs in -ω with the Stem of the Present strengthened.

1. It has already been seen (§§ 138-140), that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the modes of strengthening already mentioned, by *τ* (*πτ*, *κτ*), *σ* (*σσ*, *ζ*), and by lengthening the stem-vowel, there are others, which will now be specified.

REMARK. All the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals (§ 138, 3). The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive* (§ 102, 3). The *μ*i, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -*μ*i, to be treated below. See § 191.

§ 158. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting *ν* before the ending.

PRELIMINARY REMARK. *Baίvo* lengthens the stem-vowel *α* into *αι*; *ἐλαίνομαι*, *α* into *αι*; *δύνω* and *πίνω*, *υ* and *ι* into *υ* and *ι*.

1. *Baίvo*, *to go* (BA-), Fut. *βήσομαι*; Perf. *βέβηκα* (§ 194, 2); second Aor. *ἔβην* (*μ*i, § 191); the Pass. occurs in compounds, e. g. *ἀναβαίνομαι*, *ἀναβέβᾶμαι*, *παραβέβᾶμαι*, *ἀνεβᾶθην*, *παρεβᾶθην* (§§ 130 (c), and 131, 5]. Verbal adjectives, *βᾶτός*, *βᾶτέος*.

REMARK. First Aor. Act. *ἔβησα*, and Fut. *βήσω*, are transitive, *I brought*, *will bring*, and belong only to the poetic, Ionic, and later writers.

2. *δύνω*, *to go in, to go under, to put on*. The unstrengthened verb *δύω* (*κατεδύω*) has in the Pres., in the Fut. *δύσω* and first Aor. Act. *ἔδυσα*, a transitive signification, *to wrap up, to immerse*,

to sink; (so also Perf. in X. An. 5. 8, 23, ἀποδέδυνεν;) Aor. Pass. ἐδύθη; Fut. Pass. δυθήσομαι [† 130 (b), 2]. But the Mid. δύομαι, δέδῃμαι, δύσομαι, ἐδυσάμην, signifies *to wrap up one's self, to go into, or under, to clothe one's self*; likewise the Perf. δέδυνκα and the Aor. ἔδυν (μ., † 191), have an intransitive signification, like δύομαι. Verbal adjectives, δυτός, δυτέος.

3. ελαύνω, *to drive* (secondary form ἐλῶ, -ῆς, etc. poetic, yet also in X. Cy. 8. 3, 32. ἀπέλα, Imp.); Fut. ἐλάσω (in later writers, though also X. An. 7. 7, 55. ἐλάσσοντας), commonly Att. ἐλῶ, -ῆς, ῆ, Inf. ἐλᾶν (§ 117); Aor. ἤλασα; Perf. ἐήλακα; Mid. *to drive from me*, Aor. ἤλασάμην; Perf. Mid. or Pass. ἐήλαμαι; Inf. ἐηλάσθαι [† 124, 2 (a)]; Aor. Pass. ἤλασθην [ǣ in the tense-formation, † 130 (c); without σ, † 131, 5]. — Verbal adjectives, ἐλατός, ἐλατέος (X. Hipparch. 2, 7).

4. δύνω and δέω (poet.), *to rage*, Fut. δόσω, etc.; second Aor. Part. δόμενος (μ.), *raging*.

5. πίνω, *to drink*, Fut. πίομαι (§ 154, 4), among the later writers πιούμαι, but also, in X. Symp. 4, 7. πιεῖσθαι; second Aor. ἔπιον, Inf. πίνειν, Part. πιών, Imp. πῖθι (§ 191), poet., and seldom prose πίε; ΠΟ- Perf. πέπωκα; Perf. Mid. or Pass. πέπομαι; Aor. Pass. ἐπόθη, Fut. Pass. ποθήσομαι [† 130 (c), and 131, 5]. Verbal adjectives, ποτός, ποτέος.

6. τίνω, *to pay, to expiate*, Fut. τίσω; Aor. ἔτισα; Perf. Act. τέτικα; Perf. Mid. or Pass. τέτισμαι, Aor. Pass. ἐτίσθην (§ 131). Mid. τίνομαι, *to get pay from, to avenge, to punish*, τίσομαι, ἐτίσάμην. Verbal Adj. τιστέον. In the Pres. and Impf. the penult is long in Epic, short in Attic; in the other tenses, it is long in all the poets.

Τίω, *to honor*, τίσω, ἔτισα, τέτιμαι, Poet.

7. φθάνω, *to anticipate*, Fut. φθήσομαι, more rarely φθᾶσω, e. g. X. Cy. 5. 4, 38. 7. 1, 19; first Aor. ἔφθασα, and (in prose more seldom) second Aor. ἔφθην (μ., † 191); Perf. ἐφθάκα. In Pres. and Impf. ā in Epic, ǣ in Attic.

8. φθίνω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, c. Symp 211, a.), *to perish* (seldom *to consume*), Fut. φθίσω and Aor. ἔφθισα, *trans. to consume*. — Intrans., Fut. φθίσομαι; Perf. ἔφθίμαι, ἔφθινται; Plup. and second Aor. ἔφθιμην, Subj. φθίσωμαι, Opt. φθίμην, φθίτω, Imp. φθίσθω, Inf. φθίσθαι,

Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *the dead* (μ, ‡ 192). Verbal adjective, φθίτός.

Here belong also three verbs, whose pure stem ends with a consonant:—

9. δάκνω, *to bite*, Aor. ἔδᾰκον; Fut. δήξομαι (late δήξω); Perf. Aor. δέδηχα; Perf. Mid. or Pass. δέδηγμαι; Aor. Mid. ἐδήξάμην (Hippoc.); Aor. Pass. ἐδήχθην; Fut. Pass. δηχθήσομαι.

10. κάμνω, *to labor, to be weary*, Aor. ἔκᾰμνον; Fut. καμοῦμαι; Perf. κέκμηκα (‡ 156, 2).

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἐτᾰμόν, ‡ 140, 2); Perf. τέτμηκα (‡ 156, 2); Mid. *to cut for one's self* (something); Aor. Mid. ἐτεμόμην; Perf. Mid. or Pass. τέτμημαι (Subj. τέτμησον, ‡ 154, Rem. 3); Aor. Pass. ἐτμήθην; Fut. Perf. τετμήσομαι. Verbal Adj. τμητός, τμητός.

‡ 159. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *ve* before the ending.

1. βῦ-νέω, *to stop up*, Fut. βύσω; Aor. ἔβῡσα; Perf. Mid. or Pass. βέβυσμαι; Aor. Mid. ἐβύσάμην; Aor. Pass. ἐβύσθην (‡ 131).

Pres. βέω, not used by the Attic writers.

2. ἰκ-νέομαι (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it), ἀφικνέομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφίκομην, ἀφίκοσθαι; Perf. ἀφίγμαι, ἀφίχθαι; Plup. ἀφίγμην, ἀφίκτο. Verb. Adj. ἰκτός.

3. κυν-έω, *to kiss*, Fut. κῦσω; Aor. ἔκῡσα [‡ 130 (b)]. But προσκυνέω, *to worship*, Fut. προσκυνήσω; Aor. προσεκύνησα (also poetic προσέκῡσα, Inf. προσκύνσαι).

4. ὑπισχ-νέομαι (ὑπίσχ-ομαι Ion.), strengthened form of ὑπέχομαι, properly, *to hold one's self under, to promise*, Aor. ὑπεσχόμην, Imp. ὑπόσχου; but Fut. ὑποσχήσομαι; Perf. ὑπέσχημαι. So, ἀμπισχνούμαι or ἀμπέχομαι, *to clothe* (from ἀμπέχω, *to surround*), Impf. ἀμπείχον, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχύν, Fut. ἀμφέξομαι; Aor. ἤμπισχόμην and ἤμπισχόμην (‡ 126, 1).

§ 160. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable $\alpha\nu$, more rarely $\alpha\iota\nu$, before the ending.*

a. $\alpha\nu$ or $\alpha\iota\nu$ is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a threefold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an assumed ϵ , which is changed in the inflection into η ; hence the Fut. and Perf. are formed like the same tenses of verbs in $-\epsilon\omega$. — The ϵ in the ending $-\alpha\omega$ is also short in Epic (except in the three verbs, $\iota\kappa\alpha\iota\omega$, $\phi\sigma\alpha\iota\omega$, and $\kappa\iota\chi\alpha\iota\omega$); but long in $\iota\kappa\alpha\iota\omega$ in Attic.

1. $\alpha\iota\sigma\theta\text{-}\alpha\nu\text{-}\omicron\mu\alpha\iota$ (seldom $\alpha\iota\sigma\theta\omicron\mu\alpha\iota$), *to perceive*, Aor. $\eta\sigma\theta\text{-}\omicron\mu\eta\nu$, $\alpha\iota\sigma\theta\epsilon\sigma\alpha\iota$; Perf. $\eta\sigma\theta\eta\mu\alpha\iota$; Fut. $\alpha\iota\sigma\theta\eta\sigma\omicron\mu\alpha\iota$; verb. Adj. $\alpha\iota\sigma\theta\eta\tau\acute{\omicron}\varsigma$.

2. $\alpha\mu\alpha\rho\tau\alpha\iota\omega$, *to miss*, Aor. $\eta\mu\alpha\rho\tau\omicron\nu$ (late $\eta\mu\acute{\alpha}\rho\tau\eta\sigma\alpha$); Fut. $\alpha\mu\alpha\rho\tau\eta\sigma\omicron\mu\alpha\iota$ ($\alpha\mu\alpha\rho\tau\eta\sigma\omega$, only in Alexandrine Greek); Perf. $\eta\mu\acute{\alpha}\rho\tau\eta\kappa\alpha$; Perf. Pass. $\eta\mu\acute{\alpha}\rho\tau\eta\mu\alpha\iota$; Aor. Pass. $\eta\mu\alpha\rho\tau\eta\theta\eta\nu$ (X. An. 5. 9, 21. Vect. 4, 37). Verb. Adj. $\alpha\mu\alpha\rho\tau\eta\tau\epsilon\omicron\nu$.

3. $\alpha\pi\epsilon\chi\theta\alpha\iota\omega$, *to be hated*, Aor. $\alpha\pi\eta\chi\theta\acute{\omicron}\mu\eta\nu$ (poet. $\eta\chi\theta\acute{\omicron}\mu\eta\nu$); Inf. $\alpha\pi\acute{\epsilon}\chi\theta\epsilon\sigma\alpha\iota$ with irregular accent; Fut. $\alpha\pi\epsilon\chi\theta\eta\sigma\omicron\mu\alpha\iota$; Perf. $\alpha\pi\eta\chi\theta\eta\mu\alpha\iota$, *I am hated*.

4. $\alpha\upsilon\zeta\alpha\iota\omega$ (and $\alpha\upsilon\zeta\omega$), *to increase*, Fut. $\alpha\upsilon\zeta\eta\sigma\omega$; Aor. $\eta\upsilon\zeta\eta\sigma\alpha$; Perf. $\eta\upsilon\zeta\eta\kappa\alpha$; Mid. and Pass. *to thrive*, Perf. $\eta\upsilon\zeta\eta\mu\alpha\iota$; Fut. $\alpha\upsilon\zeta\eta\sigma\omicron\mu\alpha\iota$ and $\alpha\upsilon\zeta\eta\theta\eta\sigma\omicron\mu\alpha\iota$; Aor. $\eta\upsilon\zeta\eta\theta\eta\nu$.

5. $\beta\lambda\alpha\sigma\tau\alpha\iota\omega$, *to sprout*, Aor. $\epsilon\beta\lambda\alpha\sigma\tau\omicron\nu$ (later $\epsilon\beta\lambda\acute{\alpha}\sigma\tau\eta\sigma\alpha$); Fut. $\beta\lambda\alpha\sigma\tau\eta\sigma\omega$; Perf. $\epsilon\beta\lambda\acute{\alpha}\sigma\tau\eta\kappa\alpha$ and $\beta\epsilon\beta\lambda\acute{\alpha}\sigma\tau\eta\kappa\alpha$ (§ 123, 2).

6. $\delta\alpha\rho\theta\alpha\iota\omega$, commonly in composition, *καταδ., to sleep*, Aor. $\kappa\alpha\tau\epsilon\delta\alpha\rho\theta\omicron\nu$ ($\kappa\alpha\tau\alpha\delta\alpha\rho\theta\acute{\epsilon}\nu\tau\alpha$, Aristoph. Plut. 300); Fut. $\kappa\alpha\tau\alpha\delta\alpha\rho\theta\eta\sigma\omicron\mu\alpha\iota$; Perf. $\kappa\alpha\tau\alpha\delta\epsilon\delta\acute{\alpha}\rho\theta\eta\kappa\alpha$.

7. $\iota\zeta\alpha\iota\omega$ and $\kappa\alpha\delta\iota\zeta\alpha\iota\omega$, secondary form of $\zeta\omega$, $\kappa\alpha\delta\iota\zeta\omega$. See § 166, 16.

8. $\kappa\lambda\alpha\gamma\gamma\alpha\iota\omega$, used of dogs, a secondary form of $\kappa\lambda\acute{\alpha}\zeta\omega$, *to cry out*, Fut. $\kappa\lambda\acute{\alpha}\gamma\omega$ ($\kappa\epsilon\kappa\lambda\acute{\alpha}\gamma\omicron\mu\alpha\iota$, Aristoph. Vesp. 930); Aor. $\epsilon\kappa\lambda\alpha\gamma\epsilon$, $\epsilon\kappa\lambda\acute{\alpha}\gamma\omicron\nu$, Eur. Iph. T. 1062; Perf. $\kappa\acute{\epsilon}\lambda\alpha\gamma\gamma\alpha$ (old form $\kappa\acute{\epsilon}\lambda\eta\gamma\alpha$).

9. $\omicron\iota\delta\alpha\iota\omega$, $\omicron\iota\delta\alpha\iota\acute{\iota}\nu\omega$ (also $\omicron\iota\delta\acute{\alpha}\omega$, $\omicron\iota\delta\acute{\epsilon}\omega$), *to swell*, Fut. $\omicron\iota\delta\eta\sigma\omega$; Perf. $\omicron\iota\delta\eta\kappa\alpha$.

10. $\omicron\lambda\iota\sigma\theta\alpha\iota\omega$ ($\omicron\lambda\iota\sigma\theta\alpha\iota\acute{\iota}\nu\omega$ used by later writers), *to slip*, Aor. $\omicron\lambda\iota\sigma\theta\omicron\nu$; Fut. $\omicron\lambda\iota\sigma\theta\eta\sigma\omega$; Perf. $\omicron\lambda\iota\sigma\theta\eta\kappa\alpha$ (first Aor. $\omicron\lambda\iota\sigma\theta\eta\sigma\alpha$ later).

11. ὀσφραίνομαι, *to smell*, Aor. ὀσφρόμην; Fut. ὀσφρήσομαι.

Pres. ὀσφρᾶσθαι was a rare Attic form; Aor. ὀσφρησάμην and ὀσφραδῆναι late.

12. ὀφλισκάνω (rare Inf. ὀφλειν, Part. ὀφλιων), *to be liable to a fine, to incur punishment* (the double strengthening ωκ and ἄν is to be noted); Aor. ὀφλον (ὀφλησα, Lys. 13, 65. and by later writers); Fut. ὀφλήσω; Perf. ὀφληκα; Perf. Mid. or Pass. ὀφλημαι.

b. α' is appended to the pure stem, and ν is inserted before the Characteristic-consonant.

PRELIMINARY REMARK. The short vowel in the middle of the pure stem is changed into a long one, in inflection. The ν is subject to the usual changes before the Pi and Kappa-mutes (§ 19, 3).

13. ἐρυγάνω (instead of ἐρυ-ν-γάνω), *to cuto*, Aor. ἤρυγον, Fut. ἐρεύξομαι.

14. ἔγγανω, *to touch*, Aor. ἔγγον; Fut. ἔξομαι.

15. λαγγάνω, *to obtain by lot*, Aor. ἔλαχον; Fut. λήξομαι; Perf. ἔληχα (rarely ἔλελογχα from ΛΕΙΓΧ-, comp. πέπονθα, παθεῖν, πένθος); Perf. Mid. or Pass. ἐληγμαι (§ 123, 4); Aor. Pass. ἐλήχθην. Verbal Adj. λεηκτός.

16. λαμβάνω, *to take*, Aor. ἔλαβον, Imp. λάβε and Attic λαβέ [† 118, 3 (a)]; Fut. λήξομαι; Perf. ἔληφα; Perf. Mid. or Pass. ἐλεημαι (§ 123, 4), (ἔλεημαι Aesch. Ag. 876); Aor. Mid. ἐλαβόμην; Aor. Pass. ἐλήφθην; Fut. Pass. ληφθήσομαι. Verbal Adj. ληπτός, ληπτέος.

17. λανθάνω (poet. and also X. O. 7, 31, also λήθω), *to be concealed*, Aor. ἔλαθον (I. Aor. ἔλησα late in simple words); Fut. λήσω; Perf. ἔλεθη, *I am concealed*; Mid. λανθάνομαι (Ion. and poet. also λήθομαι), in prose ἐπιλ. (seldom ἐπλ.), *to forget*, Fut. λήσομαι; Perf. ἔλεθμαι (§ 131); Aor. ἐλαδόμην; Fut. Perf. ἐλήσσομαι, Eur. Alc. 1981.

18. λιμπάνω, rare secondary form of λείπω.

19. μαρνάνω, *to learn*, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μαμάθηκα. — The α remains short, and the Fut. and Perf. are formed from the stem MAΘE, according to No. a. Verb. Adj. μαθητός, μαθητέος.

20. πυνθάνομαι, *to inquire, to perceive*, Aor. ἐπύθόμην; Perf. πύ-

πυσμαι, πέπυσαι, etc. († 131); Fut. πύσομαι (very rarely πουσούμαι, † 154, 3). Verb. Adj. πειστός, πειστέος.

21. τυγχάνω, *to happen*, Aor. ἐτύχον; Fut. τεύξομαι (TEYX-); Perf. τετύχηκα (TYXE- according to No. a). The transitive of this verb is the poetic τεύχω, *paro*.

22. φυγγάνω, secondary form of φεύγω, *to flee*, Fut. φεύξομαι and -ξοῦμαι († 154, 3); Aor. ἐφύγον; Perf. πέφευγα. Verb. Adj. φευκτός, -τέος.

23. χανδάνω, *to hold, contain* (spoken of vessels), Aor. ἔχᾶδον; Perf. with a Pres. signification κέχανδα; Fut. χείσομαι (stem XENΔ-, comp. ἔπαδον, πείσομαι).

† 161. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants, σκ or the syllable ισκ.

Σκ is annexed, when the stem-characteristic is a vowel, and ισκ, when it is a consonant; κνίσκω and χρηίσκομαι are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, in -άω, -έω, and -όω, e. g. εὐρίσκω, Fut. εὐρήσω from ΕΥΡΕ-; ἀμβλίσκω, Fut. ἀμβλώσω from ΑΜΒΛΟ-. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι, and may be called the *improper* reduplication. Most of these verbs correspond to the Latin Inchoatives in *sco*: γιγνώσκω, ἡβέσκω, γηράσκω.

1. ἀλίσκωμαι, *to be taken, to be conquered*, with this meaning, is used as the Pass. of αἰρέω, Impf. ἡλίσκόμην; (ΑΛΟ-) Fut. ἀλώσομαι; second Aor. ἦλων, Att. ἐάλων and ἦλων (μ, † 192, 9), *I was taken*, Perf. ἦλωκα, and Att. ἐάλωκα and ἦλωκα, *I have been taken* (Aug, † 122, 4 and 6). The Active is supplied by αἰρεῖν, signifying, *to take captive, to conquer*. Verb. Adj. δλωτός. Xen. uses both ἐάλων and ἦλων, An. 4, 4. 21.; Thu. only ἐάλων and ἐάλωκα: Plato also only ἐάλωκα.

2. ἀμβλίσκω (seldom ἀμβλώω), *to miscarry* (ΑΜΒΛΟ-), Fut. ἀμβλώσω; Aor. ἤμβλωσα; Perf. ἤμβλωκα; Perf. Pass. ἤμβλωμαι; Aor. Pass. ἤμβλώσθην.

3. ἀναβιώσκειμαι, (a) *to recall to life*, (b) *to live again*, Aor. ἀνεβιώσαμην, *I recalled to life*; but second Aor. ἀνεβίων (μ, † 192, 10), *I lived again*.

4. ἀνῶλίσκω (also ἀνῶλώω), *to spend, to consume*, Impf. ἀνῶλίσκων (ἀνῶλων without Aug.); Fut. ἀνῶλώσω; Aor. ἀνῶλωσα and ἀνά-

λωσα, κατηγάλωσα; Perf. ἀνήλωκα and ἀνάλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor. ἀνάλωθην, ἀηλώθην; Fut. Pass. ἀναλωθήσομαι. Thu. and the Tragedians preferred the unaugmented forms; Plato and the orators, the augmented.

5. ἀρέσσω, *to please*, Fut. ἀρέσω; Aor. ἤρεσα [† 130 (d)]; (Perf. ἔήρηκα in Sext. Emp.;) Mid. with Accusative, *to appease*, *to satisfy*, Fut. ἀρέσομαι, Aesch. Suppl. 654; Perf. Mid. or Pass. ἤρεσμαι; Aor. Pass. ἤρεσθην, Soph. Ant. 500. Verbal Adj. ἀρεστός.

6. βιβρώσκω, *to eat* (Fut. Att. ἔδομαι from ἐσθίω, second Aor. ἔφαγον), Perf. βέβρωκα; Part. βεβρώς († 194); Perf. Mid. or Pass. βέβρωμαι (Aor. Pass. ἐβρώθην, and Fut. Pass. βρωθήσομαι non-Attic; instead, the forms of ἐσθίω are used).

7. γηγνώσκω (mostly Poet.), *to call*, *to make known*, Fut. γηγνώσω; Aor. ἐγγνώησα; Perf. γέγνωα, with a Present signification;—further, γηγινέω, Xen., γηγινέω, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. ΓΕΓΩΝΕΩ.

8. γηράσκω (or γηράω), *senesco*, *to grow old*, Fut. γηράσομαι (seldom γηράσω Plato); Aor. ἐγήρᾱσα (in Aesch. Suppl. 901., Trans. *to cause to grow old*), Inf. γηράσαι (instead of it γηρᾶναι, from an old second Aor. ἐγήρᾱν, was preferred by the Attics, μ., † 192, 1); Perf. γεγήρακα, *I am old*.

9. γηγνώσκω (γινώσκω), *cognosco*, *to know* (ΓΝΩ-), Fut. γνώσομαι; second Aor. ἔγνω (μ., † 191); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι († 131); Aor. Pass. ἐγνώσθην; Fut. Pass. γνωσθήσομαι. Verbal Adj. γνωστός (old form γνωτός), γνωστός.

10. διδράσκω, *to run away* (only in compounds, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραν (μ., † 192, 1).

11. εὔρισκω, *to find*, second Aor. εὔρον; Imp. εὔρέ [† 118, 3 (a)]; (ΕΥΡΕ-) Fut. εὔρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέθην [† 130 (d)]; Fut. Pass. εὔρηθήσομαι; Mid. *to obtain*, Aor. εὔρόμην (Aug. † 121, Rem.). Verbal Adj. εὔρετός, εὔρητός.

12. ἡβάσκω, *pubesco*, *to become marriageable*, Fut. ἡβήσω; Aor. ἡβησα; Perf. ἡβηκα (ἡβάω, *to be young*, but ἀνηβάω, *to become young again*).

13. θνήσκω, commonly ἀποθνήσκω, *to die* (Metathesis, † 156, 2), (ΘΑΝ-) Aor. ἀπέθανον (Poet. ἔθανον; θανών, οἱ θανόντες, *the*

dead, also in prose); Fut. ἀποθανοῦμαι (Poet. θανάμην); Perf. τέθνηκα (not ἀποτέθνηκα) both in prose and poetry, τέθναμην (§ 194), etc., Inf. τεθνάναι; Fut. Perf. τεθνήξω (§ 154, 6), and among later writers τεθνήξομαι, *I shall be dead*. Verbal Adj. θνητός, *mortal*.

14. θρώσκω (§ 156, 2), *to spring, to leap*, Aor. ἔθορον; Fut. θροῦμαι; Perf. τέθορα.

15. ἰλάσκομαι, *to propitiate*, Fut. ἰλάσομαι; Aor. ἰ. ἰλάσασθαι; Aor. Pass. ἰλάσθην.

16. μεθύσκω, *to intoxicate*, Fut. μεθήσω; Aor. ἐμέθυσα. But μεθύω, *to be intoxicated* (only Pres. and Impf.), borrows its tenses from the Passive, e. g. ἐμεθύσθην (§ 131).

17. μνησκόω, *to remind* (MNA-), Fut. μνήσω; Aor. ἐμνήσα; Mid. *to remind one's self, to remember*, also *to mention*; Perf. μέμνημαι, *memini, I remember, I am mindful* (Redup. § 123, Rem. 1), Subj. μεμνώμαι, -ῆ, -ῆται (§ 154, 8), Imp. μέμνησο; Plup. ἐμεμνήμην, *I remembered*, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνήμην, -ῆο, -ῆτο (§ 154, 8); Fut. Perf. μεμνήσομαι, *I shall be mindful* (among the Tragedians also, *I will mention*); Aor. ἐμνήσθην, *I remembered* (ἐμνήσάμην Poet.); Fut. μνησθήσομαι, *I shall remember* (ἀπομνήσσομαι, Th. 1, 137).

18. πάσχω (formed from πάθσκω, by transferring the aspiration of θ to κ), *to experience a sensation, to suffer*, Aor. ἐπάθον; (ΠΕΝΘ-) Fut. πάσομαι; Perf. πέπονθα. Verbal Adj. παθητός.

19. πινύσκω, *to give to drink*, Fut. πίνω; Aor. ἔπινα.

20. πινύσσω, *to sell*, rare in Pres. Act. (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδόμην); Perf. πέπρωκα (§ 156, Rem.); Perf. Mid. or Pass. πέπρωμαι (Inf. πεπρώσθαι, often instead of the Aor.); Aor. ἐπράδην; Fut. Perf. πεπρώσομαι in the sense of the simple Fut. πριάσσομαι, which is rare and not Attic. Verbal Adj. πρῶτός, πρῶτος.

21. στερίσκω (seldom στερέω, ἀποστερούντας, Isoc. 12, 243, according to the Ms. Urb.), *to deprive of*, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στερούμαι, *privo*; but στέρομαι, *I am deprived*, Fut. στερήσομαι, rarer στερηθήσομαι (ἀποστερεῖσθε, Andoc. Myst. 149); Perf. ἐστέρημαι; Aor. ἐστερήθην. The simple occurs most frequently in the middle form; in the Act, the compound ἀποστερίσκω is more frequent.

22. *τιτρώσκω*, to wound, Fut. *τιρώσω*; Aor. *ἔτρωσα*; Perf. Mid or Pass. *τέτρωμαι*, Inf. *τετρώσθαι*, Part. *τετρωμένος*; Aor. *ἐτρώθην*; Fut. *τρωθήσομαι* and *τρώσομαι*. Verbal Adj. *τρωτός*.

23. *φάσκω*, to say, to think (Ind. and Imp. very rare), Impf *ἔφασκον*; Fut. *φήσω*; Aor. *ἔφησα*. — (Pass. *ἐφάσκειτο*, S. Ph. 114).

24. *χάσκω*, to gape (XAN-, among the later writers *χαίνω*), Aor. *ἔχων*; Fut. *χάνομαι*; Perf. *κέχηνα*, to stand open.

REMARK. In *διδάσκω*, *doc-co*, the *κ* belonging to the stem is strengthened by *σ* prefixed; hence the *κ* remains in forming the tenses, Fut. *διδάξω*; Aor. *ἐδίδαξα*; Perf. *δεδίδαχα*; Perf. Mid. or Pass. *δεδίδαμαι*; Aor. Pass. *ἐδιδάχθην*. Verb. Adj. *διδακτός*, -τός. The same usage is found in the Epic and poetic verbs, *ἀλάσχω*, *ἀλύσχω*, *λάσκω*. See § 230.

§ 162. V. Verbs which have a Secondary Form in -σω.

Several verbs, particularly in poetry, have secondary forms in -σω, e. g. *φλεγέω*, poetic (instead of *φλέγειν*), to burn; *ἡγερέδονται* and *ἡερέδονται*, Epic, instead of *ἐγείρονται* and *ἀείρονται*. Here belong also the endings -σων and -σσοι of the Impf., and -σσειν of the Pres. Inf., which are used even in Attic prose, e. g. *ἀλλέω*, to ward off, tragic Inf. *ἀλλέδω* (stem 'AAK); *ἐμύω*, to ward off, *ἐμυνάδω*, Impf. *ἡμύναδον*; — *διέω*, to pursue, *διωκάδω*, Impf. *διώκαδον*, also prose; — *εἰω*, to yield, Impf. *εἰκαδον*, *εἰκάσοι*; — *εἶργω*, to shut up, Impf. and Aor. *εἶργαδον*; — *ἐχω*, to have, *σχέδω* (in Homer *σχαδέω* as Aor.).

§ 163. VI. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing a Reduplication.

The reduplication consists in repeating the first consonant of the root with the vowel *ι*. In the Epic and poetic dialects, there are also verbs, which take the Attic reduplication, i. e. they repeat the first two letters of the root; see *ἀπαχίζω*, *ἀπαρίσκω*, *ἐπαρίσκω*, § 230.

1. *βιβάζω*, to make go, to convey, Fut. Att. *βιβῶ*, -ῆς, -ῆ (still also *βιβάσω*, X. An. 4, 8, 5. 2, 10). Verbal Adj. *βιβαστέος*.

2. *γίγνομαι* (*γίνομαι*) instead of *γενένομαι* (§ 155, 2), to become, to be, (GEN-) Aor. *ἐγενόμην* (late Attic *ἐγενήθην*); Fut. *γενήσομαι* (Pl. Parm. 141, e. *γενήσεαι*, *fiet*, and moreover *γενεθήσεαι*, *efficietur*); Perf. *γεγένημαι*, *I have become*, *factus sum*, *exstiti*, and *γέγονα* with a present signification, *I am*, implying *I am by birth*; *ἐγενόμην* and *γέγονα* are also used as preterites of *εἰμί*, to be.

3. *πίπτω* (instead of *πιπέτω*, § 155, 2), to fall, Imp. *πίπτε*; (MET-) Fut. *πεσοῦμαι* (§ 154, 3); Aor. *ἔπεσον* (very seldom first

Aor. ἔρσα), § 154, Rem. 2; Perf. πέπτωκα with irregular *variable* vowel (Part. πεπτώς, πεπτώτος, Poet. § 194, 5).

4. τερᾶω, *to bore*, Fut. τρήσω; Aor. ἔρρησα. More usual the secondary form τετραῖνω, Fut. τερᾶνῶ; Aor. ἐτέρρηνα (§ 149, Rem. 2); Perf. τέτρηκα, τέτρημαι. Verbal Adj. τρηρός.

Several verbs of class IV (§ 161) belong here, as γργῶσκα, and several verbs in -μι, as δίδωμι.

§ 164. VII. *Verbs, whose Pure Stem-vowel a is strengthened in the Pres. and Impf. by ι.*

Here belong the dialectic verbs, mostly Epic and poetic: ἀγαλῶμαι, *to be in dignant*; δαῖω, *to divide and burn*; μαλοῦμαι, *to rage*; ραῖω, *to dwell*. See § 230.

§ 165. VIII. *Verbs, whose Pure Stem assumes ε in the Pres. and Impf.*

1. γαμῖω, *to marry* (of the man), Perf. γεγάμηκα; but Fut. γᾶμῶ; Aor. ἔγημα, γῆμαι (ἐγάμησα first in Menander, then in Lucian; γαμήσεας with the better reading γαμησεῖας in X. Cy. 8. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγημάμην; Perf. γεγάμημαι. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc. [§ 130 (d), 2].

2. γηθῖω, Poet., usually Perf. γέγηθα (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω (δοκήσω poet.); Aor. ἔδοξα (ἰδόκησα Poet.); Aor. Pass. καταδοχθεῖς, Antiph. 2. 116, 2; Perf. Mid. or Pass. δέδογμαi (δεδόκημαι, Ionic and Eurip.), *visus sum*.

4. κτυπέω (Poet.), *to resound*, Fut. ἤσω, etc.; second Aor. ἔκτυπον (Epic and S. O. C. 1450); first Aor. ἐκτέπησα (ib. 1606).

5. μαρτυρέω, *to bear witness*, Fut. μαρτυρήσω, etc. But μαρτέρομαι, Dep. Mid. *to call as witnesses*.

6. ξυρέω, *to shear, to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ὠδέω, *to push*, Impf. ἐώθουν; Fut. ὦσω and ὠθήσω; Aor. ἔωσα, ὥσαι; Perf. ἔωκα late, Plut.; Fut. Mid. ὠσομαι; Aor. ἐωσάμην; Perf. Mid. or Pass. ἔωσμαι; Aor. Pass. ἐώσθην; Fut. Pass. ὠσθήσομαι (Aug. § 122, 4). Verbal Adj. ὠστός, -ρέος.

† 166. *Verbs, whose Stem is Pure in the Pres. and Impf., but which assume an ε in forming the tenses.*

This change has taken place in the formation of verbs in -έω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ; partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ; and partly from mere choice or the desire of euphony, as in verbs whose characteristic is θ, τ, ζ, λ, ρ, π, κ, χ, α, αι, ε, οι. The ε is changed into η in inflection. Exceptions: αἰδομαι, ἄχθομαι, and μάχομαι [§ 130 (d)].

1. αἰδομαι, *to feel shame, to fear* (Pres. and Impf. old poetic, in the Common language αἰδέομαι), Impf. αἰδόμεν without Aug.; Fut. αἰδέσομαι and -ήσομαι (ἐπαιδεσθήσομαι, Eur. Iph. A. 889); Perf. ἡδεσμένος, Dem. Aristocr. 646, 1; Aor. ἡδεσάμην (with Acc.), as a law-term in Attic prose, signifying *to pardon a suppliant*; but also in poetry, signifying *to be ashamed of, to fear*; but in this sense ἡδεσθην is commonly used.

2. ἀλέξω, *to ward off*, Act. seldom in prose, X. Cy. 4. 3. 2, ἀλέξω; Fut. ἀλεξήσω (Aor. ἡλέξησα, Hom.); Mid. *to ward off from one's self*, Fut. ἀλεξήσομαι (ἀλέξομαι as Fut. of ἄλλεκ- is rare, e. g. S. Or. 171. 539. X. An. 7. 7, 3); Aor. ἡλεξάμην (ἡλεξήσάμην, Hom. and X. An. 1. 3, 6. in all the best MSS.) (Inf. second Aor. ἀλάδων, used by the Trag., † 162.)

3. αὖξω, *to increase*; see αὐξάνω, † 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἀχθήσομαι, and in prose usually ἀχθεσθήσομαι (both with the same signification); Aor. ἤχθισθην († 131).

5. βόσκω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. intrans. *to feed, to eat*. Verbal Adj. βοτός, βοσκητός.

6. βούλομαι, *to wish* (second Pers. βούλει, † 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἡβουλήθην (Aug., † 120, Rem. 1).

7. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary* († 137, 2), Subj. δέη, Part. δέον, Inf. δέω; Impf. ᾔδει, Opt. δέοι; Fut. δέησαι; Aor. ἔδεησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι, *to need*, Fut. δέησομαι; Aor. ἔδεήθην; Perf. δεδέημαι.

8. ἐθέλω and θέλω, *to will*, Impf. ᾔθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἤθελον and ἐθελον; Perf. only ἤθελον.

9. εἴλω, εἶλλω, ἴλλω, also εἰλέω, *to press, to shut up*, Fut. εἰλήσω, Perf. Mid. or Pass. εἰλημαι; Aor. Pass. εἰλήθην.

10. ἔλκω, *to draw*, Fut. ἔλξω (which is preferred to the other form ἐλκῶσω from *ΕΛΚΥΩ); Aor. ἐλκυσα (§ 122, 3), ἐλκυσαι (more common than ἐλξα); Perf. ἐλκῦκα; Mid. *to draw to one's self*, ἐλκῶσμαι, ἐλκυσάμην; Aor. Pass., Fut. Pass., and Perf. Mid. or Pass. only ἐλκύνθην, ἐλκυσθήσμαι, ἐλκυσμαι.

11. ΕΙΠΟΜΑΙ, Aor. ἠρόμην, *I inquired*, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν; but the Aor. ἠρώτησα is rejected.

12. ἔρρω, *to go forth*, Fut. ἐρήρω; Aor. ἤρρησα; Perf. ἤρρηκα.

13. εἶδω, commonly καθεύδω, *to sleep*, Fut. καθευδήσω; Aor. rare and late; Perf. wanting (Aug., §§ 121, Rem. and 126, 3). Verb. Adj. καθευδηγίων.

14. ἔχω, *to have, to hold*, Impf. εἶχον (§ 122, 3); Aor. ἔσχον (instead of ἔ-σεχον), Inf. σχεῖν, Imp. σχέε, παράσχε according to verbs in μι (in composition also σχέ, as κατέσχε, παράσχε), Subj. σχῶ, -ῆς, παράσχω, παράσχεις, etc., Opt. σχοίην (μι, § 192, Rem.), but in compounds παράσχομαι, etc., Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχου, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. ἔξομαι and σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην (not used in good Attic). Verbal Adj. ἐκτός, and oftener poetic σχετός, -τέος.

15. ἔψω, *to cook*, Fut. ἐψήσω (Fut. Mid. ἐψήσομαι, Plat. Rp. 372, c.); Aor. ἤψησα; Aor. Pass. ἤψήθην; Perf. Mid. or Pass. ἤψημαι. Verbal Adj. ἐφθός, or ἐψητός, ἐψητέος.

16. ἕω (Plat. Symp. 196, 6), commonly καθίζω, *to seat, to sit*, Impf. ἐκάδιζον, old Attic καθίζον; Fut. καθιῶ (117, 2); Aor. ἐκάθισα, old Attic καθῖσα (§ 126, 3); (Perf. κεκάθικα;) Mid. *I seat myself*, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, *I seated for myself, I caused to sit*. But καθίζομαι, *I seat myself, I sit*, Impf. ἐκαθεζόμην; Fut. καθεδοῦμαι.

17. κέδω, *to make anxious* (Act. only Epic), Fut. κεδήσω; Perf. κέκηδα, *I am anxious*; Mid. κέδομαι, *to be anxious*, in prose only Pres. and Impf.; in Aesch. S. 138, is found Imp. Aor. Mid. κέδεσαι.

18. κλαίω, *to weep* (κλάω seldom, and without contraction);

Fut. κλαύσομαι (κλαυσούμαι, ‡ 154, 2, in Aristoph.), rarer (in Dem.) κλαίῃσω, or κλαῖῃσω; Aor. ἔκλαυσα; ἐκλαυσάμην, S. Trach. 153; Perf. κέκλαυμαι, and later κέκλαυσμαι (§ 131, 3). Comp. ‡ 154, 2. Fut. Perf. κεκλαύσεται, Aristoph. Nub. 1440. Verbal Adj. κλαυστός and κλαυτός, κλαυστέος.

19. μάχομαι, *to fight*, Fut. μαχοῦμαι, ‡ 154, 5 (Epic and late prose μαχίσσομαι); Aor. ἐμαχεσάμην; Perf. μεμάχημαι; Aor. Pass. ἐμαχέσθην late. Verbal Adj. μαχετός and μαχητός.

20. μέλλω, *to intend, to be about to do, hence to delay*, Impf. ἔμελλον and ἤμελλον; Fut. μελλήσω; Aor. ἐμέλλησα; Pass. μέλλεσθαι, *to be put off, delayed*. (Aug., ‡ 120, Rem. 1.) Verbal Adj. μελητέον.

21. μέλει μοι, *curae mihi est, it concerns me, I lay it to heart* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελούμαι, but Inf. probably ἐπιμέλεισθαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Perf. ἐπιμελέημαι; Aor. ἐπεμελήσθην. Verbal Adj. ἐπιμελητέον.

The compounds, e. g. μεταμέλει, *poenitet*, are used as impersonals only; seldom μεταμέλειμαι, *to repent* (Thuc.), Aor. μετεμελήσθην (late); μεμηλώς, *caring for*.

22. μύζω, *to suck*, Fut. μυζήσω, etc.

23. ὀζω, *to smell*, i. e. *to emit an odor*, Fut. ὀζήσω; Aor. ὤζησα (Perf. ὤωδα with the meaning of the Pres. in Homer and the later writers, ‡ 124, 2).

24. οἶσμαι and οἶμαι, *to think*, second Pers. οἶει (§ 116, 11); Impf. ᾔομην and ᾔμην; Fut. οἰήσομαι; Aor. ᾔηθην, οἰηθήναι; Perf. wanting. (Aug., ‡ 122, 1.) Verbal Adj. οἰητέος.

The abbreviated forms, οἶμαι, ᾔμην, are used in prose as a mere parenthetic expression, like the Lat. *credo*, and hence are often employed in an ironical sense; οἶσμαι, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. ὄχομαι, *I am gone, have gone* (with sense of Perf.), *abii*, Impf. ᾔχόμην (sense of Aor., also Plup.), *I went away, had gone*, Fut. οἰχήσομαι; Perf. ὤχημαι, commonly as a compound, e. g. παρόχημαι, X. An. 2. 4, 1. in the best MSS., Ion. and Att. Poet

οἶχωκα (so originate, οἶχα, οἶκ-ωχα, οἶχ-ωκα, comp. the Epic ὄκωχα from ἔχω, † 230).

26. ὀφείλω, *to owe, debeo, I ought, must*, Fut. ὀφειλήσω; Aor. ὀφείλησα; Perf. ὀφείληκα; second Aor. ὤφελον, -ες, -ε(ν) (first and second Pers. Pl. not used), in forms expressing a *wish, utinam*.

27. παίω, *to strike*, Fut. παίσω (Att. secondary form παιεῖσω in Aristoph.); Aor. ἔπαισα; Perf. πέπαικα (the simple late); Aor. Mid. ἐπαισάμην; Pass. with σ († 131, 2); yet instead of πεπαῖσ-μαι and ἐπαῖσθην, ἐπλήγην and ἐπέπληγμαι were commonly used Verbal Adj. παυστός.

28. πέρδω, usually πέρδομαι, *emittere flatum*, Aor. ἔπαρδον; Fut. παρδήσομαι; Perf. πέπορδα († 140, 4).

29. πέτομαι, *to fly*, Fut. (πετήσομαι, Aristoph.) commonly πτήσομαι; Aor. commonly in prose and in the Comic writers, ἐπτόμην, πτέσθαι (rarer ἐπτάμην; ἔπτην, πτώ, πταῖν, πτῆναι, πτάς, poet. and in the later writers († 192, 2); Perf. πεπόττημαι (Aristoph.). — Syncope († 155, 1).

30. σκέλλω (or σκελέω), *to dry*, Aor. ἔσκλην († 192, 4), and Perf. ἔσκληκα, and Fut. σκλήσομαι, intrans. *to dry up, to wither*. — Metathesis, † 156, 2.

31. τύπτω, *to strike*, Fut. Attic τυπήσω (τύψω, Homer); (Aor. I. ἐτύπησα late; ἔτυψα, Hom.; Aor. II. ἔτυπον, Eur. Ion. 779; for the Aor. of this word, the Attics use ἐπάταξα, ἔπαισα;) (Perf. τετύπηκα, Pollux); Fut. Mid. τυπήσομαι, Aristoph. Nub. 1382. Pass. *blows will be inflicted*; Perf. τέτυμμαι, Aesch. (τετύπημαι late); Aor. Pass. ἐτύπην (ἐτυπηθήν late). Verbal Adj. τυπητός.

32. χαίρω, *to rejoice*, Fut. χαρήσω (χαρήσομαι late); Aor. ἐχάρην (μ, † 192, 8); Perf. κεχάρηκα (Aristoph. and Herod.), *I have rejoiced*, and κεχάρημαι (poet.), *I am glad*. Verbal Adj. χαρτός.

REMARK 1. Of the preceding classes, there belong here verbs in -δνω († 160), and ἐπισχέομαι, of those in † 159.

REM. 2. With these verbs several liquid verbs are classed († 149, 6); still, they form the Fut. and the Aor. regularly, e. g.

μένω, *to remain*, Fut. μενῶ; Aor. ἔμεινα; Perf. μεμείνηκα. Verbal Adj. μενετός, μενετέος.

νέμω, *to divide*, Fut. νεμῶ; Aor. ἔνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήσθην. — Mid. νέμομαι, Fut. νεμοῦμαι; Aor. ἐνεμήμην; Perf. Mid. ἔνεμησθην. Verbal Adj. νεμητός.

‡ 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.*

1. αἰρέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ἘΑ) εἶλον, εἰλύν; Aor. Pass. ἤρόμην; Fut. Pass. αἰρεθήσομαι [‡ 130 (d)]. — Mid. *to choose*, Aor. εἰλόμην; Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρήσομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τέος.

2. ἔρχομαι, *to go, to come* (only the Indic. of the Pres. in use in Attic, the remaining modes and the participials being borrowed from εἶμι (‡ 181); thus, ἔρχομαι, ἴω, ἴθι, ἵεναι, ἰών), Impf. ἤρχόμην, commonly ἦεν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go* (ἦξω, *I shall come*); — (ἘΛΕΥΘ-) Perf. ἐλήλυθα [‡ 124, 2 (b)]; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, ‡ 11; Aor. ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ [‡ 118, 3 (a)], ἐλθών, Verbal Adj. μετελευστέον.

*ἔρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἐλθεῖν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἐσθίω, *to eat*, Impf. ἤσθιον; (ἔω, Ep.) Fut. ἔδομαι, (‡ 164, 4); Perf. ἐδήσκα; Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι, (‡ 124), 2; Aor. Pass. ἠδέσθην. Verbal Adj. ἐδεστός, ἐδεστέος.

4. ὁράω, *to see*, Impf. ἑώραν; Perf. ἑώρακα (Poet. also ἑοῤακα, Aug., ‡ 122, 6); Aor. (from ἸΔ-) εἶδον, ἴδω, ἴδοιμι, ἰδέ, ‡ 118, 3 (a), ἰδεῖν, ἰδών. (On the second Perf. οἶδα, *I know*, see ‡ 195.) Fut. (from ὍΠ) ὄψομαι (2. Pers. ὄψει, ‡ 116, 11). — Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ἑώραμαι, or ὤμμαι, ὤψαι, etc.; Inf. ὤφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce, idou*), as a simple only Poet.; Aor. Pass. ὤφθην, ὤφθηναι; Fut. ὀφθήσομαι. Verbal Adj. ὀρατός and ὀπτός, ὀπτέος.

5. τρέχω, *to run*, (ΔΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηνκα; Perf. Mid. or Pass. ἐπιδεδράμηνμαι (X. O. 15. 1). Verb. Adj. δρεκτέον.

δρέξομαι, ἔδρεξα, rare and poet. — Second Perf. only Epic δέδρομα (ΔΡΕΜΩ).

6. φέρω (only Pres. and Impf.), *to bear*, (ΟΙ-) Fut. οἴσω (Aor. Imp. οἴσε, οἴσέτω, *bring*, in Aristoph., see ‡ 230, under φέρω); —

(ΕΓΚΩ, or ΕΝΕΓΚΩ) Aor. II. ἤνεγκον (rarer Aor. I. ἤνεκα¹), -ες, -ε(ν), -ομεν, -ετε, -ον (and -αμεν, -ατε, -αν), (§ 124, Rem. 2), Opt. ἐνέγομαι, etc. (rarer -αμι, etc.), Inf. ἐνεγκέω, Part. ἐνεγκών (rarer ἐνέγκας), Imp. ἐνεγκε, -έτω, etc. (and -άτω, etc.); — (ΕΝΕΚ-) Perf. ἐνήνοχα (§ 124, 2); Mid. *to carry off, carry away, win*, Fut. οἰσομαι; Perf. Mid. or Pass. ἐνήνεγμαι (-γξαι, -γκται, or ἐνήνεκται); Aor. Mid. ἤνεγκάμην, ἐνεγκαί, -ασθαι, -άμενος; Pass. (a) *to be borne, carried*, (b) *to bear one's self, to hasten*; Aor. Pass. ἤνεχθην; Fut. ἐνεχθήσομαι (rarer οἰσθήσομαι). Verb. Adj. οἰστός, οἰστέος (Poet. φερός).

7. φημί (§ 178), *to say*, Impf. ἔφη with the meaning of the Aor. also φάναι and φάς (§ 178, Rem. 2); — (ΕΠ-) Aor. ἔειπον, εἶπω, εἶπομι, εἶπέ [§ 116, 3 (a)], (the other forms of the Imp. are rarely or never used, compound προέειπε), εἶπών, εἶπών (first Aor. εἶπα, not very frequent in Attic writers, more frequent εἶπας, very frequent εἶπατε, rarely εἶπαν, Imp. εἶπον rarely, very frequent εἶπάτω, εἶπατον, εἶπάτων, and always εἶπατε; all other forms wanting in the Att.). From the Epic Pres. εἶρω, come Fut. ἐρῶ, Perf. εἶρηκα, Perf. Mid. or Pass. εἶρημαι (§ 123, 4); — (ΠΕ-) Aor. Pass. ἐρήθη (ἐρήθη appears not to be Attic), ῥηθῆναι, ῥηθεῖς; Fut. Pass. ῥηθήσομαι and εἰρήσομαι. — Mid. only in compounds, Fut. ἀπερούμαι, and first Aor. ἀπείπασθαι, *to deny, to be wearied out, to give up*, like ἀπειπών. Verbal Adj. ῥητός, ῥητέος.

Instead of the Pres. φημί, other words are sometimes used, particularly in composition. Compare ἀπαγορεύω, *I forbid*, ἀπειπον, *I forbade*; ἀντιλέγω, *I contradict*, ἀντεῖπον, *I contradicted*, the compounds of εἶπών in the Aor. being more frequent than ἀπηγόρευσα and ἀντέλεξα. So, ἀγορεύω τινα κακῶς, *I speak ill of one*, but ἀντεῖπον κακῶς.

§ 168. Conjugation of Verbs in -μι.

1. Verbs in -μι, the number of which is small, differ from those in -ω, principally in taking different personal-endings in the Pres. and Impf., several also in the second Aor. Act. and Mid.; and also in omitting the mode-vowel in the Ind. of the above tenses. The formation of the remaining

¹ The first Aor. is preferred to the second, in the first Pers. Sing. Indic., when the next word begins with a consonant; also in the persons of the Imp. which have α; hence ἐνεκαί, but ἐνεκάτω.

tenses is like that of verbs in -ω, with a few exceptions. In omitting the mode-vowel, these verbs are analogous to those in -άω, -έω, and -όω.

2. In the Pres. and Impf., most verbs in -μ with a monosyllabic stem, take a reduplication (§ 163); this consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant or a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough breathing is prefixed to the stem. These verbs are the following:—

ΠΑ ἵστημι
 ΧΡΑ εἰσέρημι
 ΒΑ (βί-βημι) βιβάζω
 ΠΤΑ ἵπταμαι
 ΠΛΑ πῖ-μ-πλημι

ΠΑ πῖ-μ-λημι
 ΔΕ (δί-δημι) διδάσκει(ν)
 ΘΕ τί-θημι
 'Ε ἵ-ημι
 ΔΟ δι-δωμι

REMARK. Most verbs in -μ do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τίθημι, to put; ἵστημι, to place; δίδωμι, to give, and ἵημι, to send, have this conjugation most full, though even these have forms in use borrowed from the conjugation in -ω, together with several forms of the inflection in -μ. See § 172, Rem. 8

§ 169. Division of Verbs in -μ.

Verbs in -μ are divided into two principal classes:—

1. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends:—

(a) in α, e. g. ἵστημι, to place,	Stem ΠΑ-
(b) " ε, " τί-θημι, to put,	" ΘΕ-
(c) " ο, " δι-δωμι, to give,	" ΔΟ-
(d) " ι, " εἶμι, to go,	" 'Ι-
(e) " σ, " εἶμι, instead of ἵσμι, to be,	" 'ΕΞ-

2. Such as annex to their stems the syllable -ννῦ or -νῦ, and then append to this syllable the personal-endings. The stem of verbs of this class ends:—

A. In one of the four vowels, α, ε, ι, ο, and assumes -ννῦ

(a) in α, e. g. σκεδά-ννῦ-μι, to scatter,	Stem ΣΚΕΔΑ-
(b) " ε, " κοπέ-ννῦ-μι, to satisfy,	" ΚΟΠΕ-
(c) " ι, only τί-ννῦ-μι, to atone,	" ΤΙ-
(d) " ο, e. g. στρέφ-ννῦ-μι, to spread out,	" ΣΤΡΦ-

B. In a consonant, and assumes -νῦ.

- (a) in a mute, e. g. δείκ-νῦ-μι, to show, Stem ΔΕΙΚ-
 (b) " liquid, " δμ-νῦ-μι, to swear, " 'ΟΜ-.

REMARK 1. When a diphthong precedes the final consonant of the stem that consonant is omitted before the -νῦ, except it be a Kappa-mute, e. g.

- αἰ-νῦμαι Stem 'ΑΙΡ (comp. αἶρ-ω, ἄρ-νῦμαι)
 δαί-νῦμι " ΔΑΙΤ (comp. δαίς, δαιτ-ός)
 καί-νῦμαι " ΚΑΙΑ from ΚΑΔ (comp. Perf. κέκαδ-μαι, κέκασμαι)
 κτελ-νῦμι " ΚΤΕΙΝ from ΚΤΕΝ (Fut. κτεν-ᾶ); but
 δείκ-νῦμι, εἰργ-νῦμι, ζεύγ-νῦμι, σφγ-νῦμι.

REM. 2. Verbs of the second class, — those in -ῦμι, — form only the Pres. and Impf. like verbs in -μι, and even in these tenses, only a part of the forms are in -ῦμι, the others in -ῶ; in the Sing. Impf. the forms in -ῶ are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb σβέ-νῦ-μι, from the stem ΣΒΕ-, is the only verb of this class which forms the second Aor., namely, ἔσβην; several verbs in -ω, form their second Aor. according to the analogy of these verbs, e. g. δῶω, ἔδυν.

‡ 170. *Characteristic-vowel and Strengthening of the Stem of the Present.*

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf., and second Aor. Act. : —

ᾱ and ε into η, and ο into ω.

Still, in verbs in -ε and -ο this lengthening extends only to the Ind. Sing. of these three tenses; but in verbs in -α, to the Dual and Pl. Ind. also, and likewise to the entire Imp. and the second Aor. Inf. Act. In the second Aor. Inf. Act. of verbs in -ε and -ο, ε is lengthened into ει, and ο into ου, e. g. δεῖ-ναι, δοῦ-ναι. But in the same tenses of the Mid., the short characteristic-vowel remains throughout.

2. Verbs in -ῦμι, whose stems end in a vowel, and hence annex -ννυ, retain the short characteristic-vowel, except those whose stem ends in -ο, e. g. σπρώ-ννυμι (ΣΤΡΟ-); but verbs whose stems end in a consonant, and hence annex -νυ, are strengthened in the stem of the Pres. by lengthening the stem-vowel, namely,

- α becomes η, as in πηγ-νῦμι, second Aor. Pass. ἐπηγ-ην
 α " αι, " αἰ-νῦμαι instead of ἄρ-νῦμαι, stem 'ΑΡ, 'ΑΙΡ
 ε " ει, " εἰκ-νῦμι, stem ΔΕΚ, hence Ion. ἔδεξα
 υ " ευ, " ζεύγ-νῦμι, second Aor. Pass. ἐζύγ-ην.

§ 171. *Mode-vowels.*

1. The Ind. Pres., Impf., and second Aor. do not take the mode-vowel (§ 168, 1), and hence the personal-endings are annexed immediately to the stem of the verb, e. g.

ἴ-στα-μεν	ἴ-τι-δε-μεν	ἴ-δο-μεν
ἴ-στέ-μεθα	ἴ-τι-δέ-μεθα	ἴ-δέ-μεθα.

2. The Subj. has the mode-vowels ω and η, as in verbs in -ω; but these vowels coalesce with the characteristic-vowel and form one syllable; this coalescence differs from the contraction of verbs in -ω, as follows:—

ἀγ and ἀφ coalesce into ᾗ and ῥ̄ (not, as in contracts in -δω, into ἀ and φ), ὄφ coalesces into ῶ̄ (not, as in contracts in -δω, into οἰ), e. g.

ἴ-στέ-ω = ἴ-στέῳ	ἴ-στέ-ης = ἴ-στέῃς	ἴ-στέ-η-ται = ἴ-στέῃ-ται
στέ-ω = στέῳ	στέ-ης = στέῃς	
τι-δέ-ω = τι-δέῳ	τι-δέ-ης = τι-δέῃς	τι-δέ-ω-μαι = τι-δέῳ-μαι
δι-δέ-ω = δι-δέῳ	δι-δέ-ης = δι-δέῃς	δι-δέ-η = δι-δέῳ.

REMARK 1. This form of the Subj. of ἴστημι and τίστημι is like the Subj. of the two Aorists Pass. of all verbs, e. g. τυφθῶ, -ῆς, -ῇ, etc., τυπῶ, -ῆς, -ῇ, from τέπ-τω, στα-θῶ, -ῆς, -ῇ, from ἴστημι.

REM. 2. The Subj. of verbs in -ύμι is like that of verbs in -έω, e. g. δεικνύω, -έης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Impf. Opt. A. ἴ-στα-ι-ην = ἴ-σταί-ην	Aor. II. A. στεί-ην	Impf. M. ἴ-σταί-μην
τι-δέ-ι-ην = τι-δέί-ην	δεί-ην	τι-δέί-μην
δι-δο-ι-ην = δι-δοί-ην	δοί-ην	δι-δοί-μην.

REM. 3. The Opt. of verbs in -ε (τίστημι) is like the Aorists Opt. Pass. of all verbs, e. g. στα-δεί-ην, τυφ-δεί-ην, τυπ-εί-ην.

REM. 4. The Impf. Opt. of verbs in -ύμι, like the Subj. Pres., follows the form in -ω, e. g. δεικνύωμι. The few exceptions will be considered below.

§ 172. *Personal-endings.*

1. The following are the personal endings for the Act.:—

(a) For the Indicative Present,

Sing. 1.	μῑ	ἴ-σση-μῑ
2.	-ς (properly -σι)	ἴ-σση-ς
3.	-σι(ν) (properly -τι);	ἴ-σση-σι(ν)

Dual 2.	-τον	ἰ-σῶ-τον
3.	-τον	ἰ-σῶ-τον
Plur. 1.	-μεν (properly -μες)	ἰ-σῶ-μεν
2.	-τε	ἰ-σῶ-τε
3.	[-νσι(ν)] (properly -ντι)	[ἰ-σῶ-ντι ἰ-σῶ-ν(ν)].

The ending of the third Pers. Pl. -νσι(ν) is changed into -ᾶσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus :—

from	ἰ-σῶ-νσι is formed	ἰ-σῶ-σι	(ἰ-σῶ-ᾶσι)
"	τι-θε-νσι	τι-θεῖ-σι	Att. τι-θέ-ᾶσι
"	δι-δο-νσι	δι-δοῦ-σι	" δι-δό-ᾶσι
"	δεικ-νυ-νσι	δεικ-νῦ-σι	" δεικ-νύ-ᾶσι.

REMARK 1. The uncontracted form in -ᾶσι, -ᾷσι, -ᾶσι, is the only one used in Attic prose, though it also occurs in the Ionic dialect; the contracted form in -εῖσι, -οῦσι, -ῶσι, is the usual form in the Ionic writers, very seldom in the Attic poets. But from ἴημι (stem 'E), to send, this Attic form ἴᾶσι (contracted from ἰ-ῥᾶσι) always occurs.

(b) The personal-endings of the Subj. Pres. and second Aor. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind. :—

Sing. 1.	-ν	Impf. ἰ-στη-ν	ἰ-τί-δῃ-ν
2.	-ς	ἰ-στη-ς	ἰ-τί-δῃ-ς
3.	-	ἰ-στη	ἰ-τί-δῃ
Dual 2.	-τον	A. II. ἰ-στη-τον	ἰ-δε-τον
3.	-την	ἰ-στή-την	ἰ-δέ-την
Plur. 1.	-μεν (properly -μες)	ἰ-στη-μεν	ἰ-δε-μεν
2.	-τε	ἰ-στη-τε	ἰ-δε-τε
3.	-σαν	ἰ-στη-σαν	ἰ-δε-σαν.

REM. 2. The Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἔστην, e. g. ἐτίπ-ην, ἰ-σῶ-δην, -ης, -η, ᾗτον, ᾗτην, ᾗμεν, ᾗτε, ᾗσαν.

(d) The personal-endings of the Opt. Impf. and second Aor. (except the first Pers. Sing.) differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by η; comp. the endings of βουλεύομαι, βουλεύσμαι, etc. with those of

σταί-ην, ἰ-σταί-ην δει-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 3. In the Dual and Pl. Impf. Opt., the -η is commonly rejected in the Attic dialect, and the ending of the third Pers. Pl. -ησαν is almost always shortened into -εν, e. g.

τιδεί-ημεν = τιδείμεν
τιδεί-ησαν = τιδείεν

ἰσταί-ητε = ἰσταῖτε
διδοί-ησαν = διδοίεν.

The same holds of the Opt. Pass. Aorists of all verbs, e. g. *παυθευθείμεν* = *παυθευθήμεν* (wholly like *τεθείμεν*). — On the contrary, in the second Aor. Opt. Act. of *ἵστημι*, *τίθημι*, *δίδωμι*, the abbreviated forms are very rare, except the third Pers. Pl., which is commonly abridged.

REM. 4. The forms *διδῶν* and *δῶν* also occur.

(e) The endings of the Pres. and second Aor. Imp. are:—

Sing. 2.	-θι	(ἵστα-θι)	(τί-θε-θι)	(δί-δο-θι)
3.	-τω	ἵσθ-τω	τι-θέ-τω	δι-δό-τω
Dual 2.	-τοϋ	ἵστα-τοϋ	τί-θε-τοϋ	δί-δο-τοϋ
3.	-τωϋ	ἵσθ-τωϋ	τι-θέ-τωϋ	δι-δό-τωϋ
Plural 2.	-τε	ἵστα-τε	τί-θε-τε	δί-δο-τε
3.	-τωσαν	ἵσθ-τωσαν	τι-θέ-τωσαν	δι-δό-τωσαν
		or ἵσθάντων	τι-θέόντων	δι-δόντων.

REM. 5. The second Pers. Sing. Imp. Pres. rejects the ending -θι, and, as a compensation, lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, ε into ε, into ε, into ε, into ε.

ἵσθ-θι becomes ἵστη
δί-δο-θι " δι-δου

τί-θε-θι becomes τί-θει
δείκ-νύ-θι " δείκνυ.

The ending -θι is retained in the Pres. only in a very few verbs, e. g. *φάθι* from *φαμί*, *ἔσθι* from *εἶμι*, *ἔθι* from *αἶμι*, and some others; it also occurs in certain Perfects of verbs in -ω, e. g. *τέθναθι*.

In the second Aor. of *τίθημι*, *ἵημι*, and *δίδωμι*, the ending θι is softened into s; thus, *δέ-θι* becomes *δές*, *έ-θι* = *ές*, *δό-θι* = *δός*; but in the second Aor. of *ἵστημι*, the ending θι is retained; thus, *στή-θι*; also in the two Aorists Pass. of all verbs, e. g. *τίθη-θι*, *παυθεύθη-θι* (instead of *παυθεύθη-θι*, § 21, Rem. 3). In compounds of *στή-θι* and *βή-θι*, the ending -θη-θι is often abbreviated into *θ*, in the poet. dialect, e. g. *παρόσθ*, *ἀπόσθ*, *πρόσθ*, *κατάσθ*.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel (α being lengthened into η, ε into ει, ο into ου, § 170, 1); thus,

Pres.	ἵσθ-ναι	τι-θέ-ναι	δι-δό-ναι	δεικ-νύ-ναι
Second Aor.	στή-ναι	δεί-ναι	δοῦ-ναι.	

REM. 6. The Inf. Pass. Aorists of all verbs are like *στήναι*, e. g. *τυπηναι*, *βουλευθηναι*.

(g) The endings of the Pres. and second Aor. participle are -νς, -νσα, -ντ, which are joined to the characteristic-vowel according to the common rules; thus,

ἵσθ-νς	= ἵσθς, ἵσθσα, ἵσθν	σθς, σθσα, σθν
τι-θέ-νς	= τι-θς, -είσα, -έν	θς, θείσα, θέν
δι-δό-νς	= δι-δός, -ούσα, -όν	δός, -ούσα, -όν
δεικ-νύ-νς	= δεικ-νύς, -ύσα, -ήν.	

REM. 7. The participles of the two Pass. Aorists of all verbs are like the Part. $\tau\acute{\omega}\epsilon\iota\varsigma$, or $\delta\epsilon\iota\varsigma$, e. g. $\tau\upsilon\pi\text{-}\epsilon\iota\varsigma$, $\text{-}\epsilon\iota\sigma\alpha$, $\text{-}\acute{\epsilon}\nu$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\delta\text{-}\epsilon\iota\varsigma$.

2. The personal-endings of the Mid. are like those of verbs in $-\omega$, except that uniformly, in the second Pers. Sing. Pres. and almost always in the Impf. Ind. and in the Imp., the personal-endings retain their full form, $-\sigma\alpha\iota$ and $-\sigma\omicron$. Still, the following points are to be noted: —

(a) The second Pers. Pres. Ind. of verbs in $-\alpha$ (as ἴστημι , $\delta\acute{\omicron}\nu\alpha\mu\iota$), is only $-\alpha\sigma\alpha\iota$ in Attic prose; the contracted form is found, from the earliest period, only in the poetic dialect, e. g. ἐπίστω from ἐπίσταμαι in Aesch., $\delta\acute{\omicron}\nu\eta$ (from the Ionic ending $-\epsilon\alpha\iota$) instead of $\delta\acute{\omicron}\nu\eta\iota$, in Soph. and Eurip. — In the second Pers. Imp. and in the Impf., ἴστω seems to be only poetic; but, ἐπίστω , ἡπίστω , $\delta\acute{\omicron}\nu\omega$, ἡδῶν , are the regular forms in good prose, and the uncontracted forms scarcely occur except in the poets and later writers.

(b) In verbs in $-\epsilon$, the contract forms in the Imp. Pres. are poetic and rare, and in the Indic. Impf. not at all in use; thus, Impf. ἐτίδεο , Imp. τίδεο (τῖδου); in the second Aor., both of verbs in $-\epsilon$ and $-\omicron$, the contract are the regular forms, e. g. Indic. ἔδου , Imp. δοῦ ; ἔδω , δοῦ . In verbs in $-\omicron$ also, the uncontracted forms seem to be the usual ones in the Impf. and Imp.: ἐβίδωο , βίδωο .

(c) The contracted forms are uniformly employed throughout the Subj.; in the Opt., as in verbs in $-\omega$, the σ is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of τίδῃμι , is ἐτίδῃν , 2 Pers. ἐτίδεις , 3. ἐτίδει (from ΤΙΘΕΩ), ἐτίδεις and ἐτίδει being more frequent than ἐτίδης , ἐτίδη ; on ἴημι , see † 180; the Sing. Impf. Act. of βίδωμι is always ἐβίδουν (fr. ΔΙΔΩ), ἐβίδους , etc. (X. An. 5. 8, 4. is to be read ἐβίδους instead of ἐβίδως , according to the best MSS.) In verbs in $-\mu\iota$, the forms in $-\delta\omega$ are usual throughout the Pres. and Impf., especially in third Pers. Pl. Indic. Act., e. g. $\text{δεικνύουσι}(\nu)$, and the only forms in the Pres. Subj. and Impf. Opt., e. g. δεικνύω , δυνάω , συμμεγνύω , together with δεικνυμι , δυνυμι , συμμεγνυμι . — In Attic poetry, there are also contracted forms of τίδῃμι and ἴημι in the second and third Pers. Sing. Pres. Ind. Act., e. g. τίδεις , λεῖς , τίδει , λεῖ . — But the Middle admits the formation in $-\omega$ only in the Subj. and Opt.

FORMATION OF THE TENSES.

† 175. I. First Class of Verbs in $-\mu\iota$.

1. In forming the tenses of the Act., the short characteristic-vowel is lengthened, both in the Fut. and first Aor. Mid., namely, α into η , ϵ into η ; also in the Perf. Act. of τίδῃμι and ἴημι , ϵ is lengthened into $\epsilon\iota$, and \omicron into ω ; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of τίδῃμι and ἴημι , where the $\epsilon\iota$ of the Perf. Act. (τέθεικα , τέθειμαι , εἶκα , εἶμαι) is retained.

2. The first Aor. Act. and Mid. of τίδῃμι , ἴημι , and βίδωμι , has κ for the characteristic of the tense, not σ ; thus,

$\text{ἔδῃ-}\kappa\text{-}\alpha$, $\text{ἦ-}\kappa\text{-}\alpha$, $\text{ἔδω-}\kappa\text{-}\alpha$.

The forms of the first Aor. Act. ἔθηκα, ἦκα, and ἔδωκα, however, are usual only in the Ind., and generally only in the Sing.; in the other persons, the Attic writers commonly used the forms of the second Aor.; in the other modes and the participials, the forms of the second Aor. were always used.

Examples of the first Aor. in the Pl. Ind. are: ἔθικαμεν, X. C. 4. 2, 15. ἔδωκαμεν, X. An. 3. 2, 5. O. 9, 9. 10. ἔδωκατε, Antiph. 138, 77. ἔδωκαν, X. Cy. 4. 6, 12. ἔθικαν, H. 2. 3, 20. ἀφῆκαν, Cy. 4. 5, 14.

Also the forms of the second Aor. Mid. of τίθηναι, ἵηναι, and δίδωμι, are used by the Attic writers instead of the first Aor.; ἡκάμην from ἵηναι occurs, though but seldom. On the contrary, the forms of the second Aor. Ind. Act. of τίθηναι, ἵηναι, and δίδωμι (ἔθην, ἦν, ἔδον), are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. ἵστη-σ-α, ἑστη-σ-άμην. The second Aor. Mid. ἵστάμην is not used. Some other verbs, however, have a second Aor. Mid., e. g. ἐπτάμην, ἐπρώμην.

REMARK 1. The second Aor. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἑστήξω and ἑστήξομαι, § 154, 6.

REM. 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut., and first Aor. Act. have a Trans. meaning, to place; on the contrary, the second Aor., the Perf. and Plup., Act. and the Fut. Perf., have a reflexive or Intrans. meaning, to place one's self, to stand, namely, ἵστην, I placed myself, or I stood; ἑστηκα (with present signification), I have placed myself, I stand, sto; ἑστήκει, I stand; ἑστήξω, ἑστήξομαι, I shall withdraw). The Mid. denotes either to place for one's self, to erect, to stand, consistere, or to place one's self; Pass. to be placed. ἑστηκα and ἑστήκει usually take the place also of the forms ἑσταμαι and ἑστάμην, which occur but rarely.

§ 174. II. Second Class of Verbs in -μι.

There is no difficulty in forming the tenses of verbs of the second class (§ 169, 2). All the tenses are formed from the stem, after rejecting the ending -νν̄μι, or -ν̄μι. Verbs in -α, which in the Pres. have lengthened the ο into ω, retain the ω through all the tenses, e. g. στρώ-νν̄μι, ζώ-νν̄μι, βώ-νν̄μι, Fut. στρώ-σω, etc. But verbs, whose stem ends in a liquid, in forming some of the tenses, assume a Theme ending in a vowel, e. g. ὄμ-ν̄μι, Aor. ὤμ-ο-σα, from ὀΜΟΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. ζεύ-ν̄μι. See § 182

† 175. *Paradigms of*

ACTIVE.

Tenses.	Modes	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	ἵστημι	τίθημι	δίδομι	δείκνυμι ¹
		2.	ἵστης	τίθης	δίδως	δείκνυς
		3.	ἵσθης(ν)	τίθης(ν)	δίδωσι(ν)	δείκνυσι(ν)
		D. 1.				
		2.	ἵσθαι-τον	τίθει-τον	δίδω-τον	δείκνυ-τον
		3.	ἵσθαι-τον	τίθει-τον	δίδω-τον	δείκνυ-τον
		P. 1.	ἵσθαι-μεν	τίθει-μεν	δίδω-μεν	δείκνυ-μεν
		2.	ἵσθαι-τε	τίθει-τε	δίδω-τε	δείκνυ-τε
		3.	ἵσθαι-σι(ν) (from ἵσθαι-σι)	τίθει-σι(ν) and τιθείσι(ν)	δίδω-σι(ν) and διδοῦσι(ν)	δείκνυ-σι(ν) and δεικνύσι(ν)
	Subjunctive.	S. 1.	ἵσθῶ	τίθῶ	δίδῶ	δείκνυθ
		2.	ἵσθῇς	τίθῇς	δίδῃς	δείκνυθ
		3.	ἵσθῃ	τίθῃ	δίδῃ	etc.
		D. 1.				
		2.	ἵσθῃ-τον	τίθῃ-τον	δίδῃ-τον	
		3.	ἵσθῃ-τον	τίθῃ-τον	δίδῃ-τον	
		P. 1.	ἵσθῶ-μεν	τίθῶ-μεν	δίδῶ-μεν	
		2.	ἵσθῃ-τε	τίθῃ-τε	δίδῃ-τε	
		3.	ἵσθῶ-σι(ν)	τίθῶ-σι(ν)	δίδῶ-σι(ν)	
	Imperative.	S. 2.	ἵστη ² (from ἵσθαι)	τίθει ² (from τίθει)	δίδου ² (from δίδω)	δείκνυ ² (from δεικνύει)
		3.	ἵσθαι-τω	τίθει-τω	δίδω-τω	δείκνυ-τω
		D. 2.	ἵσθαι-τον	τίθει-τον	δίδω-τον	δείκνυ-τον
		3.	ἵσθαι-των	τίθει-των	δίδω-των	δείκνυ-των
		P. 2.	ἵσθαι-τε	τίθει-τε	δίδω-τε	δείκνυ-τε
		3.	ἵσθαι-τωσαν and ἵσθάντων	τίθει-τωσαν and τιθέντων	δίδω-τωσαν and διδόντων	δείκνυ-τωσαν and δεικνύτων
	Infinitive.		ἵσθαι-ναι	τίθει-ναι	δίδω-ναι	δείκνυ-ναι
		Part.	ἵστας, ἰσας, ἰς G. ἰστος	τιθείς, εἰσας, ἐς G. ἐντος	διδούς, οὔσας, οὐς G. δόντος	δεικνύς, ὄσας, ὄς G. ὄντος
Imperfect.	Indicative.	S. 1.	ἵστην	ἐτίθην	ἐδίδουν ²	ἐδείκνυν
		2.	ἵστης	ἐτίθεις ²	ἐδίδους ²	ἐδείκνυς
		3.	ἵσθῃ	ἐτίθει ²	ἐδίδου ²	ἐδείκνυ
		D. 1.				
		2.	ἵσθαι-τον	ἐτίθει-τον	ἐδίδω-τον	ἐδείκνυ-τον
		3.	ἵσθαι-την	ἐτίθει-την	ἐδίδω-την	ἐδείκνυ-την
		P. 1.	ἵσθαι-μεν	ἐτίθει-μεν	ἐδίδω-μεν	ἐδείκνυ-μεν
		2.	ἵσθαι-τε	ἐτίθει-τε	ἐδίδω-τε	ἐδείκνυ-τε
		3.	ἵσθαι-σαν	ἐτίθει-σαν	ἐδίδω-σαν	ἐδείκνυ-σαν
	Optative.	S. 1.	ἵσταί-ην	τιθεί-ην	διδοί-ην	δεικνύ-οιμι
		2.	ἵσταί-ης	τιθεί-ης	διδοί-ης	δεικνύ-οις
		3.	ἵσταί-η	τιθεί-η	διδοί-η	etc.
		D. 1.				
		2.	ἵσταί-τον ⁴	τιθεί-τον ⁴	διδοί-τον ⁴	
		3.	ἵσταί-την	τιθεί-την	διδοί-την	
		P. 1.	ἵσταί-μεν	τιθεί-μεν	διδοί-μεν	
		2.	ἵσταί-τε	τιθεί-τε	διδοί-τε	
		3.	ἵσταί-εν	τιθεί-εν	διδοί-εν	

¹ And δεικνύ-ω, -εις, etc., especially δεικνύουσι(ν). Also Impf. ἐδείκνυν, -ες, -ε(ν), and the Part. usually δεικνύ-ων, -ούσα, -ον (§ 172, Rem. 8). ² § 172. Rem.

Verbs in -μι.

MIDDLE.			
ΠΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵσταν-μαι ἵσταν-σαι ἵσταν-ται ἵσταν-μενον ἵστα-σθων ἵστα-σθων ἵσταν-μεθα ἵστα-σθε ἵστα-νται	τίθει-μαι τίθει-σαι τίθει-ται τιθε-μενον τίθει-σθων τίθει-σθων τιθε-μεθα τίθει-σθε τίθει-νται	δίδο-μαι δίδο-σαι δίδο-ται διδο-μενον δίδο-σθων δίδο-σθων διδο-μεθα δίδο-σθε δίδο-νται	δείκνυ-μαι δείκνυ-σαι δείκνυ-ται δεικνυ-μενον δείκνυ-σθων δείκνυ-σθων δεικνυ-μεθα δείκνυ-σθε δείκνυ-νται
ἵσταν-μαι ⁵ ἵστη ἵσταν-ται ἵσταν-μενον ἵστη-σθων ἵστη-σθων ἵσταν-μεθα ἵστη-σθε ἵσταν-νται	τιθῶ-μαι τιθῆ τιθῆ-ται τιθε-μενον τιθῆ-σθων τιθῆ-σθων τιθε-μεθα τιθῆ-σθε τιθῶ-νται	δίδω-μαι δίδω δίδω-ται διδω-μενον δίδω-σθων δίδω-σθων διδω-μεθα δίδω-σθε δίδω-νται	δεικνυ-μαι δεικνυ-ται etc.
ἵσταν-σο and ἵστω ἵσταν-σθων ἵστα-σθων ἵσταν-σθων ἵστα-σθε ἵσταν-σθων and ἵσταν-σθων	τίθει-σο and τίθει τιθε-σθων τίθει-σθων τιθε-σθων τίθει-σθε τιθε-σθων and τιθε-σθων	δίδο-σο and δίδω διδο-σθων δίδο-σθων διδο-σθων δίδο-σθε διδο-σθων and διδο-σθων	δείκνυ-σο δεικνυ-σθων δείκνυ-σθων δείκνυ-σθε δεικνυ-σθων and δεικνυ-σθων
ἵστα-σθαι ἵσταν-μενος, η, ου	τίθει-σθαι τιθε-μενος, η, ου	δίδο-σθαι διδο-μενος, η, ου	δείκνυ-σθαι δεικνυ-μενος, η, ου
ἵσταν-μην ἵσταν-σο and ἵστω ἵσταν-το ἵσταν-μενον ἵστα-σθων ἵσταν-σθων ἵσταν-σθων ἵσταν-μεθα ἵστα-σθε ἵστα-ντο	ἑτιθε-μην ἑτιθε-σο ἑτιθε-το ἑτιθε-μενον ἑτιθε-σθων ἑτιθε-σθων ἑτιθε-σθων ἑτιθε-μεθα ἑτιθε-σθε ἑτιθε-ντο	ἑδιδω-μην ἑδιδω-σο ἑδιδω-το ἑδιδω-μενον ἑδιδω-σθων ἑδιδω-σθων ἑδιδω-σθων ἑδιδω-μεθα ἑδιδω-σθε ἑδιδω-ντο	ἑδεικνυ-μην ἑδεικνυ-σο ἑδεικνυ-το ἑδεικνυ-μενον ἑδεικνυ-σθων ἑδεικνυ-σθων ἑδεικνυ-σθων ἑδεικνυ-μεθα ἑδεικνυ-σθε ἑδεικνυ-ντο
ἵστα-μην ⁶ ἵστα-ο ἵστα-το ἵστα-μενον ἵστα-σθων ἵστα-σθων ἵστα-μειθα ἵστα-σθε ἵστα-ντο	τιθοῖ-μην ⁷ τιθοῖ-ο τιθοῖ-το τιθοῖ-μενον τιθοῖ-σθων τιθοῖ-σθων τιθοῖ-μειθα τιθοῖ-σθε τιθοῖ-ντο	διδωῖ-μην ⁷ διδωῖ-ο διδωῖ-το διδωῖ-μενον διδωῖ-σθων διδωῖ-σθων διδωῖ-μειθα διδωῖ-σθε διδωῖ-ντο	δεικνυ-οῖμην δεικνυ-οῖο, etc.

5. ⁵ § 172, Rem. 8. ⁴ § 172, Rem. 3. ⁵ On the irreg. accent of *ἵσταμαι*, etc., see § 176, 1. ⁶ On the accent in *ἵσταω*, etc. see § 176, 1. ⁷ § 176, 2

ACTIVE.							
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.	
Aorist	Indicative.	S. 1.	ἔστην, I stood,	(ἔδη-ν)	A. I. (ἔδω-ν)	A. I.	wanting.
		2.	ἔστης	(ἔδη-ς)	used (ἔδω-ς)	used	
		3.	ἔστη	(ἔδη)	for it (ἔδω)	for it	
		D. 1.					
		2.	ἔστη-τον	ἔδε-τον	ἔδο-τον		
		3.	ἔστή-την	ἔδέ-την	ἔδέ-την		
		P. 1.	ἔστη-μεν	ἔδε-μεν	ἔδο-μεν		
		2.	ἔστη-τε	ἔδε-τε	ἔδο-τε		
		3.	ἔστη-σαν	ἔδε-σαν	ἔδο-σαν		
	Subjunctive.	S. 1.	στῶ ¹	δῶ ¹	δῶ ¹		
		2.	στῆς	δῆ-ς	δῶ-ς		
		3.	στῇ	δῇ	δῶ		
		D. 1.					
		2.	στῆ-τον	δῆ-τον	δῶ-τον		
		3.	στῆ-τον	δῆ-τον	δῶ-τον		
		P. 1.	στῶ-μεν	δῶ-μεν	δῶ-μεν		
		2.	στῇ-τε	δῇ-τε	δῶ-τε		
		3.	στῶ-σι(ν)	δῶ-σι(ν)	δῶ-σι(ν)		
	Optative.	S. 1.	σταί-ην	δαί-ην	δοί-ην		
		2.	σταί-ης	δαί-ης	δοί-ης		
		3.	σταί-η	δαί-η	δοί-η		
		D. 1.					
		2.	σταί-ητον ²	δαί-ητον ²	δοί-ητον ²		
		3.	σταί-ήτην	δαί-ήτην	δοί-ήτην		
		P. 1.	σταί-ημεν	δαί-ημεν	δοί-ημεν		
		2.	σταί-ητε	δαί-ητε	δοί-ητε		
		3.	σταί-εν	δαί-εν	δοί-εν		
	Imperative.	S. 2.	στή-θι ³	δές (δέδι) ⁴	δός (δόδι) ⁴		
		3.	στή-τω	δέ-τω	δό-τω		
		D. 2.	στή-τον	δέ-τον	δό-τον		
		3.	στή-των	δέ-των	δό-των		
		P. 2.	στή-τε	δέ-τε	δό-τε		
		3.	στή-τωσαν and στάντων	δέ-τωσαν and δέντων	δό-τωσαν and δόντων		
	Infinitive.		στή-ναι	δαί-ναι	δοῦ-ναι		
	Participle.		στᾶς, ᾶσα, ἄν Gen. στάντος	δαίς, εἷσα, ἐν Gen. δέντος	δοῦς, οὔσα, ὄν Gen. δόντος		
Future.			στή-σω	δή-σω	δώ-σω	δείξω	
Aorist I.			ἔστησα, I [placed,	ἔδη-κα	ἔδω-κα	ἔδειξα	
			Instead of these forms, the 2d Aor. is used in the Dual, Pl. Ind. and in the other Modes and Participles, § 178, 2.				
Perfect.			ἔστη-κα, ⁵ sto,	τέ-θει-κα	δέ-δω-κα	δέ-δειχα	
Pluperfect.			ἔσθη-κειν and εἰσθή-κειν	έ-τε-θει-κειν.	έ-δε-δω-κειν	έ-δε-δειχew	
Fut. Perf.			ἔσθήξω old Att.	wanting.	wanting.	wanting.	
PAS							
Aor. I.			ἔσθᾶ-δην	έ-τέ-δην ⁶	έ-δέ-δην	έ-δείχ-δην	
The compounds, e. g. ἀποσθᾶν, ἐκθᾶν, διαθᾶν, have the same accentuation as the simples, e. g. ἀποσθᾶναι, ἐκθᾶναι, διαθᾶναι. ² See § 172, Rem. 3. ³ In composition, παρᾶσθῃσι, παρᾶσθῃσι· ἀπόσθῃσι, ἀπόσθῃσι, § 172, Rem. 5. ⁴ In composition, περιδес, ἐνδес; ἀπᾶδος, ἐκδος; περιδετε, ἐκδοτε, § 118, Rem. 1. ⁵ See § 176, 3. ⁶ ἐτέδην and τεθήσθαι instead of ἐδέδην and δεθήσθαι.							

¹ The compounds, e. g. ἀποστῶ, ἐκδῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστῶσι, ἐκδῶτον, διαδῶμεν. ² See § 172, Rem. 3. ³ In composition, παρᾶσθῃ, παρᾶσθῃ, ἀπόσθῃ, ἀπόσθῃ, ἀπόσθῃ, ἀπόσθῃ, ἀπόσθῃ. ⁴ In composition, περιδός, ἐνδός, ἀπόδος, ἐκδος; περιδέτε, ἐκδοτε, § 118, Rem. 1. ⁵ See § 176, 3. ⁶ ἐτέδην and τεθήσομαι instead of ἐδέδην and δεθήσομαι.

MIDDLE.			
ΣΤΑ- <i>t</i> : place.	ΘΕ- <i>to put</i> .	ΔΟ- <i>to give</i> .	ΔΕΙΚ- <i>to show</i> .
(ἐ-στέ-μην does not occur, but ἐ-στέ-μην ἐ-πιδέ-μην)	ἐ-δέ-μην ἐ-δου (from ἐδεο) ἐ-δέ-το ἐ-δέ-μεδον ἐ-δέ-σθιον ἐ-δέ-σθην ἐ-δέ-μεδα ἐ-δέ-σθις ἐ-δέ-ντο	ἐ-δέ-μην ἐ-δου (from ἐδοο) ἐ-δέ-το ἐ-δέ-μεδον ἐ-δέ-σθιον ἐ-δέ-σθην ἐ-δέ-μεδα ἐ-δέ-σθις ἐ-δέ-ντο	wanting.
(στέ-μαι does not occur, but πλά-μαι, π, ἤται, etc.)	στέ-μαι ⁷ σῆ σῆ-ται στέ-μεδον σῆ-σθιον σῆ-σθιον στέ-μεδα σῆ-σθις στέ-νται	δέ-μαι ⁷ δῆ δέ-ται δέ-μεδον δέ-σθιον δέ-σθιον δέ-μεδα δέ-σθις δέ-νται	
(στέ-μην does not occur, but πλά-μην, -αισ -αιτο, etc.)	στέ-μην ⁸ στέ-ο. στέ-το στέ-μεδον στέ-σθιον στέ-σθην στέ-μεδα στέ-σθις στέ-ντο	δέ-μην ⁸ δέ-ο δέ-το δέ-μεδον δέ-σθιον δέ-σθην δέ-μεδα δέ-σθις δέ-ντο	
(στέ-σο, or στέ does not occur, but πλά-σο, or πείω)	στέ (from στέσο) ⁹ στέ-σθις στέ-σθιον στέ-σθις στέ-σθις στέ-σθις and στέ-σθις	δέ (from δέσο) ⁹ δέ-σθις δέ-σθιον δέ-σθις δέ-σθις δέ-σθις and δέ-σθις	
(στέ-σθις) πλάσ.	στέ-σθις	δέ-σθις	
(στέ-μενος) πλά-μενος	στέ-μενος, -η, -ον	δέ-μενος, -η, -ον	
στέ-σομαι	στέ-σομαι	δέ-σομαι	δείξομαι
ἐ-στέ-σομαι	(ἐ-δέ-σομαι)	(ἐ-δέ-σομαι)	ἐ-δείξομαι
Instead of these forms, the second Aor. Mld. is used by the Attic writers, § 178, 2.			
ἐ-στέ-μαι, § 173, R. 2.	τέ-δε-μαι	δέ-δο-μαι	δέ-δε-μαι
ἐ-στέ-μην, § 173, Rem. 2.	τέ-δε-μην	δέ-δε-μην	ἐ-δε-δε-μην
ἐ-στέ-ξομαι, ¹⁰	wanting.	wanting.	wanting.

SIVE.

[*Fut. I.*] στέ-θήσομαι | τε-θήσομαι⁶ | δε-θήσομαι | δείχ-θήσομαι
 § 21, 2. ⁷ Also in composition, ἐνδύμαι, -ῆ, -ῆται, etc., ἀποδύμαι, -ῆ, -ῆται, etc., ἐκδύμαι, -ῆ, -ῆται, etc., ἀποδύμαι, -ῆ, -ῆται, etc. ⁸ See § 176, 2. ⁹ In composition, κατὰδου, ἀπὸδου; περιδου, ἀπὸδου; κατὰδεσθις, περιδεσθις; ἐνδεσθις, ἀπὸδεσθις; but ἐνδου, εἰςδου; προδου, ἐνδου, § 118, Rem. 1 ¹⁰ § 154, 6, and § 173, Rem. 2

§ 176. Remarks on the Paradigms.

1. The verbs δύναμαι, *to be able*; ἐπιστάμαι, *to know*, and χρέμαμαι, *to hang*, have a different accentuation from ἵσταμαι, in the Pres. Subj. and Impf. Opt., namely, Subj. δύνωμαι, ἐπιστώμαι, ἥ, ἥται, ἥσδον, ἥσδε, -ωνται; Opt. δυνάμην, ἐπιστάμην, -αιω, -αιτο, -αισδον, -αισδε, -αυτο; so also ἐνάμην, -αιω, -αιτο (§ 177, 4), and ἐπιδίμην (§ 179, 6).

2. The forms of the Opt. Mid. Impf. and second Aor. in -οι, viz. τιδόμεν, δολέμ, were preferred to those in -ει, viz. τιδείμην, -είω, -είτο, etc., δειμην, -είω, -είτο, etc. In compounds, the accent remains as in simples; thus, ἐνδολέμην (ἐνδείμην), ἐνδοίω (ἐνδείω), etc.; so also in compounds of δολέμ, e. g. διαδολέμ, διαδοίω, etc.

3. On the abbreviated form of the Perf. and Plup.: ἔστα-τον, ἔστα-μεν, ἔστα-τε, ἔστα-σι(ν), see § 193.

4. Verbs in -ύμι, as has been seen, form the Subj. and Opt. like verbs in -θι. Still, there are some examples where these modes follow the analogy of verbs in -μι: ὅπως μὴ διασκεδάσῃνται (instead of -ήνται), Pl. Phaedon. 77, b. ψόχεσθαι τε καὶ περὶνῦτο (from -ύτο, instead of -ύτοτο), Ibid. 118, a.

5. In the later writers, e. g. Polybius, a Perf. and Plup. are found with the Trans. meaning, *I have placed*, namely, ἔστακα, ἔστακειν.

SUMMARY OF VERBS IN -μι.

1. Verbs in -μι which annex the Personal-endings immediately to the Stem-vowel.

§ 177. (a) Verbs in -α (ἰ-στη-μι; ΣΤΑ-):

1. κί-χρη-μι, *to lend, to bestow* (XPA-), Inf. κυχράναι, Fut. χρήσω, Aor. ἔχρησα. Mid. *to borrow*, Fut. χρήσομαι. (Aor. ἐχρησάμην in this sense is avoided by the Attic writers.) To the same stem belong:—

2. χρή, *it is necessary, oportet* (stem XPA- and XPE-), Subj. χρή, Inf. χρήναι, Part. (τδ) χρεών (usually only Nom. and Acc.); Impf. ἐχρήν, or χρήν (with irregular accent), Opt. χρεή (from XPE-); Fut. χρήσται in Soph. (but not χρήσει).

Inf. χρήν, ἀποχρήν, in Eurip., by contraction from χρεών.

3. ἀπόχρη, *it suffices, sufficit*; the following also are formed regularly from XPAO: ἀποχρῶσι(ν), Inf. ἀποχρήν; Part. ἀποχρῶς, -ῶσα, -ῶν; Impf. ἀπέχρη; Fut. ἀποχρήσει; Aor. ἀπέχρησε(ν), etc. Mid. ἀποχρῶμαι, *to abuse, abuter, or consume*, Inf. ἀποχρῆσθαι, is inflected like χράσμαι, § 129, Rem. 2.

4. δύνιμη (with Attic reduplication instead of δόνιμη), *to benefit*, (ONA-) Inf. δυνάναι; Impf. Act. wanting, ὠφέλου being used for it; Fut. δνήσω; Aor. ὤνησα, Inf. ὠήσαι (for it ὠήναι, like στήναι, in Pl. Rp. 600, d.). Mid. δύνιμαι, *to get benefit, be benefitted*, Fut. δνήσομαι; Aor. ὠνήμην (ὠνάμην later, but also in Eur. ὠνασθε), -ησο, -ητο, etc., Imp. ὠησο, Part. ὠνήμενος (Hom.), Opt. ὠνάμην, -αιω, -αιτο (§ 176, 1), Inf. ὠνασθαι; Aor. Pass. ὠνήθην rarer

instead of *ᾠνήμην*. The remaining forms are supplied by *ἔφελεῖν*.

5. *πί-μ-πλη-μι*, *to fill*, (ΠΑΑ-) Inf. *πιμπλάειν*; Impf. *ἐπιμπλην*; Fut. *πλήσω*; Perf. *πέπληκα*; Aor. *ἔπλησα*; Mid. *to fill for one's self*, *πίμπλαμαι*, Inf. *πίμπλασθαι*; Impf. *ἐπιμπλάμην*; Aor. *ἔπλησάμην*; Fut. *πλήσομαι*; Perf. Mid. or Pass. *πέπλησμαι*; Aor. Pass. *ἔπλησθην* (§ 131); Fut. Pass. *πλησθήσομαι* (§ 131); second Aor. *ἐπλήμην*, Poet. Verb. Adj. *πληστής*.

The *μ* in the reduplication of this and the following verb is usually omitted in composition, when *μ* precedes the reduplication, e. g. *ἐμπίπλεμαι*, but *ἐντεπιπλέμην*. Contrary to this rule, however, forms with and without *μ* are both used by the poets, according to the necessities of the verse.

6. *πίμπρημι*, *to bustle*, Trans., in all respects like *πίμπλημι*: *πρήσω*, *ἔπρησα*, *πέπρηκα*, *πέπρησμαι*, *ἐπρήσθην*, *πρησθήσομαι*, *πεπρήσμαι*.

7. ΤΑΗ-ΜΙ, *to endure*, Pres. and Impf. wanting (instead of them *ὑπομένω*, *ἀνέχομαι*); Aor. *ἔτην*, (τῶ,) *τλαίην*, *τλήθι*, *τλᾶς* (*τλᾶσα*); Fut. *τλήσομαι*; Perf. *τέτληκα*. Verbal Adj. *τλητός*. (In Attic prose this verb is rare.)

8. *φη-μι*, *to say* (stem ΦΑ-), has the following formation:—

‡ 178.

Present.		ACTIVE.		Imperfect.		
Indicative	S. 1.	φημί ¹	Indicative	S. 1.	ἔφην	
	2.	φῆς		2.	ἔφης, usually ἔφησθα	
	3.	φῆσι(ν)		3.	ἔφη [(§ 116, 2).]	
	D. 2.	φάτον		D. 2.	ἔφάτον	
	3.	φάτον		3.	ἔφάτην	
P. 1.	φάμεν	Opt.	P. 1.	ἔφάμεν	Fut. Aor.	
	2.		φάτε	2.		ἔφάτε
	3.		φάσι(ν)	3.		ἔφασαν
Subj.	φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)		Fut. Aor.	φάην, φάης, φάη, φάητον and φάητον, φάητην and φάητην, φάημεν and φάημεν, φάητε and φάητε, φάειν		
Imp.	φάδι, or φάδι (σύμφάδι), φάτω, φάτω, φάτω, φάτε, φάτωσαν and φάωντων			φῆσω		
Inf. Part.	φάει (φάς, φάσα, φάν G. φάστος, φάσσης)			ἔφησα.		
MIDDLE.						
Perf. Imp. πῆδω (Pl. Tim. 72, d.), <i>let it be said</i> . Impf. Ind. ἔφασκε, Lys. Fragm. 3. [X. Cy. 6. 1, 21, is a false reading]; Inf. φάσθαι, Aesch. Pers. 687, in chorus. Part. φάμενος (rare), <i>affirming</i> .						
Verbal adjective, φατός, φατός.						

¹ In composition: *ἀντίφημι*, *σύμφημι*, *ἀντίφησι(ν)*, *σύμφησι(ν)*, etc., but *ἀντεφῆς* (accent on ultimate), *συμφῆς*, and Subj. *ἀντιφῶ*, *ἀντιφῆς*, etc.

REMARK 1. In the second person φῆς, both^o the accentuation and the Iota subscript are contrary to all analogy. On the inclination of this verb in the Pres. Ind. (except φῆς), see § 33, a.

REM. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm*, (αἰο) *to assert, to assure*, etc. The Fut. φήσω, and Aor. ἔφησα, have only the last signification. The Part. φάς is not used in Attic prose; still, ψ Pl. Alc. 2. 139, c. φάρες.

REM. 3. With φημί the verb ἡμί, *inquam*, may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect ἦν, ἦ is used in the phrases ἦν ὃ ἔγώ, *said I*, ἦ ὃ ἔς, *said he*, to describe a conversation.

† 179. *The following Deponents also belong here.*

1. ἀγᾶμαι, *to wonder*, Impf. ἡγάμην; Aor. ἡγάσθην (ἡγασάμην, Epic and Dem. 18, 204); Fut. ἀγάσομαι. Verbal Adj. ἀγαστός.

2. δύναμαι, *to be able*, second Pers. δύνασαι [δύνῃ from the Ion. δύνει, tragic and later, § 172, 2, (a)], Subj. δύνωμαι (§ 176, 1), Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἔδυνάμην and ἡδυνάμην, second Pers. ἔδυνω (not ἔδυνασο, § 172, 2), Opt. δυνάμην, δύναιω (§ 176, 1); Fut. δυνήσομαι; Aor. ἔδυνήθην, ἡδυνήθην and ἔδυνάσθην (not ἡδυνάσθην), the last Ion. and in Xen. (Aug., § 120, Rem. 1); Perf. δεδύνημαι. Verbal Adj. δυνατός, *able* and *possible*.

3. ἐπίσταμαι (like ἴσταμαι), *to know*, (properly, *to stand upon something*, to be distinguished from ἐπίσταμαι), second Pers. ἐπίστασαι (ἐπίστα seldom and only Poet.), Subj. ἐπίστωμαι (§ 176, 1), Imp. ἐπίστω [seldom and only in the poets and later writers, ἐπίστασο, § 172, 2 (b)]; Impf. ἡπιστάμην, ἡπίστω [seldom and only in the poets and later writers, ἡπίστασο, § 172, 2 (b)], Opt. ἐπισταίμην, ἐπίσταω (§ 176, 1); Fut. ἐπιστήσομαι; Aor. ἡπιστήθην. (Aug., § 126, 3.) Verbal Adj. ἐπιστητός.

4. ἐραμαι, *to love* (in the Pres. and Impf. only poetic, in prose ἐράω is used instead of it); Aor. ἡράσθην, *I loved*; Fut. ἔρασθήσομαι, *I shall love*. [Pass. ἐρώμαι (from ἐράω), *I shall be loved*.] Verbal Adj. ἐραστός.

5. κρέμαμαι, *to hang, be suspended, pendeo*, Subj. κρέμωμαι (§ 176, 1), Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιω, -αιτο (§ 176, 1), (Arist. Vesp. 298, κρέμωσθε, comp. μάρναμαι, § 230, and μεμνολίμην, § 154, 8); Aor. ἐκρεμάσθην; Fut. Pass

κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, *pendebo I shall hang*.

6. πρίασθαι, *to buy*, ἐπρίαμην, second Pers. ἐπρίω (an Aor. Mid., and found only in this tense, which the Attic writers employ instead of the Aor. of ὠνέομαι, viz. ἐωνησάμην, which is not used by them, † 122, 4), Subj. πρίωμαι († 176, 1); Opt. πριαίμην, -αιω, -αυτο († 176, 1); Imp. πρίω; Part. πριάμενος.

† 180. (b) *Verbs in -ε (τί-θ-μι, ΘΕ-)*

ἵ-η-μι (stem 'Ε-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἵμι, ἵης, ἵησι(ν); ἵετον; ἵεμεν, ἵετε, ἰῶσι(ν) [ἰεῖσι(ν)]; Subj. ἰῶ, ἰῆς, ἰῆ; ἰῆτον; ἰῶμεν, ἰῆτε, ἰῶσι(ν); ἀφιῶ, ἀφιῆς, ἀφιῆ, etc. Imp. ἵει, ἰέτω, etc. — Inf. ἰέναι. — Part. ἰείς, ἰείσα, ἰέν.
Impf.	Ind. ἵουν (from ἵΕΩ), ἀφιούν (rarer ἡφιούν, rare ἵεω, προῖεω, ἡφιέω), ἰέω, ἵει, ἀφιεί (rarer ἡφιεί); ἵετον, ἰέτην; ἵεμεν, ἵετε, ἵεσαν, ἀφιέσαν (rarer ἡφιέσαν). Opt. ἰέην (second Pers. Pl. ἀφιόιτε, Plat.; third Pers. Pl. ἀφιόιεν, X. H. 6. 4, 3).
Perf. Aor. II.	εἶκα. — Plup. εἶκεν. — Fut. ἥσω. — Aor. I. ἤκα († 173, 2). Ind. Sing. is supplied by Aor. I. († 173, 2); Dual εἶτον, ἀφεῖτον, εἶτην; Plur. εἶμεν, καθεῖμεν, εἶτε, ἀνείτε, ἔσαν, commonly εἶσαν, ἀφεῖσαν. Subj. ᾗ, ᾗς, ἀφῶ, ἀφῆς, etc. Opt. εἶην, εἶης, εἶη; εἶτον, ἀφεῖτον, εἶτην; εἶμεν, ἀφεῖμεν, εἶτε, ἀφεῖτε, εἶεν, ἀφεῖεν. Imp. ἔς, ἀφες, ἔτω; ἔτον, ἀφετον, ἔτων; ἔτε, ἀφετε, ἔτωσαν and ἔττων. Inf. εἶναι, ἀφεῖναι. — P. εἶς, εἶσα, ἀφεῖσα, ἐν, ἀφέν, Gen. ἔντος, εἰσῆς, ἀφέντος.

REMARK 1. On the Aug. of ἀφίημι, see † 126, 3.

REM. 2. The form of the Impf. ἵην is very doubtful, and the forms ἵης, ἵη are very rare. The form ἵεω has the ending of the Plup., like the Impf. of εἰμι, *to go*; it is Att. and Ion., a secondary form of ἵεω.

MIDDLE.		
Pres.	Ind. ἵμαι, ἵσαι, ἵεται, etc. — Subj. ἰῶμαι, ἀφῶμαι, ἰῆ, ἀφῆ, etc. Imp. ἵεσο, or ἰου. — Inf. ἵεσθαι. — Part. ἱμενος, -η, -ον.	
Impf.	ἱέμην, ἵεσο, etc. — Opt. ἱέμην, Att. ἰοίμην, ἰοῖο, ἀφῖο, etc.	
Aor. II.	Ind. εἶμην εἶσο, ἀφείσο εἶτο, ἀφείτο εἶμεθα, etc.	Subj. ὤμαι, ἀφῶμαι, ῶ, ἀφῶ, ἦται, ἀφῆται
		Opt. προίμην, -οῖο, -οῖτο, -οἶμεθα, -οῖσθε, -οῖντο (προεῖτο, προεῖσθε, προεῖντο are rarer forms)
		Imp. οἶ (ἀφῶ, προῶ), second Pers. Pl. εἶσθε (ἀφεσθε, προεσθε), εἶδω, etc.).
		Inf. εἶσθαι. — Part. ἱμενος, -η, -ον.
Perf. εἶμαι, μεδείμαι; Inf. εἶσθαι, μεδεῖσθαι. — Plup. εἶμην, εἶσο, ἀφείσο, etc. — Fut. ἥσομαι. — Aor. I. ἡέμην (rare, § 173, 2).		
PASSIVE.		
A. I. εἴην, P. εἴηναι, etc. — Fut. εἰθήσομαι. — Verb. Adj. ἑτός, ἑτέος (ἀφετός).		

REM. 3. Besides the two verbs τῖναι and ἵναι, only the following dialectic verbs belong here, viz., 'AH-MI, ΔΙ-ΔΗ-MI (ΔΕ), (though διδεῖσι(ν) from the last is found in X.); δίζηναι and ΔΙΗ-MI.

† 181. (c) *Verbs in -ι, only εἶμι ('I), to go.*

PRELIMINARY REMARK. The verbs εἶμι, to go, and εἶμι, to be, are presented together (though the last, on account of its stem 'ΕΞ, does not belong here), in order to exhibit to the eye the agreement and disagreement of the two verbs in their formation.

PRESENT.				
Ind. S. 1.	εἶμι, to be	Subj. εἶ	Ind. I. εἶμι, to go	Subj. ἵω
2.	εἶ	ῆς	2.	ἵης
3.	εἴσι(ν)	ῆ	3.	ἵσι(ν)
D. 2.	εἶσθον	ῆτον	D. 2.	ἵτον
3.	εἶσθον	ῆτον	3.	ἵτον
P. 1.	εἶμεν	ῆμεν	P. 1.	ἵμεν
2.	εἶσθε	ῆτε	2.	ἵτε
3.	εἴσι(ν)	ῆσι(ν)	3.	ἵσι(ν)
Imp. S. 2.	ἵσθι	Inf. εἶναι	Imp. εἶ, πρόσθι (scld. πρόσθι).	Inf. εἶναι
3.	ἵτω			
D. 2.	ἵστον	Part. ὄν, ὄσα, ὄν	3.	ἵτω
3.	ἵστων		D. 2.	ἵτων, πρόσθων
P. 2.	ἵστε	G. ὄντος, ὄσης	3.	ἵτων
3.	ἵτωσαν (rare ἵστων; ὄντων, Plat. Legg. 879, b.)	(παρόν, παρούσα, παρόν, G. παρόντος)	P. 2.	ἵτε, πρόσθι
			3.	ἵτωσαν, ὄντων ἵστων (ἵτων Aesch. E. 32.)
				Part. ὄν, ὄσα, ὄν
				Gen. ὄντος, ὄσης.
				(παρόν, παρί- οῦσα, παρί- ον, G. παρόντος).

IMPERFECT.					
Ind.		Opt.	Ind.		Opt.
S. 1.	ἦν, <i>I was</i>	εἶην	S. 1.	ἦεν or ἦα, <i>I went</i>	τοῖμ or ιοῖην
2.	ἦσθα (§ 116, 2)	εἶης	2.	ἦεις and ἦεισθα	τοῖς
3.	ἦν (from ἦε σ)	εἶη	3.	ἦει	τοῖ
D. 2.	ἦστων (ἦσιν)	εἶητων	D. 2.	ἦειτων, us'ly ἦσιν	τοῖστων
3.	ἦστων (ἦσιν)	εἶητων	3.	ἦειτων, " ἦσιν	τοῖστων
P. 1.	ἦμεν	εἶμεν (seldom εἶμεν)	P. 1.	ἦμεν, " ἦμεν	τοῖμεν
2.	ἦτε (ἦτε)	εἶτε (seld. poet. εἶτε)	2.	ἦτε, " ἦτε	τοῖτε
3.	ἦσαν	εἶσαν and εἶεν	3.	ἦσαν (ἦσαν poet.)	τοῖεν
Fut. ἔσμαι, <i>I shall be</i> , ἔσθι, or ἔσει, ἔσται, etc. — Opt. ἐσσοίμην. — Inf. ἔσεσθαι.					
— Part. ἐσόμενος. — Verbal Adj. ἐστέον, συνιστέον.					
MIDDLE FORM: Pres. ἵσταμι, ἵστασαι or ἵη, ἵεται, etc., Imp. ἵεσθαι, Inf. ἵεσθαι, Part. ἵόμενος: the Impf. ἵμεην, ἵεσθαι, etc., signifying to <i>hasten</i> , ought probably to be written with the rough breathing, which is strongly confirmed by the manuscripts, and to be referred to ἵημι. — Verbal Adj. ἵεός, ἵεός, rarer ἵετέος.					

REMARK 1. On the inclination of the Ind. of *εἶμι*, *to be* (except the second Pers. *εἶ*), see § 33 (a). In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. *παρεῖμι*, *παρεῖ*, *παρεσσι*(ν), etc. Imp. *παρεσθαι*, *ξυρεσθαι*; but *παρῆν* on account of the temporal augment, *παρεσθαι* on account of the omission of *ε* (*παρεσθαι*), *παρεῖναι* like infinitives with the ending -ναι, *παρῶ*, *ῆς*, *ῆ*, etc., *παρεῖτε*, *παρεῖν*, on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. *παρὲν*, *παροῖσα*, *παρὲν*, Gen. *παρόντες* (so also *παρίων*, Gen. *παρίοντες*).

REM. 2. The compounds of *εἶμι*, *to go*, follow the same rules as those of *εἶμι*, *to be*; hence several forms of these two verbs are the same in compounds, e. g. *παρεῖμι*, *παρεῖ*, and *παρεσσι*(ν) (the last being third Pers. Sing. of *εἶμι* and third Pers. Pl. of *εἶμι*); but Inf. *παρίεναι*, Part. *παρίων*.

REM. 3. The form *εἶεν*, *esto, be it so! good!* shortened from *εἶη* and strengthened by a *ν*, must be distinguished from the shortened form *εἶεν* instead of *εἶσαν* of the third Pers. Pl. Opt. Impf. — A secondary form, yet critically to be rejected, of the third Pers. Imp. *ἦτω* instead of *ἔστω*, is found once in Pl. Rp. 361, c., with the varying reading *ἔστω*. — The form of the first Pers. Impf. is often *ἦ*, among the Attic poets, and sometimes also in Plato; the form *ἦμεν* is rare (Lys. 7, 34, X. Cy. 6. 1, 9). — The form of the second Pers. Impf. *ἦς* is found frequently in the later writers, and rarely in lyric passages of the Attic poets. — The Dual forms with *σ* are preferred to those without *σ*; on the contrary, *ἦτε* is preferred to *ἦτε* (Aristoph.).

REM. 4. The form of the third Pers. Sing. Impf. *ἦεν* instead of *ἦει*, from *εἶμι*, sometimes occurs, even before consonants, Ar. Plut. 696. *προσῆεν* (in *Senarius*); Pl. Crit. p. 114, d. (in the best MSS.); *ἦεν*, Pl. Crit. 117, e. (in the best MSS.); *προσῆεν*, Pl. Tim. 43, 6; *ἀνῆεν*, ib. 60, c; *ἀνῆεν*, ib. 76, b.

REM. 5. The Ind. Pres. of *εἶμι*, *to go*, has regularly in the Attic prose-writers the meaning of the Fut. *I shall or will go or come*; hence the Pres. is supplied by *ἐρχομαι* (§ 167, 2¹); the Inf. and Part. have likewise a Pres. and Fut. meaning.

II. Verbs in -μι which annex the Syllable ννϋ or νϋ to the Stem-vowel and append to this the Personal-endings.

§ 182. *Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.*

A. Verbs whose Stem ends with α, ε, or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδᾷ-ννϋ-μι ¹	κορέ-ννϋ-μι ¹	στρά-ννϋ-μι ¹
	Impf.	ἔ-σκεδᾷ-ννϋ-ν ¹	ἔ-κορέ-ννϋ-ν ¹	ἔ-στρά-ννϋ-ν ¹
	Perf.	ἔ-σκεδᾷ-κα	κε-κόρε-κα	ἔ-στρω-κα
	Plup.	ἔ-σκεδᾷ-κειν	ἔ-κε-κορέ-κειν	ἔ-στρά-κειν
	Fut.	σκεδᾷ-σω	κορέ-σω	στρά-σω
	Aor.	Att. σκεδῶ, -ῆς, -ῆ ἔ-σκεδᾷ-σα	Att. κορῶ, -εῖς, -εῖ ἔ-κόρε-σα	ἔ-στρω-σα
Mid.	Pres.	σκεδᾷ-ννϋ-μαι	κορέ-ννϋ-μαι	στρά-ννϋ-μαι
	Impf.	ἔ-σκεδα-ννϋ-μην	ἔ-κορε-ννϋ-μην	ἔ-στρω-ννϋ-μην
	Perf.	ἔ-σκεδα-σ-μαι	κε-κόρε-σ-μαι	ἔ-στρω-μαι
	Plup.	ἔ-σκεδα-σ-μην	ἔ-κε-κορέ-σ-μην	ἔ-στρά-μην
	Aor.		κορέ-σ-μαι	
	F. Pf.		ἔ-κορε-σ-μένην κε-κορέ-σ-ομαι	
Pass.	Aor.	ἔ-σκεδᾷ-σ-θην	ἔ-κορέ-σ-θην	ἔ-στρά-σ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός σκεδα-σ-τίος	κορε-σ-τός κορε-σ-τίος	στρω-τός στρω-τίος.

¹ And σκεδα-ννῶ, ἔσκεδα-ννῶν — κορε-ννῶ, ἔκορε-ννῶν — στρω-ννῶ, ἔστρω-ννῶν (ν always short).

B. Verbs whose Stem ends with a Consonant.

Pres.	ἄλ-ῶ-μι, ¹ perdo,	ἄλ-ᾷ-μαι, pereō,	ἄμ-νϋ-μι ¹	ἄμ-νϋ-μαι
Impf.	ἔλ-ᾷ-ν ¹	ἔλ-ᾷ-μην	ἔμ-νϋ-ν ¹	ἔμ-νϋ-μην
Perf. I.	ἔλ-ᾷ-κα ('ΟΑΕΩ), perdidī,		ἔμ-ᾷ-μο-κα	ἔμ-ᾷ-μο-μαι
	§ 124, 2.		('ΟΜΟΩ)	
Perf. II.	ἔλ-ᾷ-α, perii,		ἔμ-ᾷ-μο-κειν	ἔμ-ᾷ-μο-μην
Plup. I.	ἔλ-ᾷ-λε-κειν, perdidēram,			
Plup. II.	ἔλ-ᾷ-λε-ειν, perieram,			
Fut.	ἔλ-ᾷ, -εῖς, -εῖ	ἔλ-οῦμαι, -εῖ	ἔμ-οῦμαι, -εῖ	ἔμ-οῦμαι
Aor. I.	ἔλε-σα	A. II. ἔλ-ᾷ-μένην	ἔμο-σα	ἔμο-σμένην
			A. I. P. ἔμο-σ-θην (et ἔμῶσθην)	
			F. I. P. ἔμο-σ-θήσομαι.	

¹ And ἄλλῶ, ἄλλων — ἄμνῶ, ἄμνων (always ε).

REMARK. "Οαλῶμι comes by assimilation from ἄλ-νῶμι (§ 18, Rem.). For an example of a stem-ending with a mute, see δεικνῶμι above, under the para digms (§ 175). The Part. Perf. Mid. or Pass. of ἄμνῶμι is ἄμνωσμένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers, e. g. ἔμῶμοιται, ἔμῶμοτο.

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -ννῆ.

‡ 183. (a) *Verbs whose Stem ends in a.*

1. κερά-ννῆ-μι (poetic secondary form κερᾶω, κέρνῃμι; Epic and poet. κερᾶω), *to mix*, Fut. κερᾶσω, Att. κερῶ; Aor. ἐκέρᾶσα; Perf. κέκρᾶκα; Mid. *to mix for one's self*, Aor. ἐκερασάμην; Perf. Mid. or Pass. κέκρᾶμαι (κεκέρασμαι, Anacr. 29, 13; Inf. κεκεράσθαι, Luc. Dial. Meretr. 4, 4); Aor. Pass. ἐκράδην, Att. also ἐκεράσθην (Metathesis, ‡ 156, Rem.).

2. κρεμά-ννῆ-μι, *to hang*, Fut. κρεμάσω, Att. κρεμῶ; Aor. ἐκρέμασα; Mid. or Pass. κρεμάννῃμαι, *to hang one's self*, or *be hung* (but κρέμαμαι, *to hang*, ‡ 179, 5); (Perf. Mid. or Pass. κεκρέμαμαι in later writers;) Fut. Pass. κρεμασθήσομαι; Aor. ἐκρεμάσθην, *I was hung*, or *I hung*.

3. πετά-ννῆ-μι, *to spread out, to open*, Fut. πετάσω, Att. πετῶ; Aor. ἐπέτασα (Perf. Act. πεπέτακα, Diod.); Perf. Mid. or Pass. πέπτάμαι (‡ 155, 2) (πεπέτασμαι, non-Attic and Luc.); Aor. Pass. ἐπετάσθην.

4. σκεδά-ννῆ-μι, *to scatter*, Fut. σκεδάσω, Att. σκεδῶ; Aor. ἐσκέδεσα; Perf. Mid. or Pass. ἐσκέδασμαι; Aor. Pass. ἐσκεδάσθην.

‡ 184. (b) *Verbs whose Stem ends in ε.*

PRELIMINARY REMARK. The verbs ἐννῆμι, σβέννῆμι, and also ζέννῆμι (‡ 186), do not properly belong here, since their stem originally ended in σ, ἘΞ- (comp. ves-tire), ΣΒΕΞ- (comp. εἰσβεσ-tes), ΖΩΞ- (comp. ζωσ-τήρ, ζωσ-τρον, ζωσ-της, ζωσ-τές); but by the omission of the σ, they become analogous to verbs in -ε and -α.

1. ἱ-ννῆ-μι, *to clothe*, in prose ἀμφιέννῃμι, Impf. ἀμφιέννῃν without Aug.; Fut. ἀμφιέσω, Att. ἀμφιῶ; Aor. ἡμφιέσα; Perf. Act. wanting; Perf. Mid. or Pass. ἡμφιέσμαι, ἡμφιέσαι, ἡμφιέσται, etc., Inf. ἡμφιέσθαι; Fut. Mid. ἀμφιέσομαι. (Aug. ‡ 126, 3. and 230.) The vowel of the Prep. is not elided in the Common language, hence also ἐπίεσασθαι, X Cy. 6. 4, 6.

2. ζέ-ννῆ-μι, *to boil*, Trans., Fut. ζέσω; Aor. ἔζεσα; Perf. Mid. or Pass. ἔζεσμαι; Aor. Pass. ἐζέσθην. — (ζέω, on the contrary, is usually intransitive).

3. κορέ-νῦ-μ, *to satiate*, Fut. κορέσω, Att. κορῶ; Aor. ἐκόρεσα; Aor. Mid. ἐκορασάμην; Perf. Mid. or Pass. κεκόρεσμαι; Aor. Pass. ἐκορέσθην.

4. σβέ-νῦ-μ, *to extinguish*, Fut. σβέσω; first Aor. ἔσβεσα, *I extinguished*; second Aor. ἔσβην, *I ceased to burn*; Perf. ἔσβηκα, *I have ceased to burn*. — Mid. σβέννυμαι, *to cease to burn*, intrans. Fut. σβήσομαι; Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἔσβέσθην; Fut. Pass. σβεσθήσομαι. No other verb in -νυμ has a second Aor. Act. (§ 191, 2).

5. σπορέ-νῦ-μ, *to spread out* (shortened form στόρνυμ, Poet. and X. Cy. 8. 8, 16), Fut. σπορέσω, Att. σπορῶ; Aor. ἐστόρεσα; Mid. *to spread out for one's self*. The other tenses are formed from στρώννυμ; ἐστρώσάμην; ἔστρωμαι, ἐστρώθην, στρωτός (non-Att. ἐστόρεσμαι, ἐστορέσθην, and ἐστορήθην). See § 182.

§ 185. (c) Verbs whose Stem ends in *ι*.

τι-νῦ-μ (TI-), *to pay, to expiate*, Mid. τι-νῦ-μαι, *to get pay, to punish, to avenge*, secondary Epic form of τίνω and τίνομαι. — In Attic poetry, the Mid. is often found, and with one *ν*, τήνυμαι.

§ 186. (d) Verbs in *ο*, with the *ο* lengthened into *ω*.

1. ζώ-νῦ-μ, *to gird*, Fut. ζώσω; Perf. ἔζωκα, Paus.; Aor. ἔζωσα; Mid. *to gird one's self*, Aor. Mid. ἔζωσάμην; Perf. Mid. or Pass. ἔζωσμαι (§ 131).

2. ῥώ-νῦ-μ, *to strengthen*, Fut. ῥώσω; Aor. ἔρρωσα; Perf. Mid. or Pass. ἔρρωμαι, Imp. ἔρρωσο, *vale, farewell*, Inf. ἐρρώσθαι; Aor. Pass. ἐρρώσθην (§ 131); Fut. Pass. ῥωσθήσομαι.

3. στρώ-νῦ-μ (§ 182), *to spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See σπορέννυμ (§ 184, 5).

4. χρώ-νῦ-μ, *to color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωσμαι; Aor. Pass. ἐχρώσθην.

B. Verbs whose Stem ends in a Consonant and assumes -νῦ.

§ 187. (a) In a Mute.

1. ἄγ-νῦ-μ, *to break*, Fut. ἄξω; Aor. ἔαφα, Inf. ἄξαι (Part. Lys. 100, 5. κατεάφαρτες with the Aug.); second Perf. ἔαγα, *I am broken*; Mid. *to break for one's self*, Aor. ἐαξάμην; Aor. Pass. ἐάγην (Aug., § 122, 4).

2. δείκ-νῶ-μι, see ‡ 175.

3. εἰργ-νῶ-μι (or εἰργω), *to shut in*, Fut. εἰρῶ; Aor. εἶρξα, Inf. εἶρξαι, Part. εἶρξας (Pl. Polit. 285, b.), περιέρξαντες (Th. 5, 11), ἐνέριξαντος (Pl. Rp. 5. 461, b), Subj. καθερίξεῖς (with the variation καθέριξεῖς), Pl. Gorg. 461, d; Aor. Pass. εἰρχθην; Perf. εἰργμαι. (But εἰργω, εἶρξα, εἶρξα, εἰρχθην, *to shut out*, etc.)

4. ζεύ-νῶ-μι, *to join together*, Fut. ζεύω; Aor. ἔζευξα; Mid. *to join to or for one's self*, Fut. ζεύσομαι; Aor. ἔζευξάμην; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἔζυχθην, and more frequently ἔζυγην.

5. μίγ-νῶ-μι, *to mix* (μίσγω, secondary form), Fut. μίξω; Aor. ἐμίξα, μίξαι; Perf. μέμιχα (Polyb.); Perf. Mid. or Pass. μέμυγμαι, μεμῶχθαι; Aor. Pass. ἐμίχθην, and ἐμίγην; Fut. Pass. μυχθήσομαι; Fut. Perf. μεμίξομαι.

6. αἶγ-νῶ-μι, usually as a compound: (The Attic use of the form αἰγνῶμι is not certain) ἀνοἰγνῶμι, διοἰγνῶμι (but instead, ἀνοίγω, διοίγω, are more frequently used in the Pres. and ἀνέωγον always in the Impf.), *to open*, Fut. ἀνοίξω; Aor. ἀνέωξα, ἀνοῖξαι (in X. Hell. ἡνοργον, ἡνοῖξα, signifying *to put to sea, to weigh anchor*); first Perf. ἀνέωχα, *I have opened*; second Perf. ἀνέωγα, *I stand open*, instead of which Att. ἀνέωγμαι; Impf. Mid. ἀνεωγόμεν; Aor. Pass. ἀνέωχθην, ἀνοεχθῆναι. (Aug. ‡ 122, 6.) Verb. Adj. ἀνοικτός.

7. ὀμόργ-νῶ-μι, *to wipe off*, Fut. ὀμόρῶ; Aor. ὤμορξα; Mid. *to wipe off from one's self*; Fut. ὀμόρξομαι; Aor. ὤμορξάμην; Aor. Pass. ὤμορχθην.

8. πήγ-νῶ-μι, *to fix, fasten, freeze*, Fut. πήξω; Aor. ἐπηξα; first Perf. πέπηχα, *I have fastened*; second Perf. πέπηγα, *I stand fast, am frozen*; Mid. πήγνυμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπάγην (more seldom ἐπήχθην); second Fut. Pass. παγήσομαι. Verbal Adj. πηκτός.

9. ῥήγ-νῶ-μι, *to rend*, Fut. ῥήξω; Aor. ῥήρξα; second Perf. ῥήρωγα, *I am rent* (§ 140, Rem. 3); Aor. Mid. ῥήρξάμην; Aor. Pass. ῥήρᾶγην (ῥήρῆχθην rare); second Fut. ῥαρήσομαι.

10. φράγ-νῶ-μι (commonly φράσσω, φράττω, ‡ 143, 1), *to break* Impf. ἐφράγγυν (Thuc. 7, 74. S. Ant. 241); Fut. φράξω; Aor. ἔφραξα; Perf. Mid. or Pass. πῆφραγμαι; Aor. Pass. ἐφράχθην (ἐφράγγην first used among the later writers).

§ 188. (b) *Verbs whose Stem ends in a Liquid.*

1. ἄρ-νῦ-μαι (Epic and also in Plato), *to take, obtain*, secondary form of ἀρῶ-μαι, and used only in particular phrases, *to obtain, to acquire*, namely, *a reward, spoils*, etc. Impf. ἡρῶμην. The remaining forms come from ἀρῶμαι.

2. κτεί-νῦ-μαι, commonly written κτίννῦμαι in the MSS., *to put to death*, Att. prose secondary form of κτείνω, is used in the Pres. and Impf. The stem is KTEIN-, lengthened from KTEN-. The ν of the stem is omitted on account of the diphthong (§ 169, Rem. 1).

3. ὀλ-λῦ-μαι (instead of ὀλ-νῦ-μαι), *to destroy*. See § 182, B. In prose, only in compounds.

4. ὅμ-νῦ-μαι, *to swear*. See § 182, B.

5. ὄρ-νῦ-μαι (poet.), *to rouse* (§ 230).

6. στόρ-νῦ-μαι, *to spread out*. See στορέννῦμαι, § 184, 5.

§ 189. *Inflection of the two forms of the Perf. κείμαι and ἤμαι.*

PRELIMINARY REMARK. The two forms of the Perf. κείμαι and ἤμαι, are so essentially different, in their formation, from the other verbs in -μαι, that they require to be treated by themselves.

a. Κείμαι, *to lie*.

Κείμαι, properly, *I have laid myself down*, hence *I lie down*; then Pass. *I have been laid down, I am lying down* (e. g. ἀνάκειμαι, *I am laid up*, i. e. *consecrated*, σύγκειται, *it has been agreed upon*, compositum est, constat, but συντρέθεται ὑπό τινος, *it has been agreed by some one*); this verb is a Perf. without reduplication, from the stem KEI- (contracted from KEE-).

Perf.	Ind. κείμαι, κέισαι, κέϊται, κείμεθα, κείσθε, κέϊνται;
	Subj. κέωμαι, κέη, κέηται, etc.
	Imp. κείσο, κείσθω, etc.; — Inf. κείσθαι; — Part. κείμενος.
Impf.	Ind. ἐκέμην, ἐκείσο, ἐκείτο, third Pers. Pl. ἐκείντο.
	Opt. κέοιμην, κέοιο, κέοιτο, etc.
Fin.	κέισομαι.
Compounds ἀνάκειμαι, κατάκειμαι, κατάκεισαι, etc.; — Inf. κατακείσθαι; — Imp. κατάκείσο, ἐγκείσο.	

† 190. b. ἤμαι, *to sit*.

1. ἤμαι, properly, *I have seated myself, I have been seated*, hence, *I sit* (Ion. and poetic, also used of inanimate objects, instead of ἰδρύμαι, *I have been fixed, established*); this verb is a Perf. of the poet. Aor. Act. εἶσα, *to set, to establish*. The stem is ἤΑ- (comp. ἦσ-ται instead of ἦδ-ται, according to § 17, 5, and the Lat. *sed-co*).

REMARK 1. The active Aorist-forms of εἶσα are dialectic (§ 230) and poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, εἰσάμην; Part. εἰσάμενος (Th. 3, 58, εἰσάμενος); Imp. ἔσαι, ἔσσαι (ἐφέσσαι); Fut. poetic ἔσομαι, ἔσσομαι (ἐφέσσομαι). The defective forms of this verb are supplied by ἰδρύω.

Perf.	Ind. ἤμαι, ἤσαι, ἤσται, ἤμεδα, ἤσδε, ἤνται; Imp. ἦσο, ἦσδε, etc.; — Inf. ἦσθαι; — Part. ἤμενος.
Plup.	ἤμην, ἦσο, ἦστο, ἤμεδα, ἦσδε, ἦντο.

2. In prose, the compound κάθημαι is commonly used instead of the simple. The inflection of the compound differs from the simple in never taking σ in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:—

Perf.	κάθημαι, κάθησαι, κάθηται, etc.; — Subj. καθήμεαι, καθῆ, καθῆ- ται, etc.; — Imp. κάθησο, etc.; — Inf. καθέσθαι; — Part. καθή- μενος.
Plup.	ἐκάθημην and καθήμεν, ἐκάθησο and καθῆσο, ἐκάθητο and καθῆστο, etc.; — Opt. καθοίμην, κάθοιτο, κάθοιτο, etc.

REM. 2. The Opt. forms: καθήμεν, -θο, -ῆτο, etc. are doubtful. — The defective forms of ἤμαι are supplied by ἕζεσθαι, or ἵζεσθαι (prose καθέζεσθαι, καθίζεσθαι).

VERBS IN -ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -μ, IN FORMING THE SECOND AOR. ACT. AND MID., THE PRES. AND PERF. ACT.

† 191. I. *Second Aor. Act. and Mid.*

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and (though rarely) a second Aor. Mid., according to the analogy of verbs in -μ, — this tense being without the mode-vowel, and appending the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials is like that of the second Aor. Act. of

verbs in -μ. The characteristic-vowel, with some exceptions, is lengthened, as in *ἔστην*, viz. *ᾱ* and *ε* into *η*, *ο* into *ω*, *ι* and *υ* into *ῑ* and *ῡ*. This lengthened vowel remains, as in *ἔστην*, throughout the Ind., Imp., and Inf. The third Pers. Pl. in -*ησαν* (Char. *α*) and -*υσαν* shortens the vowel, when the poets use the abridged form in -*ν*, instead of -*σαν*, e. g. *ἔβαν*, *ᾤον*. The Subj., Opt., and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μ, e. g. *βαίην* (*σταίην*), *σβείην* (*θείην*), *γνολην* (*δολην*), *γνούς* (*δούς*). The Imp., like *στήθι*, in the second Pers. Sing., takes the ending -*θι*, and the stem vowel remains long through all the persons; in compounds of *βαίνω*, *βηθι* is also shortened into *βᾶ*, e. g. *κατάβᾶ*, *πρόβᾶ*, *εἰςβᾶ*, *ἐμβᾶ*, *ἐπίβᾶ* instead of *κατάβηθι*, etc.

Modes and Persons.	a. Characteris. α BA-Ω, βαίνω, to go.	b. Characteris. ε ΣΒΕ-Ω, σβέννυμι, to extinguish.	c. Characteris. ο ΓΝΟ-Ω, γινώσκω, to know.	d. Character. ῡ ἔδω, to wrap up.
Ind. S. 1.	ἔ-βα-ν, I went,	ἔσβην, I ceased to	ἔγνων, I knew,	ἔδυν, I went in
2.	ἔ-βα-ς	ἔσβης [burn,	ἔγνων	ἔδws [or under,
3.	ἔ-βα	ἔσβη	ἔγνω	ἔδω
D. 2.	ἔ-βα-τον	ἔσβητον	ἔγνωτον	ἔδωτον
3.	ἔ-βη-την	ἔσβήτην	ἔγνώτην	ἔδωτην
P. 1.	ἔ-βα-μεν	ἔσβημεν	ἔγνωμεν	ἔδωμεν
2.	ἔ-βα-τε	ἔσβητε	ἔγνωτε	ἔδωτε
3.	ἔ-βα-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνω)	ἔδωσαν (Poet. ἔδω)
Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, σβῆς, σβῆ ¹	γνώ, γνῶς, γνῶ ¹	δύω, πς, π ¹
D.	βῆτον	σβῆτον	γνώτον	δύτον
P.	βῶμεν, ἦτε, ῶσι(ν)	σβῶμεν, ἦτε, ῶσι(ν)	γνώμεν, ῶτε, ῶσι(ν)	δύμεν. ῆτε, ῶσι(ν)
Opt. S. 1.	βαίην	σβείην	γνολην ²	
2.	βαίης	σβείης	γνολης	
3.	βαίη	σβείη	γνολη	
D. 2.	βαίητον et αἶτον	σβείητον et εἶτον	γνολήτον et οἶτον	
3.	βαίητην et αἶτην	σβείητην et εἶτην	γνολήτην et οἶτην	
P. 1.	βαίμεν et αἶμεν	σβείμεν et εἶμεν	γνολίμεν et οἶμεν	
2.	βαίητε et αἶτε	σβείητε et εἶτε	γνολίητε et οἶτε	
3.	βαίεν (seldom βαίησαν)	σβείεν	γνολίεν (rarely γνολίησαν)	
Imp. S.	βῆθι, ἦτω ³	σβῆθι, ἦτω ³	γνώθι, ὦτω ³	δύθι, ὠτω ³
D. 1.	βῆτον, ἦτων	σβῆτον, ἦτων	γνώτον, ὠτων	δύτον, ὠτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βῆτωσαν and βάντω	σβῆτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf. Part.	βῆναι βᾶς, ᾶσα, ἄν G. βάντος	σβῆναι σβῆς, εἶσα, ἐν G. σβέντος	γνῶναι γνούς, οὔσα, ὄν G. γνόντος	δύναι δύς, ὕσα, ὄν G. δύντος.

¹ Compounds, e. g. *ἀναβῶ*, *ἀναβῆς*, etc.; *ἀποσβῶ*; *διαγνώ*; *ἀναδύω*.

² Aeschyl. Suppl. 230 (215) *συγγνώη*; but in the Mid. form *συγγνολή*.

³ Compounds, e. g. *ἀναβῆθι*, *ἀνάβητε*; *ἀπόσβηθι*; *διδγνώθι*; *ἀναδύθι*.

REMARK. The Opt. form *δοῖην* (instead of *δοίην*) is not found in the Attic dialect, but in the Epic (§ 227).

§ 192. *Summary of Verbs with a second Aor. like Verbs in -μι.*

Besides the verbs mentioned above, some others have this form:—

1. *διδράσκω*, to run away (§ 161, 10, Aor. (ΔΡΑ-) *ἔδραν*, -ās, -ά, -άμεν, -άτε, *ἔδρα* (ἔδρην Poet.), Subj. *δρῶ*, *δρῆς*, *δρῆ*, *δράτων*, *δράμεν*, *δράτε*, *δράσι*(ν), Opt. *δραίην*, Imp. *δράδι*, -άτω, Inf. *δράναι*, Part. *δράς*, -άσα, -άν, Gen. *δράντος*.

2. *πέτομαι*, to fly (§ 166, 29), Aor. (ΠΤΑ-) *ἔπτην*, Inf. *πτῆναι*, Part. *πτάς*; Aor Mid. *ἐπτάμην*, *πτάσθαι*.

3. *πρίσσω*, see § 179, 6.

4. *σκέλλω* or *σκελεύω*, to dry, second Aor. (ΣΚΛΑ-) *ἔσκλην*, to wither, Intrans., Inf. *σκελῆναι*, Opt. *σκελαίην*.

5. *φθά-νω*, to come before, to anticipate (§ 158, 7), Aor. *ἔφθην*, *φθῆναι*, *φθάς*, *φθῶ*, *φθαίην*.

6. *καίω*, to burn, Trans. (§ 154, 2), Aor. (ΚΑΕ-) *ἔαθην*, I burned, Intrans.; but first Aor. *ἔκαυσα*, Trans.

7. *ρέω*, to flow (§ 154, 2), Aor. (ΡΥΕ-) *ἔρβην*, I flowed.

8. *χαίρω*, to rejoice (§ 166, 32), Aor. (ΧΑΡΕ-) *ἔχθην*.

9. *ἀλίσκομαι*, to be taken, Aor. (ἈΛΟ-) *ἔλων* and *ἔαλων* (§ 16*, 1), *ἔλῶ*, -ῶς, -ῶ, etc., *ἔλοιην*, *ἔλοός* (always *ἔ*, except in the Ind.).

10. *βίω*, to live, Aor. *ἔβίω*, Subj. *βιῶ*, -ῶς, -ῶ, etc., Opt. *βιφῆν* (not *βιοίην*, as *γνοίην*, to distinguish it from the Opt. Impf. *βιοίην*), Inf. *βιῶναι*, Part. *βιούς* [*οῖσα*, *οῖν*]; but the cases of *βιούς* are supplied by the first Aor. Part. *βιώσας*. Thus: *ἀνεβίω*, I returned to life, from *ἀναβιώσκομαι* (§ 161, 3). The Pres. and Impf. of *βίω* are but little used by the Attic writers; for these tenses, they employ *ζῶ*; besides these tenses, only the Fut. *ζήσκειν* was in good use among Attic writers; the remaining tenses were borrowed from *βίω*; thus, Pres. *ζῶ*; Impf. *ἔζων* (§ 137, 3); Fut. *βιώσομαι*, more rarely *ζήσω*; Aor. *ἔβιω* (X. O. 4, 18, has also *ἔβιωσεν*); Perf. *βεβίωκα*; Perf. Mid. or Pass. *βεβίωται*, Part. *βεβιωμένος*.

11. *φύω* (ῦ or ῑ), to produce, second Aor. *ἔφυν*, Intrans., to be produced, be born, be naturally, *φύναι*, *φός*, Subj. *φύω* (Opt. wanting in the Attic dialect); but the first Aor. *ἔφύσα*, Trans. I produced; Fut. *φύσω*, Trans. I will produce. The Perf. *πέφυκα*, I am produced, also has an intransitive sense, so also the Pres. Mid. *φύομαι*; Fut. *φύσομαι*.

REMARK. Here also belong the forms *σχής* and *σχοίην* of the second Aor. *ἔσχον* from *έχω*, to have (§ 166, 14), and *πίῃς* of the second Aor. *ἔπιον* from *πίνω*, to drink (§ 158, 5).

§ 193. II. *Perfect and Pluperfect.*

THE Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. ΔΙ-Ω, to

fear, δέ-δι-α, then rejecting the mode-vowel, in the Dual and Pl. Ind. Perf. and Plup., and to some extent in the Inf., e. g. δέ-δε-μεν instead of δε-δι-α-μεν. In this way, these forms of the Perf and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. ἵ-στα-μεν. The stem-vowel remains short, e. g. δέδιμεν, τέτλαμεν, τετλάναι; but in the third Pers. Pl. Perf., the mode-vowel α is not rejected, e. g. δε-δί-ασι; with verbs in -άω, however, α is contracted with the stem-vowel, e. g. τε-τλά-ῳσι = τε-τλά-σι.

REMARK 1. Except the forms of ΔΙΩ and ἵστημι, all the Perfects of this kind belong almost exclusively to poetry, particularly to the Epic. The Sing. δέδια is not Attic.

REM. 2. The Imp. of these Perfects is also in use, and, since it not only wants the mode-vowel, but takes the ending -σι in the second Pers. Sing., it is wholly analogous to the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; δεδιέναι is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is α, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the termination, and the Opt. Plup. ends in -αην, e. g. ἐστᾶ-ω, ἐστᾶ-ῃς, etc., τετλαίην. The Part. of verbs in -άω contracts the stem-vowel α with the ending -ώς and -ός, e. g. ἐσταώς = ἐστῶς, ἐστα-ός = ἐστῶς and ἐστός, and also have a peculiar feminine form in -ῶσα, e. g. ἐστῶσα; all the Cases retain the ω, e. g. ἐστῶτος, ἐστῶσης, etc.

REM. 3. The form resolved by ε is retained in some participles, in the Ionic dialect, e. g. ἐστεώς, standing firm; so from τέθηκα, τεθνεώς (never τεθνός) together with τεθνηκός, is retained in the Attic dialect also. In these forms, ω remains in all the Cases, e. g.

ἐστεώς, ἐστεῶσα, ἐστεώς, Gen. ἐστεῶτος, -ώσης.

τεθνεώς, τεθνεῶσα, τεθνεώς, Gen. τεθνεῶτος, -ώσης.

Βέβηκα and τέτληκα never have this form of the participle.

	Perfect.	Pluperfect.	Perfect.	Pluperfect.
Ind. S. 1.	δέ-δι-α	ἐδεδιεω	ἑ-ΣΤΑ-Α	
2.	δέ-δι-ας	ἐδεδιεις		
3.	δέ-δι-ε(ν)	ἐδεδιει		
D. 2.	δέ-δι-τον	ἐδεδιτον	ἑ-σᾶ-τον	ἑστᾶτον
3.	δέ-δι-τον	ἐδεδιτην	ἑ-σᾶ-τον	ἑστᾶτην
P. 1.	δέ-δι-μεν	ἐδεδιμεν	ἑ-σᾶ-μεν	ἑστάμεν
2.	δέ-δι-τε	ἐδεδιτε	ἑ-σᾶ-τε	ἑστάτε
3.	δε-δι-ῶσι(ν)	ἐδεδισαν (ἐδεδίσαν)	ἑ-σᾶ-σι(ν)	ἑστάσαν
Imp. Subj.	δέ-δι-σι, δεδιτω, etc. δε-δί-ω, -ης, -η, etc.		ἑ-σᾶ-σι, etc., 3 Pers. Pl. ἑστάτωσαν and -ᾶτων	
Inf. Part.	δε-δί-εναι δε-δί-ως, -ῶα, -ός, Gen. -ότος		ἑ-σᾶ-ναι ἑ-σῶς, -ῶσα, -ός (-ός?) Gen. -ῶτος, -ώσης	
Subj. Pf. Opt. Plup.	ἑσῶ, ῆς, -ῇ, etc. ἑσταίην, Dual ἐσταίητον and -αῖτον, Pl. ἐσταίημεν and -αίμεν, etc., third Pers. Pl. ἐσταίεν.			

REM. 4. The Opt. Plup. third Pers. Sing. *δεδιδίη*, Pl. Phaedr. 251, a. is restored according to traces in the MSS. The Plup. of *ἴσθημι*, in this form never takes the strengthened augment *ει*. — The Imp. Perf. *ἴσταθι*, etc., and the Opt. Plup. *ἴσταίην*, etc., are poetic only. But the Inf. *ἴσθάναι* is in constant use; yet *ἴσθηκέναι* is very seldom; also the Part. *ἴσθός*, -ῶσα, is far more frequent than *ἴσθηκός*, -ῶσα; the neuter *ἴσθηκός*, on the contrary, is more frequent than *ἴσθός*. Instead of the Ind. Sing. Perf., Plup., and Part. of *δέδια*, the forms of *δέδοικα* are more frequent; besides the Indic. Perf. and Plup., particularly in the Sing., the Inf. and Part. were used.

‡ 194. Summary of Verbs with a Perfect like Verbs in -μι.

Besides the two verbs above, the following have this form of the Perfect:—

1. *γίγνομαι*, to become, ΓΕΓΑΑ (stem ΓΑ): Perf. (Sing. *γέγονα*, -as, -e), *γεγάσεν*, *γέγατε*, *γέγασι(ν)*, Inf. *γεγάμεν* (Epic), Part. *γεγώς*, *γεγῶσα*, *γεγώς*, Gen. *γεγῶτος*.

2. *βαίνω*, to go, Perf. *βέβηκα*, BEBAA: Pl. *βέβήμεν*, -ἄτε, -ᾶσι(ν), third Pers. Pl. Subj. *ἐμβεβῶσι(ν)* (Pl. Phaedr. 225, e), Inf. *βεβάναι*, Part. *βεβώς* (X. Hell. 7. 2, 3), *βεβῶια* (*βεβῶσα*, Pl. Phaedr. 254, b), *βεβός*, Gen. *βεβῶτος*; Plup. *ἐβέβήμεν*, -ἄτε, -ᾶσαν. These abridged forms are almost wholly poetic and dialectic (§ 230).

3. *θνήσκω*, to die, τέθνηκα, ΤΕΘΝΑΑ: Pl. *τέθνημεν*, *τέθνητε*, *τεθνήασι(ν)*, Imp. *τέθνηθι*, Part. *τεθνηκός*, *τεθνηκυῖα*, *τεθνηκός*, or *τεθνής*, *τεθνεῶσα* (Lys. and Dem.), *τεθνός*, Inf. *τεθνάναι* (Aesch. *τεθνᾶναι* from *τεθναίναι*); Plup. *ἐτέθνηαμεν*, Opt. *τεθναίην*.

4. ΤΑΛΩ, to bear, Perf. *τέτληκα*, ΤΕΤΛΑΑ: Dual *τέτλατον*, Pl. *τέτλαμεν*, *τέτλατε*, *τετλάσι(ν)*, Imp. *τέτλαθι*, -ἄτω, etc., Subj. wanting, Inf. *τετλάναι*, but Part. *τετληκός*; Plup. *ἐτέτλαμεν*, *ἐτέτλατε*, *ἐτέτλασαν*, Dual *ἐτέτλατον*, *ἐτετλάτην*, Opt. *τετλαίην*.

5. Here belong the two participles of,

βιβρώσκω (§ 161, 6), to eat, Perf. *βέβρωκα*, poetic *βεβρώς*, Gen. -ῶτος.

πίπτω (§ 163, 3), to fall, *πέπτωκα*, Att. Poet. *πεπτός* (comp. § 230).

REMARK. There are also found, in imitation of Homer, *κέκραγμεν* and the Imp. *κέκραχθι*, from the Perf. *κέκράγα* (from *κράζω*, to cry out); also the Imp. *πέπεισθι*, from *πέποιδα*, to trust (from *πειθω*, to persuade), is found in Aesch. Eum. 602. See § 230. The Perfects *οἶδα* and *ἔοικα* require a distinct consideration.

‡ 195. Οἶδα and ἔοικα.

1. Οἶδα, Perf. from ἜΙΔΩ (second Aor. *εἶδον*, I saw, Inf. *ἰδῶν*, videre) properly I have seen, hence I know; for the syllable *οἰ*, see § 140, 4; for the change of *δ* into *σ* in *ἴστων*, etc., see § 17, 5; for the change of *δ* into *σ* in *ἴσμεν*, see § 19, 1. Its inflection is as follows:—

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα ¹	εἰδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἰδῇ	ἴτω	εἰδέναι
D. 2. 3.	ἴστον, ἴστον	εἰδῆτον, -ήτον ἴστον, ἴτων		
P. 1.	ἴμεν	εἰδόμεν		Part.
2.	ἴτε	εἰδῆτε	ἴτε	εἰδός, -ύια, -ός
3.	ἴασι(ν)	εἰδῶσι(ν)	ἴτωσαν	
PLUPERFECT.				
Ind. S. 1.	ᾔδειν ²	Dual	Pl. ᾔδειμεν (Poet. ᾔσαμεν)	
2.	ᾔδεις and -εἰσθα ¹	ᾔδειτον, Poet. ᾔστον	ᾔδειτε (" ᾔστε)	
3.	ᾔδει(ν)	ᾔδείτην, " ᾔστην	ᾔδεσαν (" ᾔσαν)	
Opt. Sing.	εἰδείην, -ης, -η; Dual εἰδείητον, -ήτην; Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείεν (seldom εἰδείσαν).			
Fut.	εἰσομαι (Ion. εἰδήσω, though Isocr. συνεἰδήσεις), I shall know or experience; sometimes also εἰδέναι, εἰδῶ, εἰδείην, have the same meaning.— Verbal Adj. ἴστέον.			
Ἰσνοῖδα, compounded of οἶδα, I am conscious, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.				

¹ § 116, 2, οἶδας scarcely occurs in Attic.

² First person ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms; yet ᾔδειν, ᾔδειςθα (also ᾔδεις), ᾔδει, are found in the best Attic writers. Οἶδαμεν, οἶδατε, οἶδασι(ν), instead of ἴμεν, etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, c. Eur. Suppl. 1047. X. O. 20, 14. οἶδας occurs in X. C. 4. 6, 6. The shortening of the εἰ into εἰ in the Dual and Pl. of the Opt. ᾔδειμεν, is poetic and rare. S. O. T. 1232.

REMARK. The Perfect, *I have known*, is expressed by ἔγνων, and the Aorist, *I knew*, by ἔγνων.

2. Ἔοικα, *I am like, I seem*, Perf. of ἜΙΚΩ (of this the Impf. εἶκε, is used in Homer), poetic εἶκα instead of ἔοικα, εἶκέναι instead of ἐοικέναι, and (instead of ἐοικασί) the anomalous Att. third Pers. Pl. εἴλασι, even in prose (Plat.), Part. εἰκότως, in the Attic writers only in the sense of *like*; Att. εἰκός and εἰκέναι (instead of ἐοικός, ἐοικέναι) commonly in the dramatists, only in the sense of *probable, likely, right*; hence especially in the neuter εἰκός, as ὡς εἰκός, *as is natural*; Plup. ἐῖκεν (§ 122, 5), Fut. εἴλω (Ar.).

Here belongs the abridged form ἔοιγμεν, among the Tragedians, instead of ἐοίκαμεν; comp. ἴαμεν. The poetic Mid. forms ἤξα (Eur. Alc. 1065), second Pers. Sing. Perf., and ἤκατο, third Pers. Sing. Plup., are constructed according to the same analogy.

§ 196. III. *Present and Imperfect.*

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἄνω, τανώ, ἐρύω, σέω, ἔω, φέω. οἶμαι (§ 166, 24), of the Common language, belongs here.

† 197. *Summary of the Dependent Passives*
(† 102, 2, 3).

ἀγαμαι, to wonder,	δύναμαι, to be able,	κρέμαμαι, to hang,
αἰδέομαι, to reverence,	ὑστασιέσθαι, to be dissatisfied,	λοιδορέομαι, to revile,
ἀλδομαι, to wander,	ἐναντιέομαι, to resist,	μαίνομαι, to be mad,
ἀμιλλέομαι, to contend,	ἐνδύμεομαι, to lay to heart,	μεταμέλομαι, to regret,
ἀντιέομαι (Poet.) adversor,	ἐννοέομαι, to consider,	μισάττωμαι, to loathe,
ἀπονοέομαι, to be distracted,	ἐπιμέλομαι, to take care,	νυμεσέομαι (Poet.), to be
ἀποροέομαι, to be perplexed,	ἐπιστάμαι, to know,	οίκομαι, to suppose,
ἀριστοκρατέομαι, to have an aristocracy,	ἐραμαι (Poet.), to love,	ὀλιγαρχέομαι, to have an oligarchy,
ἀρνήομαι, to refuse	εὐδυνέομαι, to be happy,	πειρόμαι, to try,
ἄχθομαι, to be displeased,	εὐλαβέομαι, to be cautious,	προθυμέομαι, to desire,
βούλομαι, to wish,	εὐνομέομαι, bonis legibus	προνοέομαι, to foresee,
βρυχέομαι, to roar,	ἔσομαι, Pl. Phaedr.	
δέομαι, to want,	δημοκρατέομαι, to have a democracy,	ἰσοφύδην, 254, b).
δέρκομαι (Poet.), to see,	ἡδομαι, to rejoice,	φιλοτιμέομαι, to be ambitious,
δημοκρατέομαι, to have a democracy,	δέρομαι (Poet.), to become hot,	ὑποποτέομαι, to conjecture.
διαλέγομαι, to converse,		
διανοέομαι, to think,		

REMARK 1. The Aor. of several verbs have a Mid. as well as a Pass. form, e. g. αὐλίζομαι, to lodge; λοιδορέομαι, to revile; δρέγομαι, to strive after; πραγματεύομαι, to carry on business (Pass. rarer); φιλοφρονέομαι, to treat kindly. Also several of the above verbs belong here, yet they more seldom have a middle Aorist, e. g. ἀγαμαι, Aor. Mid. in Dem. αἰδέομαι, see § 166, 1, ἀμιλλέομαι, Aor. Mid. in later writers, ἀρνήομαι in Herod. Aesch. and in later writers, διαλέγομαι in non-Attic writers, ἐπινοέομαι in later writers, λοιδορέομαι, Aor. Mid. in Isae. 6, 59, πειρόμαι often in Thuc., προνοέομαι, Eur. Hipp. 683. Paus. 4. 20, 1. φιλοτιμέομαι in Isoc. and Aristid. — Several of the above list of verbs have a middle as well as a Passive form in the Fut.: αἰδέομαι, § 166, 1, ἄχθομαι, § 166, 4. διαλέγομαι, to converse with, διαλέξομαι and rarer διαλεχθήσομαι, διανοέομαι, to think, ἐπιμέλομαι, § 166, 21. προθυμέομαι, to desire, προθυμῆσθαι and rarer προθυμῆσθαι. Both ἡδομαι, to rejoice, and the poetic ἐραμαι, to love, have a passive form for their Fut.: ἡσθήσομαι, ἐρασθήσομαι, § 179, 4.

REM. 2. All the other Deponents are Middle Deponents, or are used only in the Pres. and Impf.

REM. 3. Among the Dependent Passives, are very many Active verbs, which in the Mid. express a reflexive or intransitive action, but have a Passive form for their Aorist; on the contrary, a Middle form for their Future, e. g. φοβέω, to terrify; φοβηθήσονται and φοβήσονται, to fear. Here belong all verbs in -αίνειν and -ύειν, derived from substantives and adjectives, almost all in -οῦν, and most in -ίσειν, e. g. εὐφραίνειν, to gladden, εὐφρανθήσονται, εὐφρανέσθαι, and εὐφρανθήσεσθαι, to be joyful, to be happy; πεπαίνειν, to make ripe, πεπανθήσονται, πεπανέσθαι, to ripen; αἰσχύνειν, to shame, αἰσχυνθήσονται, αἰσχυνέσθαι (rarer αἰσχυνθήσεσθαι), to feel shame; ἐλαττοῦν, to make less, ἐλαττωθήσονται, ἐλαττωέσθαι, to be inferior, to be conquered; χαλῶν, to make angry, χαλῶνθήσονται, χαλῶσέσθαι, to succense, to be angry; μαλακίζειν, to make effeminate, μαλακισθήσονται (rarer μαλακισάσθαι), μαλακισέσθαι, to make one's self effeminate, to

be effeminate; ὀργίζειν, to make angry, ὀργισθῆναι, ὀργεῖσθαι, and ὀργισθήσεσθαι, succensere, to be angry; there are very many others also, of which only those most in use will be mentioned here:—

“*Ἀγειν* (from *ἀνάγειν*, come, *ἀναχθῆναι* and *ἀναγαγέσθαι*, signifying to be carried to sea, in mare provehi, but Fut. *ἀνάξεσθαι*), *ἀγείρειν*, *ἀγνύειν*, *ἄδρῳλειν*, *αἰσχύνειν*, *ἀνῶν*, *αἰρεῖν*, *ἀλλάττειν* (*ἀλλαγῆσθαι*, often also *ἀλλάξεσθαι*), *ἀρμόζειν*, *ἀσχολεῖν*, *αὐξάνειν*, *ἀφανίζειν*;—*βάλλειν*;—*δαπανᾶν*, *διατᾶν*;—*ἐδίξειν*, *ἐπειγείν* (*ἡτεῖχθῆναι*), *ἐστιᾶν*, *εὐχεῖν*;—*ἡττᾶν* (*ἡττηθῆσθαι* and rarer *ἡττήσθαι*);—*ἰδρύειν*;—*κινεῖν*, *κλίνειν*, *κοιμᾶν*, *κομίζειν* (*κομσθῆναι*, to travel, but *κομίσασθαι*, *sibi recuperare*, to recover for one's self), *κρίνειν*, *κυλινδεῖν*;—*λέγειν*, *λείπειν*, *λύειν*, *λυπεῖν*;—*μεθύσκειν*, *μυγνύειν*, *μυμήσκειν*;—*ὀρέγχειν* (*ὀρεχθῆναι*, and rarer *ὀρέξασθαι*), *ὀρμᾶν*, *ὀχεῖν*;—*πείθειν* (Fut. *πείσομαι*, I will obey, but *πεισθῆσθαι*, I will be persuaded), *πηγνύειν*, *πλανᾶν*, *πλέκειν*, *πλήττειν*, *πολιτεύειν* (also *πολιτεύσασθαι*), *πογεύειν*;—*ρηγνύειν*, *ρωννύειν*;—*σεῖειν*, *σῆπειν* (*σαπῆναι*, *σαπῆσεσθαι*), *σκεδανύειν*, *σπᾶν*, *σπειρᾶν*, *σπείρειν*, *στέλλειν* (*σταλῆναι*, *σταλῆσεσθαι*), *στρέφειν* (*στραφήναι*, *στραφήσεσθαι*), *σφάλλειν* (*σφαλῆναι*, *σφαλῆσεσθαι*, seldom *σφαλεῖσθαι*), *σώζειν* (*σωθῆναι*, to save one's self, but *σώσασθαι*, to save for one's self, *sibi servare*);—*ταράττειν*, *τέρπειν*, *τρέπειν* (*τραπήναι*, to turn one's self, to turn, *τρέψασθαι*, to put to flight), *τρέφειν*;—*φαίνειν* (*φανῆναι*, *φανῆσεσθαι* and *φανείσθαι*, to appear, but *φανθῆναι*, to be shown), *φαντάζειν* (*φαντασθῆσθαι*), *φέρειν* (*ἐνεχθῆναι*, *ὀλεσθαι* and *ἐνεχθήσεσθαι*, rarer *ὀλοσθῆσθαι*), *φθείρειν* (*φθαρήναι*, *φθαρήσεσθαι* [*φθереῖσθαι*, Ion. and poet.], *φοβεῖν* (*φοβῆσεσθαι* and *φοβηθήσεσθαι*);—*ψεύδειν* (*ψευσθῆναι*, *ψευσθῆσθαι*, to deceive one's self, be deceived, but *ψεύσεσθαι*, *ψεύσασθαι*, to lie);—*χεῖν*.

† 198. Summary of the Active Verbs most in use with a Middle Future, † 154, 1.

ἄιδω (ᾄδω), to sing,	εἰμί, to be,	δμυμι, to sweat,
ἀκούω, to hear,	ἐπαινέω, to praise,	ὄρῳ, to see,
ἀλαλάζω, to shout,	ἐσθίω, to eat,	οὐρώ, urinam redere,
ἀμαρτάνω, to miss,	θαυμάζω, to wonder,	παίζω, to sport,
ἀπαντᾶω, to meet,	δέω, to run,	πάσχω, to suffer
ἀπολαύω, to enjoy,	θηράω, θηρεύω, to hunt,	πηδάω, to leap,
ἀρπάζω, to seize,	θιγγάνω, to touch,	πίνω, to drink,
βαδίζω, to go,	θνήσκω, to die,	πίπτω, to fall,
βαίνω, to go,	δρώσκω, to leap,	πλέω, to sail,
βίω, to live,	κάμνω, to labor,	πνέω, to blow (but τυμνεύσω),
βλέπω, to see,	κλαίω, to weep,	πνίγω, to strangle,
βοάω, to cry out,	κλέπτω, to steal,	ποδέω, to desire,
γελῶ, to laugh,	κομῶ, to revel,	προσκυνέω, to reverence,
γηράσκω, to grow old,	λαγχάνω, to obtain,	ρέω, to flow,
γιγνώσκω, to know	λαμβάνω, to take,	ροφέω, to gulp down,
δάκνω, to bite,	λιχμῶ, to lick,	σιγῶ, to be silent,
δαρδάνω, to sleep,	μανθάνω, to learn,	σιωπῶ, to be silent,
δεισάω, to fear,	νέω, to swim,	σκώπτω, to mock,
διατῶ, to live,	νεύω, to nod,	σπουδάζω, to be zealous,
διδράσκω, to run away,	οἶδα, to know,	συνρίττω, to whistle, etc.
διώκω, to pursue,	οἰμῶ, to lament,	τίκτω, to produce,
ἐγκομίζω, to praise	δολοῦ, to howl,	

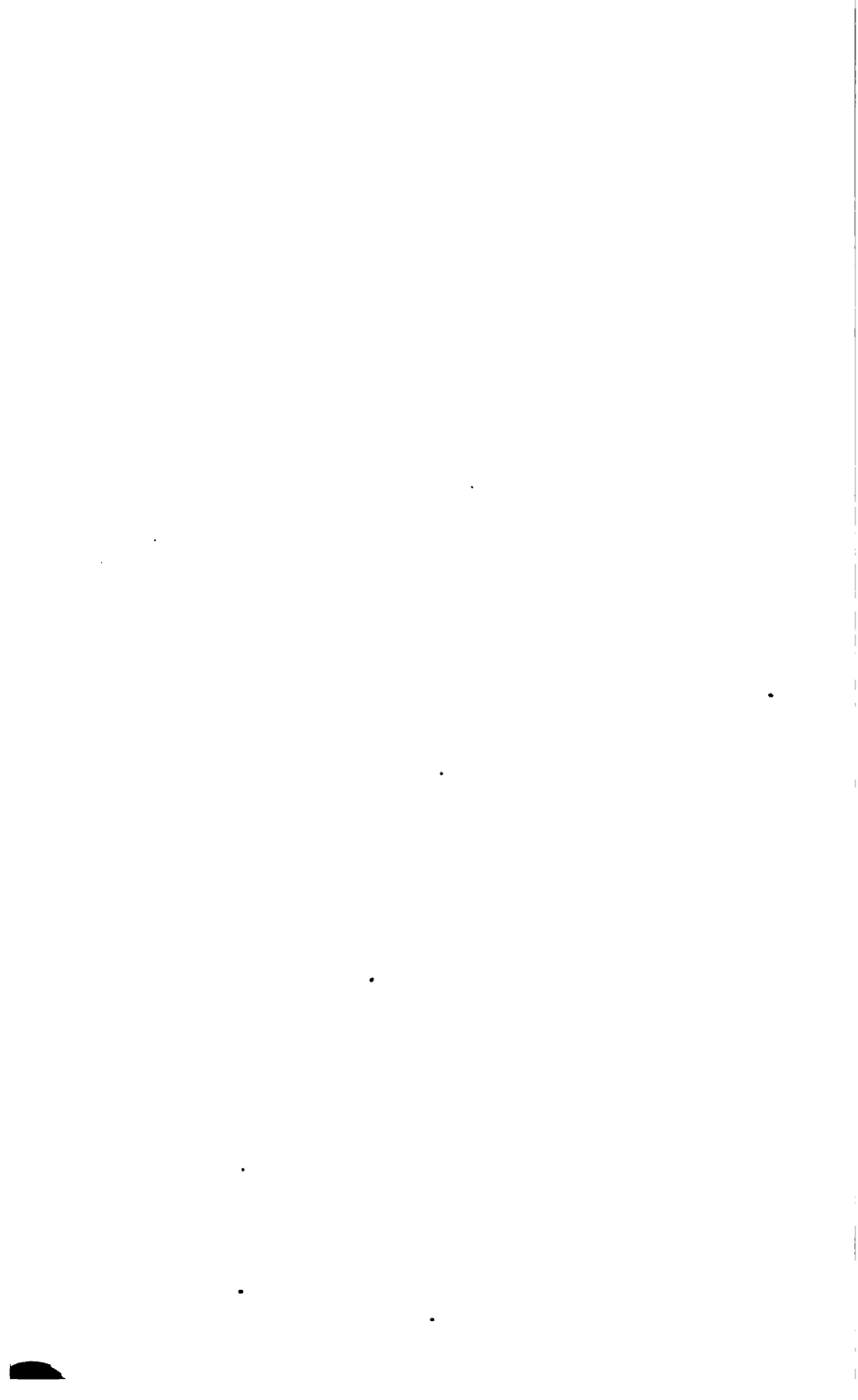
<i>τρέχω</i> , to run,	<i>ταυδάζω</i> , to rail at,	<i>χάσκω</i> , to gape,
<i>γνώω</i> , to gnaw,	<i>φεύγω</i> , to flee,	<i>χέζω</i> , to ease one's self,
<i>τυγχάνω</i> , to obtain,	<i>φθάνω</i> , to come before,	<i>χωρέω</i> , to contain.

REMARK. Some have both the Active and Middle form for the Future; the Middle, however, is preferred, e. g. ἄβω (*ἄσω* non-Attic), ἀρπάζω, βιάω, γηρά-
(σκ)ω, βλέπω, δικάω, ἐγκωμιάζω, ἐπαινέω, δαυμάζω, κλέπτω, ροφέω, σκάπτω,
τίκτω, χωρέω.—Θηράω, θηρεύω, κολάζω are also used with the middle form.
The following compounds of χωρέω have an Active and Middle form in the
Fut.: ἀπο-, συγ- προχωρέω, but ἀνα- and προχωρέω have only the Active form.

CHAPTER VII.

‡ 199. *Prepositions and Conjunctions.*

Besides the Substantive, Adjective, Pronoun, Numeral, Adverb, and Verb, there are also the two following parts of speech, viz. Prepositions and Conjunctions. On the forms of these nothing need be said; hence these parts of speech are treated in the Syntax, so far as it is necessary.



PECULIARITIES OF THE DIALECTS.

PARTICULARLY OF THE EPIC DIALECT.

A. ORTHOGRAPHY.

† 200. *Digamma, or Labial Breathing F.*

1. The Greek language had originally, in addition to the Spiritus Asper (', and the Lingual Breathing *ε*, a Labial Breathing,¹ the sound of which corresponds nearly to the Eng. *f*, or the Latin *v*. In accordance with its form (*F*) which is like one Gamma standing upon another, it is named Digamma (double Gamma); and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the alphabet, namely, between *ε* and *ζ*, and is named Βαῦ. Comp. §§ 2b, 1 and 25, 2.

2. This character disappeared very early; but its sound was in some cases changed, in some of the dialects, into the smooth Labial *β*, e. g. *βλα*, *vis*, *Fis* (later *Is*); in other instances, it was softened into the vowel *υ*, and, after other vowels, coalesced with these, and formed the diphthongs *αυ*, *ευ*, *ηυ*, *ου*, *ωυ*, e. g. *ναῦς* (*υdFis*), *navis*, *χεῦς* (*χdFω*) Æol., *βοῦς* (*βdFis*), *bōus*, *bōs*, Gen. *bōvis*; in others still, it was changed into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before *ρ* is not indicated, e. g. *Fis*, *vis*, *Is*; *δFis*, *ovis*, *δIs*; *εΙλᾶς*, *volvo*; *Φρόδον*, *φδδον*, etc.; it was also changed, in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. *Ἑσπερος*, *vesperus*; *ἔννυμ*, *vestio*.

3. In the Homeric poems, no character denoting the breathing *F* any longer exists; but it is very clear that, in the time of Homer, many words were sounded with the Digamma, e. g. *ἔννυμ*, *ἑναξ*, *ἑνδασα*, *ἑνδᾶρα*, *ἑαρ*, *ver*, the

¹ "The Van, or Digamma, an important agent in early Greek orthography, less, however, a principal than a subsidiary letter, retained much of its previous character of vowel-consonant, or, in the technical language of the Oriental schools, of quiescible letter. It was chiefly used as a liquid guttural, or aspirate, somewhat akin to our English *wh*, to impart emphasis to the initial vowel of words, and possessed the power, with certain limitations, of creating metrical position. But these vague and indefinite properties, were not such as to entitle it to a regular or habitual place in the written texts of the popular Epic poems. It was retained by the Boeotian states in monumental inscriptions till the 145 Olympiad."—*Mure's Hist. of the Language and Literature of Greece*, vol. i, p. 85; vol. iii, p. 513.

forms of ἘΙΔΩ, *video*; ζευκα, εἴκοσι, *viginti*; εἶμα, *vestis*; εἰπεῖν (comp. *vocare*), ἔκκλητος, *ἐννυμ*, *vestio*; ἰός and ὄς, *suus*; οἶ, *sui*; οἶ, *sibi*; ἔσπερος, *vesperus*; οἶκος, *vicus*; οἶνος, *vinum*, etc.; this is obvious from the following facts: (a) words that have the Digamma cause no Hiatus, e. g. πρὸ ἔδεν (= πρὸ *Fēden*);—(b) hence also a vowel capable of Elision, when placed before a digammated word, cannot be elided, e. g. λῖπεν δέ ἰ (= δέ *Fē*), ἀπὸ ἔο (= ἀπὸ *Fēo*);—(c) the paragogic *ν* (§ 15) is wanting before words which have the Digamma, e. g. θαῖε οἶ (= θαῖε *Foi*);—(d) οὐ instead of οὐκ or οὐχ, is found before the Digamma, e. g. ἐπὶ οὐ ἰδέιν ἐστι χερσῶν (= οὐ *Fēden*);—(e) in compounds, neither Elision nor Crasis occurs, e. g. διαειπόμεν (= δια*Fειπόμεν*), ἀγῆς (= ἀ*Fαγῆς*);—(f) a digammated word with a preceding consonant, makes a vowel long by position, e. g. γάρ ἔδεν (where the *ρ* and the Digamma belonging to ἔδεν make *α* long by position);—(g) long vowels are not shortened before words that have the Digamma, e. g. κάλλεῖ τε στίλβων καὶ εἰμασι (= καὶ *Fειμασι*), Il. γ, 392.

§ 201. Interchange of Vowels.

PRELIMINARY REMARK. The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, *ε*, *ο*, *α*, called (§ 140, 2 and 4) *variable vowels* (τρέφω, *τρέφοφα*, *ἐτρέφην*) undergo various changes in the dialects:—

α is used instead of *ε* (Ion.), e. g. τρέπω, τάμνω, μέγαθος instead of τρέπω, τέμνω, μέγεθος; so also Doric τρέφω, σκιαρός, Ἄρταμ instead of τρέφω, σκιάρης, Ἄρτεμης; and in several particles, e. g. ἔκα, τότε, πότε instead of ὅτε, τότε, πότε.

ε instead of *α* in the Ionic dialect, when followed by a Liquid, e. g. τέσσερες, ἔρσην, θελος, βέρεδρον (Ion.) instead of τέσσαρες, four, ἔρσην, *a male*, θελος, glass, βέραδρον, *gulf*; also in many verbs in -άω, e. g. φοιτέω, ὀρέω (Ion.) instead of φοιτάω, ὀράω.

ε instead of *ο* (Doric), e. g. ἐβδεμήκοντα instead of ἐβδομήκοντα.

α instead of *ο* (Ion.), in ἀρρωδεῖν instead of ὀρρωδεῖν.

2. The following cases are to be noted in addition:—

The long *α* is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Plateiasm* (i. e. the broad pronunciation) of the Dorians, e. g. ἄμέρα, κάπος, ἄδύς, Δαμιάτηρ. The older and the later Ionic have softened this grave *α* into *η*. The Attic uses both the Doric *α* and the softened *η*, (§ 16, 7). Comp. Dor. ἄμέρα, Ion. ἡμέρα, Att. ἡμέρα (with the Ion. *η* and Doric *α*); Ion. σοφῆ, Dor. and Att. σοφία; Ion. δάρης, Dor. and Att. δάρει. — So, also, in the diphthong *αυ*, among the Ionic writers *α* is changed into *η*: νῆυς, γῆρῆς, instead of ναῦς, γραῦς; likewise in the diphthong *αι* in the Dat. Pl. of the first Dec., *ῆς* and *ῆσι* (Ion.) instead of *αῖς* and *αῖσι*. — Still, in certain words, the Dorians retain the *η*, as the Ionians do the *α*.

η instead of *ει* (Æolic and Doric), e. g. σαμῆον, τῆνος, δέῃα, so the Infinitive. e. g. λαβῆν, καλῆν, instead of σημεῖον, κείνος, δέεῖα, λαβεῖν, καλεῖν.

αι instead of *ει* (Doric), e. g. φθαίρω instead of φθεῖρω.

ω often instead of ο (Æolic), e. g. *συφός, θυμα* instead of *σοφός, θυομα*, so in Homer *ἔγυρις* instead of *ἐγορέ*; and in the Common language, *εὐάνυμος, πατήγυρις*, etc.

ω instead of ου before a Liquid and σ, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—αι instead of ου before the breathing σ in the third Pers. Pl. *οισι(ν)* instead of *ουσι(ν)*, and in the participle ending -ουσα instead of -ουσα, and in *Μοῖσα* and *Ἀρέθουσα* instead of *Μοῦσα*, and *Ἀρέθουσα*; the above use of ω instead of ου is Dor., yet not in Pindar; the use of αι instead of ου is Æolic and Pindaric, e. g.

τῷ ἐφάβω instead of *τῷ ἐφήβω*, *ῶν* (also Ion. and Pindar.) instead of *ὀν*, *δῶλες* instead of *δοῦλος*, *ὠρανός* instead of *οὔρανός*, *βῶς* instead of *βοῦς*;—*τύπτουσι(ν)* instead of *τύπτονται(ν)*, *τύπτοισα* instead of *τύπτοῦσα*, *φιλέουσι(ν)* instead of *φιλοῦσιν*, *ἔχουσα* instead of *ἐχουσα*.

Some other instances will be considered below, in treating of the Declensions and Conjugations.

‡ 202. *Interchange of Consonants.*

The change of consonants in the different dialects is according to the two following laws:—

Coördinate consonants (§ 5, Rem. 4) interchange with each other; and cognate consonants (§ 5, Rem. 1) interchange with each other.

‡ 203. I. *Interchange of coördinate Consonants.*

A. THE MUTES: (a) The smooth Mutes π and κ. The interrogative and indefinite pronouns, *πῶς, πότε, ποῖος, ποῖος*, etc., are in Ion. *κῶς, κότε*, etc.

κ instead of τ: *πότε, ποτέ, ἔτε, τότε, ὅποτε, ἄλλοτε*, are in Dor. *πόκα, ποκά, ἔκα, τέκα, ὀπόκα* (Poet. *ὀπόκα*), *ἄλλοκα*; so *δκα* (shortened from *δκακα*) instead of *δταν*. On the contrary, τ instead of κ: *τῆνος* Dor. instead of *κείνος, ἐκείνος*.

π instead of τ (Æol. and Dor.), e. g. *πέμπε* instead of *πέντε*.

(b) The Medials β and γ, e. g. *βλήχων* (Att.), *penny-royal*, is in Ion. *γλήχων, βλέφαρον, eye-lash*, is *γλέφαρον*.

δ instead of γ (Dor.), e. g. *δᾶ* instead of *γῆ*; hence *Δημήτηρ* instead of *Γημήτηρ*.

δ instead of β (Dor.), *δδελός* instead of *δβελός*.

(c) The Aspirates θ and φ, e. g. *θήρ, θέσσι, θλᾶν, θλίβειν, οὐδαρ, udder*, are in Dor. *φῆρ, φλᾶν, φλίβειν, οὐφαρ* (uber); *φῆρ* and *φλίβειν* also in Homer.

χ instead of θ: *ἔσμα* is in Dor. *ἔχμα*, and *θρνιδος*, etc. (from *θρνις*) is *θρνιχος*, etc.

B. THE LIQUIDS: (a) The Liquids interchange with one another: ν instead of λ before δ and τ, often in the Dor. dialect, e. g. *ῥνδον, βέντιωτος* (Dor.) instead of *ῥλδον, βέλτιωτος*; also (Ion. and Att.) *πλεῦμων, pulmo*, instead of *πνεῦμων, λίτρον* instead of *λίτρον*.

ρ is rarely used instead of λ, e. g. *κρίβανος, oven*, Att., instead of *κλίβανος*.

(b) The Liquid ρ and the breathing σ in the later and often in the middle Attic: $\rho\rho$ instead of the Ion. and old Attic $\rho\sigma$, e. g. *ῥορην* and *ῥῥῆν*, a male; *κόρση* and *κόρρη*, back; but $\rho\rho$ remains where the augment is used, and in composition.

§ 204. II. Interchange of cognate Consonants.

(a) The Palatals γ and κ , e. g. *κναφεύς*, fuller, is preferred by the Att. writers to the other form, *γναφεύς*.

κ and χ in *δέχομαι* (Ion.) instead of *δέχομαι*.

(b) The Linguals δ and τ , e. g. *αἶνις* (Ion. and Epic) instead of *αἰδῖς*, *αἰαῖν*

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g. *κιδών* (Ion.) instead of *χιτών*, *ἐνδαῦτα*, *hic*, *ἐνδεύτερον*, *hinc*, (Ion.), instead of *ἐνταῦθα*, *ἐντεῦθεν*; *κύδρη* (Ion.) instead of *χέτρα*, *pot*.

σ and τ , e. g. *Ποτειδᾶν*, *ἔπετον*, *εἰκασι*, *τύ*, *τέ* (Dor.) instead of *Ποσειδᾶν*, *ἔπεσον*, *εἰκοσι*, *σύ*, *σέ*. The Attic forms *τεῦτλον*, *beet*; *τηλία*, *sieve* (from *σῆλω*), *τύρβη* (from *σύρω*), *turba*; *τήμερον*, *to-day*, and *τῆτες*, *this year* (the two last only in the comedians, but in tragedians and in other Attic writers *σήμερον*, *σῆτες*), are in the Ion. and Common language *σεῦτλον*, *σηλία*, *σύρβη*.

$\sigma\sigma$ and $\tau\tau$. Instead of $\sigma\sigma$, employed in the older and the later Ionic, in old Attic and in most other dialects,—the new and often also the middle Attic in most words uses $\tau\tau$, e. g. *τάσσω*, *γλώσσα*; but Att. *τάττω*, *γλώττω*. (But when $\sigma\sigma$ results from composition, it remains unchanged.) Yet the Ionic forms prevail, not only in the older Attic writers, but are also found in other authors, some words always having $\sigma\sigma$, e. g. *πάσσω*, *to scatter*; *πίσσω*, *to crouch*; *βύσσω*, *a deep*; *πίσσω*, *to hush*; *πτύσσω*, *to fold*; *βράσσω*, *to shake*; *πτύσσω*, *to cower*; *ῥέσσω* (*ῥέττω* is rejected), etc.

σ and ν in the Dor. verb-ending *-μεν*, e. g. *τύπτομεν* (instead of the common form *τύπτομεν*, see § 220, 6); also *αἰέν* Dor. instead of *αἰέν*.

$\sigma\delta$ instead of ζ (Æol., so also in Theoc.) but only in the middle of words, e. g. *μελίσσεται*, *μέσδων* instead of *μελίζεται*, *μέζων* or *μείζων*, not at the beginning of words, nor if δ precedes, or σ follows, e. g. *μοχθίζοντι*, *ἐπιφθόζοισα*.

ζ and $\tau\tau$, *συρίττειν*, *ἀρμόττειν* (Att.) instead of *συρίζειν*, *ἀρμόζειν*.

Here belong:—

ξ and σ and $\sigma\sigma$, e. g. *ἔξιν* (Epic and old Attic) instead of *σύν*; *διξός* and *τριξός* (Ion.) instead of *δισσός*, *τρισσός*; *κλάξ* Dor. instead of *κλαῖς* (*κλαῖς*); even in the Fut. and Aorists, the Dorians, and also Homer, in several verbs use ξ instead of σ , see § 223, 5.

(c) The Labials ϕ and π ,—the first Att., the last Ion.,—e. g. *ἀσφάραγος* Att., *ἀσπάραγος* Ion. So Æol. and Dor. π , instead of ϕ , e. g. *ἄμπι* (Æol.) instead of *ἄμφι*; hence in the Common language, *ἀμπέχειν*, etc.

μ and π , e. g. *πεδᾶ* (Æol. and Dor.) instead of *μετᾶ*.

(d) The double consonants ξ and ψ , and the two single consonants of which they are formed, though transposed, in the Æol. dialect, e. g. *σκένος*, *σνάλις* instead of *ξένος*, *ψαλίς*, yet only at the beginning of a word. So *σφ* and ϕ , e. g. *ψέ* Dor. instead of *σφέ*.

CHANGE OF THE VOWELS.

‡ 205. *Contraction.—Diaeresis.*

1. In the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted: *eo* and *εου*, sometimes also *oo* and *oe* are contracted into *eu* in Dor. and Ion.—not, as commonly, into *ou*; so *ao*, *aou*, and *oou* (Ion.) are contracted into *eu*—not, as usual, into *ω* and *ου*, e. g. *φιλεῦ* from *φίλων* = *φιλοῦ*; *πλεῦρες* from *πλόρες*; *πληρεῦντες* from *πληρόρες* = *πληροῦντες*; *ἐδικαῖεν* from *ἐδικαίος* = *ἐδικαίου*; *εἰρώτευν* from *εἰρώταον* = *εἰρώτων*; *γελῦσα* from *γελδουσα* = *γελῶσα*; *δικαιεῦσι* from *δικαιοῦσι* = *δικαιοῦσι*. But commonly the Dorians contracted *oe* into *ω* (instead of *ου*), e. g. *τυρόντα* = *τυροῦντα* instead of *τυροῦντα*, *βρωῶν* instead of *βροῦν*.

2. *Ao*, *aou*, and *ao* are contracted in the Doric dialect into *ā* (instead of *ω*), namely, in verbs in *-āu*, in genitives in *-ao* and *-āon*, in substantives in *-āon*, Gen. *-āonos*, and in proper names in *-laos*, e. g. *φυσᾶντες*, *χαλᾶσι*, *γελᾶν* from *φυσάοντες*, *χαλᾶονσι*, *γελᾶων*;—*τᾶν κορᾶν* from *τάων κοράων* = *τῶν κορῶν*;—*Ποσειδᾶν*, *-ᾶνος*, Att. *Ποσειδῶν*, *-ῶνος*;—*Μενέλᾶς*, *Ἀρκεσίλᾶς*, Gen. *-α*, Dat. *-φ*.

3. *Ae* and *aei* are contracted in the Dor. (but not in Pindar) into *η* and *η* instead of *ā* and *ē*, in verbs, e. g. *ἐφοίτη*, *φοιτῆς* instead of *ἐφοίτα*, *φοιτᾶς*. See § 222, III. (1).

4. The Attic dialect is the opposite of the other dialects, particularly of the later Ionic; since, while the other dialects often avoid contraction, and the later Ionic commonly, the Attic almost always admits it. The tendency of the later Ionic towards uncontracted syllables is so great, that it even resolves the long sounds (which are never resolved in the other dialects) into their simple elements, e. g. *φιλέει* instead of *φιλεῖ*, which had been contracted from *φιλέη*. Epic poetry often uses, indiscriminately, contracted and uncontracted forms, according to the necessity of the verse, e. g. *ἄέκων* and *ἔκων*.

5. On the contrary, it is a special peculiarity of the Ionic dialect, that while it delights to avoid contractions, it still, in particular cases, admits them, where the Attic dialect does not, e. g. *ἱρός* (*ī*), *ἱρεῖς*, *ἱρεῖσασθαι* Ion., instead of *ἱερός*, etc., and especially the contraction of *ση* into *ω*, particularly in the verbs *βοῶν* and *νοεῖν*, e. g. *ἔβωσα*, *ἔνωσα* (*ἀγνώσασκεν* Hom. from *ἀγνώσειν*), *ἐννένωκα* instead of *ἐβόησα*, *ἐνόησα*, *ἐννενόηκα*; so *διδάσκοντα* in Homer, instead of *διδόσκοντα*.

6. The opposite of contraction is Diaeresis (*διαίρεσις*), the separation of a diphthong into its vowels. Diaeresis is specially used in the Æol. dialect. The use of it in Homer, also, is not rare; most frequently, in such words as separate the two vowels by means of the Digamma, namely, *ai* in *παῖς*; *au* in *ἀντή*, *breath* (from *ἄφημι*); *au* in *ἀνταλέος*, *dirty*; *ei* in *εἶσκω*, *to make like*, *εἶκτο*, *εἶκτον*, *εἶκτην*; *eu* very often in the adverb *εἶθ* (= *εἶδ*, *well*), e. g. *εἶθ κρύνας*, *ἐκτίμας*; when *μ*, *ν*, *ρ*, or *σ* follows *eu* in compounds then they are doubled, e. g. *ἐνυμμελῆς*, *ἐνυμνητος*, *ἐνυμνος*, *ἐνυμμελμος*; *oi* in *οἶς* (*δFis*, *ovis*), *οἶομαι* (comp. *ορίνορ*). *οἶστος*, *οἶζα*, *οἶζαν* (from *οἶγνυμι*).

§ 206. *Crasis, Synizesis, Elision, N Paragoge, Hiatus.*

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *o* of the Article coalesces with *ā* and forms *ω*, and with *αι* and forms *φ*, e. g. τὸ ἐγαλμα = τῷγαλμα; so τῶληθές, τωὐτή, ὠνήρ, ὠνδρες, ὠνδρωποί, φπόλοι, from τὸ ἄληθές, τὸ αὐτό, ὁ ἄνθρωπος, οἱ ἄνδρες, οἱ ἄνδρωποί, οἱ αἰπόλοι. In Herodotus occur, ἔριστος, αὐτός, ἄλλοι, with the smooth instead of the rough breathing (from ὁ ἔριστος, ὁ αὐτός, οἱ ἄλλοι); Homer uses Crasis seldom, namely, only in ἔριστος, αὐτός, τάλλα, οὐμός (instead of ὁ ἔμός), τοῦνεκα, οὐνεκα (instead of οὗ ἔνεκα); κῆρῳ is doubtful.

2. Instances of Crasis in Doric are: τῶλγεος, τῶντρη instead of τοῦ ἄλγεος, τῷ ἄντρη; so *o* and *ε* = *ω*, *αι* and *ε* = *η*, e. g. ὁ ἔλαφος = ὦλαφος, ὁ ἐξ = ὦξ, καὶ ἀε = κῆκ, καὶ εἶπε = κῆπε, καὶ ἔδω or ἔην = κῆν, which last is also Ion.

3. Ionic writers admit the common Crasis in *ou*, in the Masc. and Neut. of the Art. and in ἴτερος, e. g. οὐτερος, τοῦτερον.

4. The use of Synizesis (§ 12) is very frequent in the Homeric poems:—

(a) In the middle of words, it is oftenest found in the following combination of vowels (the vowels over which the line is placed being pronounced as one syllable, whether consisting of two or more vowels): *εα*, *εφ*, *εαι*, *εας*; *εω*, *εου*; *εω*, *εφ*; e. g. στήθεα, ἡμέας, θεοί, χρυσέοις, τεθνεώτε; much rarer in *αι*, *ια*, *ιαι*, *ιη*, *ιη*, *ιω*, e. g. ἀεθλεύων, πόλις, πόλιος; *οο* only in ἔρδοον; *οι* only in θαρβύοις; *ηι* in θηλιο, θηλιον, θηλιοι, ἦμα;

(b) Between two words in the following combination of vowels: *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; the first word is either *η*, *ῆ*, *δή*, *μή*, and *ἐπεὶ*, or a word with the inflection-endings, *η*, *φ*, e. g. *ῆ*, οὐ, *δὴ ἀφρευάτατος*, *μή* ἄλλοι, *εἰλαπίνῃ* ἢ *γῆμος*, *ἀσβέστῃ* οὐδ' *υἷον*.

5. Elision (§§ 13 and 14) is found very often in Homer, particularly as follows:—

(a) The *α* is elided in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending -σα, e. g. ἄλειψ' ἐμέ Od. μ., 200; commonly in the particle *ἄρα*;

(b) The *ε* in *ἐμέ*, *μέ*, *σέ*, etc.; in the Voc. of the second Dec., in the Dual of the third Dec., in endings of the verb, and in particles, e. g. *δέ*, *τέ*, *τότε*, etc. (but never in *ἰδέ*).

(c) The *ι* in the Dat. Pl. of the third Dec.; much rarer in the Dat. Sing., and only when it could not be mistaken for the Acc., e. g. χαῖρε δὲ τῷ ἔρριδ' Ὀδυσσεύς, Il. κ., 277; in *ἔμμι*, *ὕμμι*, and *σφι*; in adverbs of place in -δι, except those derived from substantives; in *εἰκοσι*; finally, in all endings of the verb;

(d) The *ο* in *ἀπό*, *ὅπό* (but never in *πρό*), in *δό*, in the Neut. of pronouns (except *τό*), and in all endings of the verb;

(e) The *αι* in endings of the verb *μαι, ται, σθαι* (*σαι* only in *ἦσ' ἀλογηπέλας*, Π. α, 245, and *αι* in the Nom. of the first Dec. in *ἔξει' ὀδύσαι*, Π. λ, 272);

(f) The *οι* in *μοι, το με*, and in the particle, *τοι*.

6. The *ν* paragogic (§ 15) is commonly rejected in Ion. prose, e. g. *πᾶσ ἐλεξα*.

7. The Hiatus (§ 8) is admitted by Homer in the following cases:—

(a) In long vowels or diphthongs either in the Arsis of the verse, e. g. *ἀντιθέ|φ' Ὀδν|σῆι*; or in the Thesis, in which case the long vowel or diphthong is considered short, e. g. *οἴκοι|ξ|σαν*;

(b) When the vowel does not admit Elision, or but rarely, e. g. *παῖδ|ἄρουν*;

(c) When two words are separated by a punctuation-mark, e. g. *ἀλλ' ἄνα, ε| μέμονος γε*;

(d) In the Fem. Caesura (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot;—as this caesura here divides the line into two parts, it is opposed to the close connection which would arise from eliding the final vowel, e. g.

• *κευῆ|δὲ τρυφά|λαια||ξμ'|ἐσπετο|χειρὶ πα|χείῃ*, Π. γ, 376.

τῶν οἰ|ξὲ δγέ|νοτο||ε|ν|μεγά|ροισι γε|νέδλη, Π. ε, 270;

(e) In the metrical Diaeresis,¹ after the first and fourth foot of the verse, e. g.

ἔγχει'|Ἰδομενεὺς ἀγανοῦ Δευκαλίδω, Π. μ, 117.

πέμφαι|ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι|οὔλον Ὀνειρον, Π. β, 6. Comp. ζ, 422;

(f) Where the first word has the apostrophe, e. g. *δέδρε' ἔδωκεν*;

(g) Sometimes in proper names;

(h) Words, which have the digamma occasion no Hiatus (§ 203, 3), e. g.

ὀδ|δὲ οὐδ|παῖδας|ξ|σκεν (= *ὀδδὲ Fōds*).

† 207. Lengthening and Shortening of Vowels.

1. The following vowels are lengthened:—

Α in Homer is sometimes lengthened into *αι*; this occurs in *αἰετός, αἰετ', ἀγαί-ομαι*, instead of *ἀετός*, etc.; so also *παρά* (also *καταβαταί*), in the tragedians *διαί*, and analogous to these, *ὑπαί*, instead of *παρά, διαί, ὑπό*.

ᾶ into *η* in Homer, in *ἡερίδονται, ἡγερίδονται, ἡμεύεις* in the Arsis, consequently on account of the metre.

ᾷ into *αι* before *σ* (*Æol.*) in the Acc. Pl. of the first Dec.; also in *μέλαις* and *τάλαις* instead of *μέλᾱς, τάλᾱς, ταῖς* instead of *τάς, καλαῖς* instead of *καλάς*; in Pindar, in the first Aor. Act. Part., e. g. *τύφαις, -αῖσα* instead of *-ᾱς, -ῖσα*; but always *τᾱς*.

Αυ into *ωυ* (Ion.) in *τραῦμα, δαῦμα* and its derivatives: *τρώμα, ἰνώμα, δωμά(ω)*; and in pronouns compounded with *αὐτός* into *ωυ*, e. g. *ἐωντοῦ, σωντοῦ, ἡμεωντόν* instead of *ἐαυτοῦ*, etc.; so also *τωτό* instead of *ταυτό*.

Ε into *ει* in the Ion. writers before a Liq. in a number of words, e. g. *εἰνεα* (also in Attic prose), *κεινός, ζείνος, στεινός, εἰρωτάω*. Homer lengthens *ε* into

¹ Metrical Diaeresis, is where a word and a foot end together.

ε according to the necessities of the verse, in other words, also, which in Ionic prose have ε, e. g. εἶν, ὑπεῖρ, πεῖρας *end. φρεῖατα* (from φρέαρ, a well); also before vowels in adjectives in -εος, e. g. χρύσειος; in substantives and pronouns, e. g. σπείος, ἐμείο; in verbs in -έω, e. g. τελείω, πνείω, also in εἶας instead of εἴως, *until*; sometimes also in the Augment and Reduplication, e. g. εἰλήλουθα, εἰοκύναι, δεῖδια, δειδέχεται.

E into η (Hom. and Dor.), in the Dec. of substantives in -εύς, e. g. βασιλεύς, Gen. -ῆος, etc.; further (also Ion.), in adjectives in -ειος, e. g. βασιλήϊος, *royal*; likewise in single words, e. g. κληῖς, κληῖδος (Ion.), etc., instead of κλεῖς, and in very many substantives in α of Dec. I., e. g. ἀληθινή instead of ἀλήθεια.

H sometimes into αι (Æol.), e. g. θναίσκω instead of θνήσκω.

O into οι (Ion. and Hom.) before a vowel in several words, e. g. ποίη, ποιηεις, χροή, ροή, etc.; in the Gen. of the second Dec. in Homer, e. g. δεοῖο instead of δεού, and in φοίνιος, χοροῖτυπή, ὀδοιπόριον, ἀγκοῖνησι(ν), and ἡγνοῖησε(ν).

O is changed into ου (Ion. and Hom.) before a Liq. or Sigma, still only in a certain number of words; and, in the Dor., before a Liq. into ω, e. g.

κῆρος	Ion. κοῦρος	Dor. κῶρος	μόνος	Ion. μοῦνος
δνομα	" οῦνομα	" ὠνομα	Ὀλυμπος	" Οὔλυμπος;

also in the oblique cases of δόρυ and γόνυ. — But substantives, which have the *variable* vowel ο, cannot be thus lengthened, e. g. πόνος from πένομαι, δέμος from δέμω.

O into ω in Homer, on account of the verse, in Διώνυσος, κητώεις, τρωχάω, ποτάμομαι (and also τροχάω, ποτάμομαι).

Υ into ου often (Dor.), e. g. δουγάτηρ instead of θυγάτηρ. In Homer, in εἰλήλουθα.

2. The Epic dialect can resolve contracted syllables, when necessary, namely, ā into aa, ē into ae; η into eh, ειη, ηη; ω into oo, eo, oo; particularly in the inflection of verbs, e. g. ὀράας instead of ὀρές, κρήνηον instead of κρήνω, ὀρώω instead of ὀρῶ, γελῶντες instead of γελῶντες, ἡβῶσα instead of ἡβῶσα also φῶας instead of φῶς, *light* (from φῶς), and proper names in -ῶν, e. g. Δημοφῶν.

3. Another mode of lengthening a vowel in the Epic dialect is by resolving an original Digamma or a Spiritus Asper into a vowel, e. g. εἰκηλος and ἔκηλος (Fέκηλος), ὀδρος instead of ὄρος, *bound*; οὔλος instead of ὄλος, ἡέλιος instead of ἥλιος; εἴσος instead of ἴσος; εἰλίσσω instead of ἑλίσσω (comp. νοῖνω), ἡῶς instead of ἔως. In the Ionic, and sometimes in the Epic dialect, the ω 'contracted from eo and eo), is resolved by ε, e. g. (ικέτω) ικέτω instead of ικέτω, πυλέω instead of πυλῶν.

4. The following vowels are shortened: —

Αι into ā before a vowel, often in the Æol. dialect, e. g. ἀρχᾶος, Ἀλκᾶος instead of ἀρχαῖος, Ἀλκαῖος; in Homer, in ἔταρος, ἐτάρη, ἐταρ(ί)εσθαι.

Ει into ε before liquids (Ion. and in Hom.), in the forms χερῆς, χερί, from χεῖρ, *hand*, so also Att. χερῶν, χερσί; also (Ion. and Dor.) before a vowel, in Proparoxytones in -ειος, and in Properispomena in -εῖα; in Homer, only in a few Fem. adjectives in -υς, e. g.

ἐπιτήδεος, -έη, -εον Ion. instead of -ειος ὠκία instead of ὠκεία from ὠκός
τέλεος, -έη, -εον " " -ειος βαδέη " βαδεία " βαδύς
εὐρέη from εὐρύς " " -εία δασέη " δασεία " δασύς;

so also in Hom. Ἑρμεία instead of Ἑρμεία; also εἰ in Ion. is shortened into ε, when two consonants follow which make the vowel long by position, e. g. ἀπὸδεῖς instead of ἀπὸδειξίς, μέζων instead of μείζων, κρέσσων instead of κρείσσων; finally (Doric) in forms of the verb, e. g. αἶδες instead of αἰδεῖς.

REMARK 1. In the Æol. dialect, εἰ before a liquid is very often shortened into ε, and the Liq. is doubled, e. g. κτένω, σπέρβω, ὠτελλά, instead of κτείνω, σπείρω, ὠτειλή.

Η is changed into ε in Hom. in ἀργέτι, ἀργέτα, from ἀργής, -ήτος, shining, and in the Subj. ending -ετε instead of -ητε; also -ομεν instead of -ωμεν, e. g. εἰδετε, δωρήσομεν.

Οἰ into ο often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποιῶ.

Ου into ο in Hom. in the compounds of πούς, e. g. ἀελλύπος, ἀρτίπος; often in Theocritus in the Acc. Pl. of the second Dec., e. g. τὼς λύκος instead of τοὺς λύκους; also Æol. βόλλα instead of βουλή; so too in Hom. βόλεται, βόλεσθε from βούλομαι.

5. On the Ionic-Attic interchange of the vowels, see § 16, 5.

6. The use of Syncope (§ 16, 8) is frequent in Homer, particularly in forms of the verb, as will be seen below; he also has τίπτει instead of τίποτε, γλακτοφάγος instead of γαλακτοφάγος.

7. Apocope (ἀποκοπή) is the rejection of a short final vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose writers. It occurs with the prepositions, e. g. ἀνά, κατά, παρά, rarely with ἀπό and ὑπό, and with the (Epic) conjunction ἄρα. The accent is then thrown back; ἄν before β, π, φ, μ, is changed into ἄμ (§ 19, 3), e. g. ἄμ βομβοῖσι, ἄμβαινειν, ἄμ πέλαγος, ἄμ φόνον, ἄμμένω; the τ in κάτ is always assimilated to the following consonant, except that the corresponding smooth mute stands before a rough mute (§ 17, 4), e. g. καὶ δύναμιν, καὶ φάλαρα, καὶ κεφαλῆς, καὶ γόνυ; examples of ἀπό and ὑπό are, ἀππήμεναι, ὑββάλλειν (Hom.); examples from Attic prose, ἀμβάτης, ἀμβολός, X. Cy. 4, 5, 46. 7. 5, 12, ἄμωτος.

REM. 2. In the concurrence of three consonants, assimilation is omitted, and the final consonant of the preposition is rejected, e. g. κάκταν, κάσχαδε, ἀμνδσεῖ, instead of κάκκταν, κάσσχαδε, ἀμνδσσει.

8. Prothesis (§ 16, 10) occurs in Homer, in ἀστεροπή (στεροπή), ἐδέλω (δέλω), αἰκύνος (κύνος), ἐρύομαι (ρύομαι); Homer also often resolves the F into the vowel ε, namely, ἐέρση, ἐέδω, ἐέκοσι, ἔϊσος, ἔειπον, ἐέλθομαι, ἐερμένος.

9. Sometimes, for the sake of the metre, Homer inserts ε, e. g. ἀδελφεός, κενός, instead of ἀδελφός, κενός; so also in the Gen. Pl. Fem. αὐτέων, πρωτέων. To prevent the accumulation of short syllables, he inserts in several compound words an η in place of the short vowel, e. g. ταηλεγέος, ἐπηβολος, ἐπηγεγνός, ἀλιγητελέω, ἐλαφηβόλος, instead of ταυλ., ἐπίβ., ἐπιετ., ὀλιγοτ., ἐλαφοβόλος.

An *i* is inserted in Homer after *α* in *ὁμοίος* instead of *δμοιος*, and in the Dual *-οιυ* instead of *-ου*.

10. The later Ionic, also, sometimes inserts *e* before a long vowel: (a) in some genitives of substantives and Fem. pronouns before *ω*, and in *οὔτος*, *τοῦτος*, and *αὐτός* before long inflection-endings, e. g. *ἀνδρέων*, *χηρέων*, *ἐκείνων*, *τουτέων*, *αὐτέων*, *αὐτέψ*; (b) in some forms of the verb before a long vowel, e. g. *ιστάσαι*, *δυνέμαι*, *δυνέωνται*; (c) some verbs in *-ω* have forms as if from *-έω*, e. g. *βάλλω* *συμβαλλέμενος*, *υπερβαλλέιν*; *πίεζω* *πιεζέμενος* (also in Hom. *πιέζειν* instead of *ἐπιέζειν*); also *ἔψαε*, *ἐνέχεε*, *ἔφλαε*, from *ἔψω*, *ἐνέχω*, *ἔφλω*; finally, the three following forms of the Perf. in *-εε* instead of *-ε*: *οἰχάκεε*, *ὀπάκεε*, *ἰάδεε*.

§ 208. *Change of Consonants.*

1. In the Ion. dialect, the rough breathing has no effect on the preceding smooth mute, e. g. *ἀπ' οὗ*, *ἐπήμερος*, *οὐκ δσίως*, etc.

2. In the Hom., Ion., and Dor. dialects, a *δ* or *θ* remains before *μ* in certain words and phrases (contrary to § 19, 1), e. g. *δμή* instead of *δμή*, *ἔμμεν*, *ἄρχαδμός*, *ἐπέμμεν*, *κεκορυθαίμνος*; also in the Hom. dialect, the *ν* remains before *σ* (contrary to § 20, 2) in *ἄνστίς*, *ἄνσχαδέειν*, *πανσνδὴρ* instead of *πανσνδὴρ*; finally *χ* before *μ* (§ 19, Rem. 1) in *ἀκαχμέος*, *acute*.

3. The Metathesis (§ 22) of *ρ* often occurs in Hom. and in other poets, e. g. *καρδίη* instead of *καρδία*, *heart*, *κάρτερος* and *κράτερος*, *strong*, *κάρτιστος*, *βάρδιστος* (from *βραδός*, *slow*); also in the second Aorists *ἔπραδον*, *ἔπραδον*, *ἔπρακον* (from *πέρδω*, *to destroy*, *δαρδάνω*, *to sleep*, *δέρκομαι*, *to see*); here belongs also *ἡμπερτον* instead of *ἡμαρτον* (= *ἡμαρτον*, according to § 24, 2).

4. Homer doubles a consonant (comp. § 23, Rem.) after a short vowel according to the necessities of the verse in the following cases:—

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. *ἐλλαβον*, *ἔμμεδον*, *ἔννεον*, *ἔσσενα*;
- (b) In compounds also, the liquids and Sigma are doubled, e. g. *νεάλλουτες* (from *νέος* and *λόω*); *ἔμμορος*, *φιλομμείδης*; *ἀντέφελος*, *ἐθνηγτος*; *βαδέρβροος*; *ἔδσσελμος*;
- (c) In the inflection of the Dat. in *-σι*, and of the Fut. and Aor., e. g. *νέενσι*, *δάμασσι*; *κλέσσει*, *ὀρέσσει*, *φράσσομαι*, *ἔξεινισσα*;
- (d) In the middle of several words, e. g. *δσσον*, *τόσσω*, *ὀπίσσω*, *πρόσσω*, *μέσσω*, *νεμέσσω*, *νεμεσσηδεις*, *δυσσωνδεις*.

Homer doubles the mute *π* in Interrogative pronouns which begin with *ἐπ*, e. g. *ἐππως*, etc.;—*κ* in *πέλεκκον*, *πελεκκῶ*;—*τ* in *ἔττι*, *ἔττεο*, *ἔττευ*;—*δ* in *ἔδδεισε*, *περιδδείσσα*, *ἄδδεις*, *ἄδδην*.

REMARK. The doubling of *ρ*, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. *ἔρεον* from *ρέω*, *χρυσόρυτος*. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though

rarely, e. g. Ὀδυσσεύς, Ἀχιλλεύς φάρυγος, instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος.

5. Homer often places a consonant before a short syllable, to make it long by position, namely, a ν in νένυμος, ἀνάλαιμος, ἰδρύσθῃ, ἀμύνσθῃ, ὑπεμνήμυκε; a τ after π in πτόλεμος, πτόλις, πτολίεθρον; a δ after χ in χιδάματος, διχδά, τριχδά, τετραχδά, and after λ or ρ in μάλακος, ἐρηγόρδασι; or he places a γ before δ in ἐργόθουπος, ἐγδοίπησε, and a σ before μ and κ in σμικρός (also Att. ‡ 24, 4), σκεδάσθηναι (comp. κίβνημι), σμογερός (comp. μογερός), σμερδάλεος. Here belongs also the Epic prefix of μ (= ν, according to ‡ 24, 3), before βροτός in composition, so as to strengthen the long syllable and give fulness to the word, e. g. ἔμβροτος, τερψίμβροτος, and in ἀμφασίῃ instead of ἀφασίῃ.

‡ 209. Quantity.

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned from rules previously given, or by observation.

1. A syllable which has the vowels ε or ο, followed by another vowel or a single consonant, is short by nature, e. g. τέκος, δίδε, βύη.

2. A syllable which has the vowel η or ω, or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature, e. g. ἦρος, οὐρανός, ἕκων (instead of ἄεκων), ἐτίμῃ (from ἐτίμας), πᾶς, σίτος, ψύχος, νῦν.

3. A syllable which has a doubtful vowel (α, ι, υ), followed by another vowel or a single consonant, or at the end of a word, is short by position, e. g. ἀέδοντες, δαιμονίη, φύη, μάχη, φίλος, ἀργύρεος.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. ἰκίσθαι, ἐκατόμβη, δέξασθαι, ἐχθίστος, φύλλον.

Exceptions to No. 3.

- (a) α of nouns of the first Dec., which have the Gen. in -ας, is long in all the Cases in which it occurs, e. g. ἡμέρᾱ, φίλᾱ, -ας, -ῃ, -αν, etc. (Comp. ‡ 45.)
- (b) α in the Dual of all nouns of the first Dec., is long, e. g. Nom. Sing. λέωνᾱ, Dual λεῖνᾱ.
- (c) α is long in the Gen. Sing. in -ας and Gen. Pl. in -ᾶων, e. g. Ἀτρεΐδᾶς, ἀγορᾶων.
- (d) the ending -ας of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl., e. g. Nom. ταμίας, Gen. σκίας, Acc. Pl. δόξας.
- (e) α of masculine and feminine participles in -ας is long; so also other words in -ας where π or ν have been dropped, e. g. ἀκούσας (ἀκουσωντας), ἀκούσᾶσα, ἰσᾶς, βᾶς; γίγας (γίγωντας), μέλας (μελωντας).
- (f) α in the third Pers. Pl. Perf. Ind. Act., e. g. τετάρδοσι.
- (g) υ is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in -ναι, also in the masculine and feminine Sing. of the participle; e. g. δεικνύμι, ἐδεικνύν, δεικνύς, δεικνύσα. — Other exceptions may be learned by observation.

5 In Epic poetry, a mute and a liquid (§ 27, Rem. 2) commonly make a syllable long by position; the vowel is shortened, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τειχεσίπλητα*.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάδι | σὸν Τρῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἀδμή | τιν, ἦν | οὔπω ὃ | πῶ ζυγόν | ἤγαγεν | ἀνὴρ*, Il. κ, 293. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἔρα | τῷ πρόφε | ρῷ χρω | σέης Ἄφρο | δίτης*, Il. γ, 64; on the contrary, in the Thesis, *αὐτὰρ ὃ | πλησίον | ἐσθή | και*, Il. δ, 329; but *ἔνδρα | δυνήδον ἐ | όντα, πᾶ | λαι πῆ | πρῶμένον | αἶσιν*, Il. π, 441.

REM. 2. In the names *Ἀκάμανδρος*, *Ζάκωνδες*, *Ζέλεια*, even *σκ* and *ζ* do not make a syllable long by position in Homer; so also *ἐπ* | *εἰτᾶ σκέ | παρνον*, Od. ε, 237, occurs.

7. A long vowel or a diphthong at the end of a word, in Homer, commonly becomes short before a word beginning with a vowel, when it is in the Thesis, but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἡμένῃ | ἐν βέν | θεσσιν*, Il. α, 358. *νῆες, ὃ | μὲν Κτεδ | τοῦ, ὃ δ' ἔρ' | Εὐρύτου | Ἀκτορί | ανος*, Il. β, 621. *αὐτὰρ ὃ | ἔργῳ | ᾗσιν ἐ | νι φρεσὶ | φώνη | σέν τε (ᾗσιν = Ἔῃσιν)*. But sometimes a long vowel in the Thesis is not shortened before words which do not have the digamma, especially in the fourth foot of an Hexameter, e. g. *τῷ μὴ | μοι πατέ | ρας παδ' ὃ | μοῖῃ | ἐνδεο | τιμῇ*, Il. δ, 410, and before a punctuation-mark, e. g. *κείσθαι, | ἀλλ' ἐπᾶ | μινον*, Il. ε, 685.

8. A long vowel or a diphthong in the middle of a word before another vowel is but seldom shortened by the poets, and for the most part, in certain words and forms; thus, e. g. in Homer, *ἐπειθ' (---)*, *ἔμποιος (---)*, *οἶος (---)*, *βέβληαι (---)*, and often in the Iambuses of the Attic dramatists, e. g. *οἶος, ποῦος, τειούτος, τοῖςδε, οἷαι (from οἶομαι), ποιῶν*; and always before the demonstrative *ί* in pronouns, e. g. *τουνούτ, αὐταί*.

9. In Epic poetry, a short syllable in the Arsis is usually considered long, if it stands at the beginning of a word, e. g. *ἀσπίδος | ἄκμα | τον πῶρ*, Il. ε, 4; or at the end, in which case it is followed either by a liquid (λ, μ, ν, ρ), or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g. *καλ πεδί | ᾧ λω | τεύντα*, Il. μ, 283. *δυνατέ | ρᾷ ἦν (= Ἔῃν)*, Il. λ, 226.

REM. 3. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g. *Ἄρες Ἄ | ρες βροτο | λογῷ*; — *ἄνδρες ἴ | σασιν* and *πλείονα | ἴσασιν*.

10. Not unfrequently in Homer, from the mere necessities of the verse, a short vowel is measured as long in the Thesis, when it stands between two long syllables. This occurs in the middle of a word, and oftenest with *ι*, e. g. *ἔσθ' ὕπο | δεξί | η*, Il. ι, 73. *ᾗσι προ | θυμὶ | ρσι*, Il. β, 588; this is rarely the case at the end of a word, e. g. *πυκνὰ | βγαλέ | ην*, Od. ρ, 198. *τῇ δ' ἐπὶ | αὐτὸν Γορ | γὰν Βλοσυ | ρῶκίς | ἐστεφά | νντο* Il. λ, 36.

B. DIALECTIC FORMS.

§ 210. Homeric Suffix $\phi\iota$ ($\phi\iota\nu$).

1. In the Homeric dialect there is, besides the Case-inflections, a Suffix $\phi\iota(\nu)$, which properly and originally denotes the indefinite *where*, like the *local* Dat. (see the Syntax); it is also used to express other relations of the Dat., as the Dat. of the instrument, and with prepositions (such as in Lat. govern the Abl.), &c. expresses those relations of the Gen. which in Latin would be denoted by the Abl.

2. The Suffix $\phi\iota$ is found with substantives of all the declensions, and is always annexed to the unchanged stem of the word:—

I. Declension only in the Singular: (a) Dat. ἀγέλη-φι, ἀγλαΐη-φι. (in the herd), δύρη-φι, before or without the door (in several ancient editions η-φι is incorrectly written with an Iota Subs. η-φι); (b) Gen. (Lat. Abl.) ἀπὸ νευρῆ-φι ἰάλλειν (to shoot an arrow from the string), ἐξ ἐνῆ-φι δορεῖν (to spring from bed), κρατερῆ-φι βίη-φι, Il. φ, 501 (with great force), ἅμ' ἡοῖ φαινομένη-φι, Od. δ, 407 (as soon as the morning dawned).

II. Declension both Singular and Plural. All these forms, without respect to the accent of the Nom., are paroxytone (-ό-φι): (a) Dat. θακρυσό-φι (with tears), μήστωρ ἐτάλαντος δεό-φι (an adviser equal to the gods); — (b) Genitive (Abl.) ἀπὸ or ἐκ πασσαλό-φι (to take from the pin), ἐκ δεό-φι (through the gods), ἀπ' ὀσσεό-φι (from the bones).

III. Declension almost exclusively in the Pl. $\phi\iota\nu$ is here used with not a large number of neuter substantives in -ος (Gen. -εος), also with κοτυληδών and ναῦς, e. g. πρὸς κοτυληδονό-φι(ν) (with the union-vowel ο), to the arms, ναυ-φι(ν) (at the ships); in words in -ος, the ending -ος must always be restored to its original form -es, since $\phi\iota$ is always annexed to the pure stem; thus, ἔχεσφι(ν), σὺν ἔχεσφι(ν), κατ' ὄρεσφι(ν), ἀπὸ, διὰ, ἐκ ἐσθήδεσφι(ν).

§ 211. First Declension.

1. (a) The Epic and Ionic writers use η instead of the original long α (which the Dorians use) through all the Cases of the Sing., e. g. τιμᾶ, -ᾶς, -ᾷ, -ᾶν (Dor.); σοφίη, -ης, -ῃ, -ῆν, δύρη, -ης, νηνίης, -ῃ, -ῆν (Epic and Ion.); so Πηνελόπειης, Πηνελοπείη, from Πηνέλοπεια, φρήτη, Βορέης, Βορέη, Βορέην.

Exceptions in Homer are θεά, goddess, -ᾶς, -ᾷ, -ᾶν, Ναυσικᾶ, θεῖα, also Αἰνείας, Ἀργεΐας, Ἑρμείας, and some other proper names in -ας pure. The Voc. of νύμφη is νύμφα instead of νύμφη, Il. γ, 130. Od. δ, 743.

(b) In substantives in -εια and -οια, derived from adjectives in -ης and -ους, as also in some other feminines, the short α in Attic is also changed into η in Ionic, e. g. ἀληθεΐη, ἀναιδείη, εὐπλοΐη, κνίσση instead of ἀλήθειᾶ, ἀναιδείᾶ, εὐπλοῖᾶ, κνίσσᾶ.

(c) The Æol. and some other dialects have -ᾶ instead of -ης, as the Masc. ending in the Nom. Sing., like the Latin. The Epic also uses this form accord-

ing to the necessities of the verse, in a great number of words, particularly in *-τᾶ*, e. g. *ἱππότᾶ, αἰχμητᾶ, κυανοχαῖτᾶ, νεφεληγερέτᾶ, ἱππηλάτᾶ, μητίετᾶ, εὐρύπᾶ*. The Voc. retains the ending *-ᾶ* in all these words.

2. The Gen. Sing. of masculines in *-ης* and *-ας* originally ended in *-ᾶς*, *-ᾶς* was then contracted into *-ω* (Dor. into *-ᾶ*). In Hom. both the uncontracted and contracted form is found; he also resolves the *-ω*, originating from *-ας*, by means of *ε* (comp § 207, 3); it is further to be remarked, that the *-ω* in respect to accent is considered short (§ 29, Rem. 7) and the *ε* is always pronounced with the Synizesis; *-εω* becomes *-ω* when a vowel or *ρ* precedes (still *Αἰνείω*, Il. ε, 534). Thus there occur in Homer, *Ἑρμείας*, Gen. *Ἑρμείᾳ* and *Ἑρμείω*; *Βορέης*, Gen. *Βορέᾳ* and *Βορέω*; *Ἀτρείδης*, *Ἀτρείδᾳ*, and *Ἀτρείδω*, *ἰκέτω* and *ἰκέτω*; *ἑμμελίω*, *Ἀσίο*. In Homer, then, the Gen. endings of nouns in *-ας* or *-ης*, are *-ας*, *-ω*, or *-εω* (not *-ου*). The Gen. ending *-εω*, becomes, in the Ion. writers, the usual ending, e. g. *πολίτω*, *Ἀτρείδω*.

3. The Acc. Sing. and Pl. of masculines in *-ης* is commonly formed in the Ion. dialect like the third Dec., e. g. *τὸν δεσπότεα, τοὺς δεσπότεας* from *δεσπότης*, *-ου*, *Μιλτιάδεα* from *Μιλτιάδης*, *-ου*.

4. The Gen. Pl. of all the endings was originally in *-ων*; *-ων* was afterwards contracted into *-ῶν* (Dor. in *-ῶν*). Homer uses both the uncontracted and contracted forms, e. g. *δεῶν* and *δεῶν*, *παριῶν* and *παριῶν*. He can also, as in the Gen. Sing., again resolve, by means of *ε*, the *-ῶν* originating from *-ων*; the ending thus becomes *-έων*, which is commonly pronounced with Synizesis, e. g. *κυλίων*, *δυρτίων*, *ἀγορέων*. The Gen. ending *-έων* becomes in the Ion. writers, the common form, e. g. *Μουσέων*, *τιμέων*.

5. The Dat. Pl. originally ended in *-ασι(ν)*; this ending is found in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers, *-ασι* was changed into *-σι(ν)* and *-σι*; and in the Att. and Common language, *-ασι* was shortened in *-αις*. In Homer, the Dat. Pl. ends in *-σι*, *-σι*, and *-αις*, yet the last is found only in *θεαῖς* and *ἄκραῖς*.

6. The Acc. Pl. in *Æol.* ends in *-αις* (as in the second Dec. in *-αις* instead of *-ους*), and in Dor. in *-ᾶς* (as in the second Dec. in *-ος* instead of *-ους*), e. g. *ταῖς τιμαῖς* (*Æol.*) instead of *τὰς τιμάς* (but Dat. Pl. *τιμαῖσι*); *πάσας κοῦρας* (Dor.) instead of *πάσας κοῦράς*.

§ 212. Second Declension.

1. Nominative Sing. Proper names in *-λαος* are changed in the Dor. dialect into *-λάς* (Gen. *ᾶ*, Dat. *ς*), e. g. *Μενέλας* instead of *Μενέλαος*, *Νικόλας*, *Ἀρκεσίλας*.

2. Genitive Sing. Homer uses both the common form in *-ου*, and that in *-οιο*; the tragedians, also, in the lyric passages, use the ending *-οιο*. Theocritus has the Dor. ending *-ω* and *-οιο*.

3. Genitive Sing. and Pl. Some genitives are formed according to the analogy of the first Dec. (a) Herodotus has some Masc. proper names in *-ας* with the ending *-εω* in the Gen. Sing., e. g. *Βάρτεω* instead of *Βάρτεου*, *Κρότεω*, *Κλεομβρότεω*, *Μεμβλιδέω*, and some Masc. common nouns with the ending

-ων in the Gen. Pl. e. g. *πασσών*; (b) The ending -ων instead of the Ion. -ων belongs to the Dor. (comp. *αἰῶν* instead of *αἰῶν* from *αἰξ*, ‡ 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in -οιν instead of -οια, e. g. *ἔμουν* instead of *ἔμου* (‡ 207, 9).

5. The Dat. Pl. originally ended in -οισι(ν). This form, as well as the abridged form in -οις is found in Homer and in all the poets, and in Ion. prose

6. The Acc. Pl. ends, in the Dor. writers (except Pindar) in -ως and in -οι (like -ας in the first Dec., ‡ 211, 6), e. g. *τὰς νόμους, νόμους*, so also *τὰς λαγούς, the λαγούς*; Æol. in -οις, e. g. *πασσάλοισι* instead of -οις.

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in -ῶς, instead of -ω, in *Πηγεῶς* (Il. ξ, 489; though most MSS. have *Πηγελέως*) from *Πηγε-λωος*, and in *Περεῶς* from *Πέτρεως*. — In *γάλας, sister-in-law*, *ἄδωας* and *ἑῶς*, the *ω* originating by contraction, is resolved, in the Epic dialect, by means of *σ*; hence *γαλάσας, ἄδῶσας, ἑῶσας*, Gen. -ῶς. On the words *γάλας, ἰδρώς, ἔρωας*, see ‡ 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, *νοῦς* only Od. κ, 240 (elsewhere *νόος*), *χειμαῖῶνος*, Il. λ, 493 (but ν, 138. *χειμαῖῶνος*) and *χειμαῖῶν*, Il. β, 452, also *Πάριον, Πάριον, Πάριον*. Homer does not contract other words; in words in -εος, -εον, he either lengthens the *ε* into *αι* (‡ 207, 1), or employs Synizesis, as the measure requires.

‡ 213. Third Declension.

1. In the Dor. dialect the long *α* here also takes the place of *η*, e. g. *ἄν, μᾶνός* instead of *μῆν, μηνός*, etc., *Ἑλλᾶν, Ἑλλᾶνες, ποιμᾶν* instead of *ποιμήν*, Gen. -ῆνος, *ρεῦτᾶς, ἄτος* instead of *ρεῦτης, ἦτος*.

Ἀιδῆρ, Δῆρ, Δῆρες, and all names of persons in -τήρ, are exceptions to this Dor. usage.

2. In the Epic and Ion. dialects, on the contrary, *η* commonly takes the place of the long *α*, as also elsewhere, e. g. *Δῆρηξ, σῆρηξ, ἱρηξ* instead of *Δῆρᾶξ, ἱρᾶξ*.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -οισι(ν), -οισι(ν), -οισι(ν), and -οισι(ν). The ground-form is -οισι(ν) and the strengthened form is -οισσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. *κύν-οισσι* (from *κύων*, Gen. *κυν-ός*), *ρεῦ-οισσι* (from *ρέκνυς, -υος*). The ending -οισι(ν) is found in Homer only in *ἵεσσι, οἴεσι, χεῖρεσι*, and *ἀνὰκτ-οισσι* (from *ἄναξ, ἄνακτ-ος*). In Neuters, which have a radical *σ* in the Nom., the *σ* is omitted when it stands between two vowels (‡ 25, 1), e. g. *ἐπέ-οισσι* (instead of *ἐπέσ-οισσι* from *τὸ ἔπος*), *δεπᾶ-οισσι* (from *τὸ δέπας*). In stems in -αν, -εν, -ον (*αF, εF, οF*), the *ν* (*F*) must be omitted, according to ‡ 25, 2; thus, *βέ-οισσι* instead of *βέF-οισσι, ἱππῆ-οισσι* instead of *ἱππῆF-οισσι*. The ending -οισσι is annexed almost exclusively to stems which end in a vowel, e. g. *ρέκνυ-οισσι* from *ρέκνυς-υός*; but also *ἱρ-οισσι* from *ἱρις* (-ῖος) and commonly *ποσσῖ* from *πόσις* (*ποδ-ός*). The Dat. form in -οισσι never admits the doubling of *σ*. — The ground-form -οισσι is very common in the Dor. poets and prose-writers; also the Ionic prose has this form frequently in stems ending in -ν, e. g. *μῆν-οισσι*.

4. The Gen. and Dat. Dual in the Epic dialect, ends in *-οιιν* (as in the second Dec., § 212, 4), e. g. *ποδοῖιν*, *χειρῶνιν*.

5. The Gen. Pl. in the Ion. dialect often ends in *-έων*, e. g. *χρηέων*, *ἀνδρέων* (§ 207, 10). Theocritus has *τῶν αἰγῶν* (instead of *τῶν αἰγῶν*) from *ἡ αἶξ*, a goat after the analogy of the first Dec.

6. The Epic dialect sometimes forms the Acc. Sing. of words in *-υρ* (stem *υ*) in *a* instead of *υ*, e. g. *εὐρέα πόντον*, *ἰχθῦα*, *νέα* from *ναῦς*.

7. The words *γέλως*, *laughter*; *ἰδράς*, *sweat*; *ἔρως*, *love*, which properly belong to the third Dec., in Homer follow the Attic second Dec. in some of the Cases, e. g. *ἰδρῶ*, *ἰδρῶ* instead of *ἰδρῶτα* and *ἰδρῶτι*; *γέλω* and *γέλων*, *γέλφ*, instead of *γέλωτα* and *γέλωτι*, *ἔρφ* instead of *ἔρωτι*.

8. Words in *-ις*,¹ Gen. *-ιδος*. The Hom., Ion., and Dor. dialects often inflect these substantives, particularly proper names, in *-ιος*, e. g. *μήνιος*, Hom., *Θέμιος*, Herod., *Θέτιος*, Dat. *Θέτι*, Hom. Those ending in *-ις*, *-ιδος*, in the Epic dialect have the Dat. only in *-ι* instead of *-δι*. Substantives in *-ητις*, *-ητίδος*, are sometimes contracted in the inflection, by the poets, e. g. *παρητις*, *παρητίδος* (instead of *παρητίδος*), *Νηρητις*, *Νηρητίδος*. See § 54 (c).

9. The Neut. *οἶς*, *ὠτός*, ear, is in Dor. *ῶς*, *ὠτός*, etc., and in Hom. *οὔας*, Gen. *οὔατος*, Pl. *οὔατα*; the Neuters, *στέαρ*, fat; *οὔδαρ*, udder, and *πεῖραρ*, end, have *-ατος* in the Gen., namely, *στέατος*, *οὔδατα*, *πεῖρατα*, *πεῖρασι*. In the words *τέρας*, *κέρας*, *κρέας*, the Epic writers reject *τ*, e. g. *τέραα*, *-άων*, *-έεσσι(ν)*; *κέρη* Dat.; Pl. *κέρα*, *κεράων*, *-έεσσι(ν)*, and *-ασι(ν)*; Pl. *κρέα*, *κρέων*, *κρέων*, and *κρείων*, *κρέασι(ν)*. Among the Ionic writers these words, like *βρέτας*, etc. (§ 61, Rem. 1), often change the *a* into *e*, e. g. *κέρεος*, *κέρεα*, *κρέων*, *τὰ τέρεα*, *κρέεσσι(ν)*. See § 54 (c).

10. In the words *πατήρ*, *μήτηρ*, etc., Homer either retains or rejects the *e* through all the Cases, according to the necessities of the verse, e. g. *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc., but only *ἀνδρῶν*, *ἀνδράσι* and *-έσσι*; *γαστήρ*, *γαστέρος*, *-έρι*, and *γαστρὸς*, *γαστρή*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-ητέρος*, and *-ητρος*, *Δημητέρα*; *δυγάτηρ*, *-τέρος*, and *-τρός*, etc., *δυγατέρεσσι(ν)*, but *δυγατρῶν*; *μήτηρ* and *πατήρ*, *-τέρος*, and *-τρός*, etc. See § 55, 2.

11. In Homer, the word *ἰχῶρ*, *blood of the gods*, has in the Acc. *ἰχῶ* instead of *ἰχῶρα*, and *κυκεῶν*, *δ*, *mixed drink*, has in the Acc. *κυκεῶ* or *κυκεῖω*. See § 56, Rem. 1.

12. In *-αυς*, *-ευσ*, *-ους*. Of *γραῦς*, there are found in Homer only the Nom. *γρηῦς* and *γρηῦς*, Dat. *γρηῖ* and the Voc. *γρηῦ* and *γρηῦ*. In the Ion. dialect, also, the long *a* is changed to *η*; thus, Gen. *γρηῖς*, Pl. *γρηῖς*; this also appears in *ναῦς*, *navis*, see the Anomalies.—The word *βοῦς* is regularly declined in Her., hence Nom. Pl. *βόες*, Acc. *βοῦς*; in the Acc. Pl. Homer uses both *βόας* and *βοῦς*. On the Epic Dat. *βόεσσι*, see No. 3. In Doric, the Nom. is *βῶς*, Acc. *βῶν*, Acc. Pl. *βῶς*. This form of the Acc. Sing., occurs also in the Il. η. 238, in the sense of *bull's hide*, a shield made of bull's hide. See § 57.

¹ The student may consult the first part of the Grammar, where similar words are declined; references to the particular section will be given at the end of the paragraphs here.

13. In common nouns in -εύς, and in the proper name Ἀχαιεύς, η is used in the Epic dialect, instead of ε, in all the forms which omit υ (F) of the stem, this is done to compensate by the length of the vowel for the omitted υ (F); thus, βασιλεύς, Voc. -εῦ; Dat. Pl. -εῦσι (except ἀριστήεσσι(ν) from ἀριστῆες), but βασιλῆος, -ῆι, -ῆᾶ, -ῆες, -ῆων, -ῆᾶς. Yet the long α in the Acc. -εᾶ, -εᾶς of the Attic dialect, again becomes short. Among the proper names, the following are to be specially noted: Ὀδυσσεύς, Gen. Ὀδυσσῆος or Ὀδυσῆος and Ὀδυσσέος, also Ὀδυσσεῦς (Od. ω, 398), Dat. Ὀδυσῆϊ and Ὀδυσεῖ, Acc. Ὀδυσσῆα and Ὀδυσσέᾳ, also Ὀδυσῆ (Od. τ, 136); Πηλεὺς, Πηλῆος and Πηλέος, Πηλῆϊ and Πηλέϊ, Πηλῆᾳ; the others, as Ἀτρεὺς, Τυδεὺς, generally retain the -ε and contract -εος in the Gen. by Synizesis, and sometimes -εα in the Acc., into -η; thus, Τυδέος, -εῖ, -εᾶ, and -ῆ — In the Ion. of Herodotus, the inflection with η in common nouns is very doubtful; in proper names, the ε is regular, e. g. Περγέος, Δωριέες, Φακίων, Λιολέας.

14. In -ης and -εs, Gen. -εος. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form -εος, and the contracted form -εος is used for the Nom. Pl. The Gen. Pl. remains uncontracted (except when a vowel precedes the ending -έων, e. g. ζαχρηῶν from ζαχρηέων); so also the Acc. Pl. ending -εας. Ἄρης has in Homer Ἄρηος and Ἄρεος, Ἄρηϊ or Ἄρηι, Ἄρει, Ἄρη and Ἄρην, Il. ε, 909, Ἄρες and Ἄρες (§ 209, Rem. 3). See § 59.

15. In proper names in -κλήs, the Epic dialect contracts εε into η, e. g. Ἡρακλῆος, -κλήος (instead of κλέος), -ῆι, -ῆᾶ, Voc. Ἡράκλεις; but in adjectives in -έης it varies between -εῖ and η, e. g. ἀγακλήs, Gen. ἀγακλήος, but εὐκλείας (Acc. Pl.) from εὐκλήs, εὐβρέτης, Gen. εὐβρέτους. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an ε in these words, e. g. Περικλέος, -εῖ, etc.; so also in Homer, δυσκλείᾳ, Il. β, 115, and ὑπερδέᾳ, Il. ρ, 330.

16. In (a) -ωs, Gen. -ωος. In Homer, the contracted forms, ἥρω Dat., and Μίνω Acc. occur. — (b) -ός and -ω, Gen. -όος. Words of this kind even in the Epic and Ion. writers, as well as in the Attic, always have the contracted form, except χρός and its compounds, e. g. χρός, χροῖ, χρόα. — The Ion. dialect frequently forms the Acc. Sing. in -οῦν instead of -ω, e. g. Ἰῶ, Ἰοῦν, ἡός, ἡοῦν. — The Æol. Gen. Sing. ends in -ωs, e. g. αἰδώς, Σάπφωs instead of αἰδοῦς, Σαπφούς, thus, in Moschus, τᾶs Ἀχῶs. See § 60.

17. In (a) -ας, Gen. -αος. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. γῆραι and γῆρα, δέπα, σέλα. But the Nom. and Acc. Pl. is always contracted, e. g. δέπα. — On those in -ας, Gen. -εος, see § 61 (a), and Rem. 1.

(b) In -ος, Gen. -εος. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contract forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract -εος, as in the Dor., into -εος; thus, Ἐρέβους, Δάρσεως, γένους, δάμβους, δέρεως; Dat. Sing. δέρει and δέρει, κάλλει and κάλλει. Nom. and Acc. Plurals in -εα, commonly remain uncontracted, but they must be pronounced with Synizesis, i. e. as one syllable, e. g. νεῖεα, βέλεα. — The Ion. dialect is like the Epic. — In στέος, κλέος, δέος,

χρέος, the Epic dialect lengthens *ε*, sometimes into *ει*, sometimes into *η*; thus, Gen. *σπείους*, Dat. *σπῆϊ*, Acc. *σπέος* and *σπεῖος*, Gen. Pl. *σπείων*, Dat. *σπέεσι(ν)* and *σπῆεσι(ν)*; *χρέος* and *χρεῖος*; *κλέα* and *κλεῖα*.

18. In *-Is*, Gen. *-ῖος*; *-ύς*, Gen. *-ύος*. The Epic dialect contracts those in *-ύς* in the Dat. Sing., e. g. *διζυῖ*, *πλεδυῖ*, *νέκυι*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, though more usually contracted, e. g. *ιχθύς* instead of *ιχθύς*, *δρύς*; *νέκυος* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in *-ύσσι* and *-έσσι* (dissyllable), e. g. *ιχθύσσω* and *ιχθύεσσιν*. See § 62.

19. In *-Is* and *-ι*, Gen. *-ῖος*, Att. *-εος*; *-ύς* and *-ε*, Gen. *-ύος*, Att. *-εος*:—

(a) The words in *-Is*, Att. Gen. *-εος*, in the Epic and Ionic dialect, retain *ι* of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer (*-ι* = *-ι*, *-ias* = *-Is*), e. g. *πόλις*, *πόλιος*, *πόλι*, *πόλιω*, *πόλιες*, *πολίων*, *πόλισι*, *πόλιας*, and *πόλις*. In the Dat. Sing. however, the ending *-ει* and *-ει* is found in Homer, e. g. *πόσει* and *πόσει* from *πόσις*; in some words, the *ι* of the stem is changed into *ε* in other Cases also, e. g. *ἐπάλξεις* instead of *ἐπάλξιας*, *ἐπάλξεσι(ν)*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen *ε* into *η*; thus, Gen. *πόλιος*, *πόλεος*, and *πόληος*, Dat. *πόλει*, *πόλει*, and *πόληϊ*, Nom. Pl. *πόλεες* and *πόληες*, Gen. *πολίων*, Dat. *πολίεσσι*, Acc. *πόλιας*, *πόλεις*, *πόληας*; from *δύς*, *οὐς*, Dat. Pl. *δύεσσι(ν)*, *οὐεσι(ν)*, *δύεσι(ν)*. See § 63.

(b) The words in *-ύς*, whose Gen. in the Attic ends in *-εος*, in the Ionic make the Gen. in *-εος*, e. g. *πήχεος*, except *ἔρχεω*, Gen. *-υος*; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *ἐπεί*, *πήχει*, *πλατεῖ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in *-εας* is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *πελέκεας* (trisyllable).

§ 214. Anomalous and Defective Words.—Metaplasts.

1. *Γόρυν* (τὸ, *knee*) and *δόρυ* (τὸ, *spear*, § 68, 1), are declined in Homer as follows:—

Sing.	<i>γούνατος</i> and <i>γουνός</i>	<i>δούρατος</i> and <i>δουρός</i>	<i>δούρατι</i> and <i>δουρί</i>
Pl. Nom.	<i>γούνατα</i> “ <i>γούνα</i>	<i>δούρατα</i> “ <i>δούρα</i>	Dual <i>δούρε</i>
Gen.	<i>γούνων</i>	<i>δούρων</i>	

Dat. *γούνασι(ν)* and *γούνεσσι(ν)* *δούρασι(ν)* and *δούρεσσι(ν)*.

The form *γούνασι* (Il. i, 488, ρ, 451, 569) has critically little authority.

2. The following forms of *κῆρα* (τὸ, *head*, § 68, 6) are found in the Homeric dialect:—

Sing. Nom.	<i>κῆρη</i>	Gen. <i>κῆρητος</i>	<i>καρήματος</i>	<i>κρατός</i>	<i>κρήματος</i>
		Dat. <i>κῆρητι</i>	<i>καρήματι</i>	<i>κρατί</i>	<i>κρήματι</i>
		Acc. <i>κῆρη</i> (τὸν <i>κῆρα</i> , Od. β, 92, and <i>ἐπὶ κῆρ</i> , Il. π, 392).			

Pl. Nom. *κάρη* *κάρηατα*; secondary form *κάρηνα*

Gen. *κάρηων* " *κάρηων*

Dat. *κάρησι(ν)*

Acc. *κάρηατα* " *κάρηνα*

3. *Λᾶς* (δ, *stone*, Hom., instead of *λᾶς*), Gen. *λᾶος*, Dat. *λᾶϊ*, Acc. *λᾶαν*, Gen. Pl. *λᾶων*, Dat. *λᾶεσσι(ν)*.

4. *Μῆς* (δ, *month*), Gen. *μηνός*, Ion., instead of *μήν*, -ός, but also in Plato.

5. *Ναῦς* (ῆ, *ship*) is inflected in the Epic, Ionic, and Doric dialects as follows:—

S. Nom. Ep. and Ion.	<i>νηῦς</i>	<i>νηΐς</i>	Dor. <i>ναῦς</i>
Gen.	<i>νηός</i> (also Tragic)	<i>νηός</i>	<i>ναός</i> (also Trag.)
Dat.	<i>νηϊ</i>		<i>ναϊ</i>
Acc.	<i>νηα</i>	<i>νηα</i>	<i>ναῦν</i> and <i>ναῦν</i>
D. Nom. Acc. Voc.	<i>νηε</i>		<i>ναε</i>
Gen. and Dat.	<i>νηοῦν</i>		<i>ναοῦν</i>
P. Nom.	<i>νηες</i>	<i>νηέες</i>	<i>ναέες</i>
Gen.	<i>νηῶν</i> (<i>ναῦφι</i> only Ep.)	<i>νηῶν</i>	<i>ναῶν</i>
Dat.	<i>νηυσί</i> (<i>ναῦφι</i> only Ep.)	<i>νηεσσι(ν)</i> , <i>νηέεσσι(ν)</i>	<i>ναυσί(ν)</i>
Acc.	<i>νηας</i>	<i>νηέας</i>	<i>ναέας</i> .

6. *ὄρνις* (δ ῆ, *bird*), Gen. *ὄρνιθ-ος*, Doric *ὄρνιχ-ος*, etc. (§ 203).

7. *Χεῖρ* (ῆ, *hand*), Ion. *χερός*, *χερῖ*, *χέρα*, Dual *χεῖρα*, *χεροῦν* (poet. also *χειροῦν*), Pl. *χέρες*, *χερῶν*, *χερσί(ν)* (*χέλρεσι(ν)*), and *-εσσι(ν)* in Homer), *χέρας*.

REMARK 1. Metaplasm (§ 72) occurs in Homer in the following words: *ἄλκις*, ῆ, *strength*, Dat. *ἀλκί* (from Nom. *ἄλκις*); *ἄλκις*, -ον, δ, Gen. *ἄλκιος*, Dat. *ἄλκι* (*ἄλκις*); *ἄντιφάτης*, -ας, δ, Acc. *ἄντιφάτης* (*ἈΝΤΙΦΑΤΕΤΣ*); *ἰσκή*, ῆ, *war*, Acc. *ἰσκα* (*ἰσκή*); *δομήνη*, ῆ, *battle*, Dat. *δομῆνι* (*δομῆς*); — *Πάτροκλος*, Gen. *Πατρόκλον* and *-κλῆος*, Acc. *-κλον* and *-κλῆα*, Voc. *-κλεις* (*ΠΑΤΡΟΚΛΗΣ*); *ἀνδρόποδος*, τδ, *slave*, Dat. Pl. *ἀνδραπόδεσσι(ν)*; *πρόσωπον*, τδ, *face*, Pl. *πρόσωπα*, *πρὸς ὅσους*; *υἱός*, δ, *son*, has from *ΤΙΕΤΣ* and *ΤΙΣ* the following forms: Gen. *υἱέος* and *υἱός*, Dat. *υἱεῖ* and *υἱι*, Acc. *υἱέα* and *υἱα*; Dual *υἱε*; Nom. Pl. *υἱέες* and *υἱεῖς* and *υἱε*, Dat. *υἱεσσι*, Acc. *υἱέας* and *υἱας*; — *Οἰδιπόους*, Gen. *Οἰδιπόδα* (*ΟἰΔΙΠΟΔΗΣ*).

REM. 2. The following are defective in Homer: *λίγῃ* Dat. and *τὰ λίγα*, *linen*; *λίς* and *λίω* = *λέων* and *λέοντα*; *μάστι* and *μάστιν* = *μάστιγι* and *-α*; *στιχός*, *στιχες*, *στιχας*, *τοῦ*; *δοσε*, τδ, Nom. and Acc. Dual, *both eyes*; *δωλος*, *advantage*, and *ἥδω*, *pleasure*, in the Nom. only; *ἥρα*, *something pleasing*, and *δέμας*, *form*, in the Acc. only; *ἡλέος*, *infatuated*, Voc. *ἡλέ* and *ἡλέε*; finally, *δῶ*, *κρί*, *ἔλφι*, as Nom. and Acc. Sing., from which come the forms *δῶμα*, *house*, *κριθή*, *barley*, *ἔλφιτον*, *dried barley*.

§ 215. ADJECTIVES.

1. Some adjectives in *-us*, *-eus*, *-u*, have sometimes in the Homeric dialect, the feminine form *-ea* or *-en*; viz. *ἄλκις* (instead of *ἄλκιᾶ*), *βαδία* (instead of *βαδείᾶ*); Gen. *βαδέης* (and *βαδείης*), Acc. *βαδέην*; so also in Herodotus, *-ea*, seldom *-eus*, e. g. *βαδεία*, *-én* and *-εία*, *βαρεία*, *εὐρεία*, *ἰδύς*, *-έα* and *-εία*, *δῆλεα* (from *δῆλος*), *ἡμίσεα*.

REMARK. In Epic and Doric poetry, some adjectives of this kind, and also some in *-έεις* and *-ήεις*, are of the common gender, i. e. they have but one

termination for the Masc. and Fem., e. g. Ἥρη δῆλος δούσα, Il. τ, 97; so ἡδὺς ἀντμή, Od. μ, 309, and the irregular πολὺς: πολλὴν ἐφ' ὕγρην, Il. κ, 27; so ἡμᾶ-δότες, ἀνδρεμόεις, ἀργυροίς, ποιήεις, agreeing with feminine substantives.—The Epic εἶναι or ἦν, Neut. ἦν (εἶ and εἶδ only as an adverb), wants the feminine form; in Il. ω, 528, is found δάρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἔδων (sc. δάρων), therefore ἔδων as the Gen. Pl. Neut., unless perhaps from δάρων the cognate δόσεων is to be supplied for ἔδων to agree with, as in δωτῆρες ἔδων sc. δόσεων; the Gen. Sing. is ἔῃος.

2. Adjectives in -ῆεις, -ῆεσσα, -ῆεν, are often found in Homer in the contracted form -ῆς, -ῆσσα, -ῆν, e. g. τιμῆς (and τιμήεις), τιμήντα; those in -οίς, -όεσσα, -όεν, contract -οε into -ευ, e. g. πεδία λωτεῦντα.

3. In the Epic dialect, πολὺς is regularly inflected in the masculine and neuter, viz. Nom. πολὺς and πολύς, Neut. πολὺ, with the secondary forms πολλός, πολλόν, Gen. πολέος, Acc. πολύν and πολύν, πολύ and πολλόν; Nom. Pl. πολέες and πολεῖς, Gen. πολέων, Dat. πολέσι(ν), πολέσσι(ν), and πολέεσσ(ν), Acc. πολέας and πολεῖς.—The Ionic dialect inflects πολλός, -ή, -όν, regularly throughout.

4. Compound Adj. in -ος (comp. § 78, I.) often have in Hom. a feminine ending, viz. -η, e. g. ἀθανάτη, ἀσβέστη, πολυφόρβη, ἀρίζηλη (but also ἀρίζηλοι αἰγά, Il. χ, 27), ἀμφιβρότη, ἀγχιῶλη, ἀργυροπέξα, ἀμφιρύτη; on the contrary, κλυτός as a feminine is found in Il. β, 742. Od. ε, 422, from the simple κλυτός, -ή, -όν. Also the ending -ος of the superlative is sometimes found as feminine, e. g. ἐλσώτατος ὀδμή, Od. δ, 442. κατὰ πρότιστον ὀπωπὴν, H. Cer. 157. Comp. § 78, Rem. 1.

5. Compound adjectives in -πους, -πουν, Gen. ποδος, in the Epic dialect, can shorten -πους into -πυς, e. g. Ἴρις ἀελλόπυς, Il. δ, 409. τρίπυς, Il. χ, 443.

6. Ἐρήρες from ἐρήρος, ἐρυσάρματες and -ας from ἐρυσάρματος, are examples of Metaplastic forms of adjectives in Homer.

§ 216. Comparison.

1. In the Epic dialect, the endings -ώτερος and -ώτατος are used for the sake of the metre, even when the vowel of the preceding syllable is long, e. g. διζυρότερος, διζυρότατος, κακοξυνώτερος, λάρωτατος.—Ἀνιρὸς, troublemaker, has the Comparative ἀνιρῆστερον, Od. β, 190, and ἔχαρις, disagreeable, ἀχαρίστερος, Od. υ, 392. Comp. § 82, Rem. 6. Adjectives in -υς and -ρος, in the Homeric dialect, form the Comparative and Superlative in -ίων, -ιον, and -ιστος, -η, -ον, sometimes also regularly, e. g. ἐλαχὺς, little, ἐλαχίστος, γλυκύς γλυκίαν, βαδύς, βადίστος, κυδρός, κύδιστος, οἰκτρὸς οἰκτίστος and οἰκτρότατος, παχύς πάχιστος, πρέσβυς πρέσβιστος, ὥκως ὥκιστος.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed:—

ἀγαδός, Comp. ἀρεῖαν, λωίων, λωίτερος (Ion. κρέσσων, Dor. κάρων), Sup. κάρτιστος.

κακός, κακώτερος, χειρότερος, χειρίων, χειρίτερος (Dor. χερῆων, Ion. ῥισσων), Sup. ῥικιστος (Il. ψ, 531, with the variation ῥικιστος, which Spitzner prefers).

ὀλίγος, Comp. ὀλίγων (ὀλίγους ἦσαν, populi suberant statura minores, Il. ε, 519); μῆων, Bion, 5, 10.

ῥῆτιδος, Ion., Comp. ῥῆτιτερος (Ion. ῥῆτιων), Sup. ῥῆτιτατος and ῥῆτιστος.

βραδύς, slow, Comp. βράσσων, Sup. βάρδιστος (by Metathesis).

μακρός, long, μάσσων;—παχύς, thick, πάσσων.

REMARK 1. The positive ΧΕΡΗΞ (*χέρη, χέρηα, χέρηες, χέρηα*) found in Homer, and belonging to *χερείων*, always has the signification of the Comparative, *less, baser, weaker*. The Pl. *πλέες* and (Acc.) *πλέας* are found in Homer from the Comp. *πλέον*.

REM. 2. In the Epic dialect, the forms of the Comparative and Superlative, in many instances, are derived from Substantives; some of these forms have been transferred to the Common language: *ὁ βασιλεὺς βασιλεύτερος*; *τὸ κέρδος, gain, κέρδιον, more lucrative, κέρδιστος*; *τὸ ἄλγος, pain, ἀλγίων, more painful, ἄλγιστος*; *τὸ βίγος, cold, βίγιον, colder, more dreadful, βίγιστος*; *τὸ κήδος, care, κήδιστος, most dear*; *ὁ ἡ κύων, dog, κύντερος, more shameless, κύντατος*.

§ 217. PRONOUNS.

1. S. N.	<i>ἐγώ</i> and (before a vowel) <i>ἐγών</i> Epic; <i>ἐγω</i> and <i>ἐγων</i> Æolic	<i>σὺ</i> Epic; <i>τό</i> Dor. and Æol.; <i>τόν</i> Epic	
G.	<i>ἐμεῖο, ἐμεῦ, μεῦ</i> (μευ) Epic and Ion. <i>ἐμεῖο</i> Epic <i>ἐμέθεν</i> Epic <i>ἐμεῦς, ἐμούς</i> Doric	<i>τεῦ</i> Dor.; <i>σέο</i> (σεο), <i>σεῦ</i> (σευ), Ep. and Ion. <i>σεῖο</i> and <i>τεοῖο</i> Epic <i>σέθεν</i> Epic <i>τεῦς, τεοῦς</i> Dor.	<i>ἐο</i> (ίο), <i>εὔ</i> (εῦ) Epic and Ion. <i>εἰο</i> Ep.; <i>ἐεῶ</i> later Ep. <i>ἔθεν</i> (ἔθεν) Epic <i>ἐοῦς</i> Dor.
D.	<i>ἐμοί, μοί</i> (μοι), <i>ἐμοι</i> Æol. <i>ἐμὸν</i> Doric	<i>σοί</i> Epic <i>τίν</i> Dor.; <i>τέν</i> Dor. et Ep. (usually Orthot.) <i>τοί</i> (τοι) Ep. and Ion. <i>σέ</i> (σε) Ep.; <i>τέ</i> Dor. <i>τύ</i> (τυ) Dor. <i>τίν</i> in Theocritus	<i>ὦν</i> Dor. (usually orthotone) <i>οἶ, οἰ</i> (οἰ) Ep (Reflex.) <i>ἐέ, ἦ</i> (ἦ) (as Neut. II. a, 236.) <i>νίν</i> (νιν) Dor. (and Att. poet.) (<i>him, her, it</i>) <i>μίν</i> (μιν) Ion. (<i>him, her, it</i> ; seldom Pl.) <i>σφε</i> Dor. et Att. poet.
D. N.	<i>νῶϊ</i>	<i>σφωῖν</i> (σφωῖν)	
G. D.	<i>νῶϊν</i>	<i>σφῶϊ, σφῶ</i>	
A.	<i>νῶϊ, νῶ</i>	<i>σφῶϊν, σφῶν</i> <i>σφῶϊ, σφῶ</i>	<i>σφωῖν, σφωῖν</i> <i>σφῶέ, σφῶε</i> <i>σφῶ, σφω</i>
P. N.	<i>ἡμεῖς</i> Epic; <i>ἡμέτε</i> Ion. <i>ἡμές</i> Dor.; <i>ἡμμες</i> Epic	<i>ὁμεῖς</i> Ep.; <i>ὁμέτε</i> Ion. <i>ὁμές</i> Dor.; <i>ὁμμες</i> Ep.	
G.	<i>ἡμέων</i> Ion. and Epic <i>ἡμεῶν</i> Epic <i>ἡμμέων</i> Æolic; <i>ἡμῶν</i> Doric	<i>ὁμέων</i> Ion. and Epic <i>ὁμεῶν</i> Epic <i>ὁμμέων</i> Æol.	<i>σφέων</i> (σφεων) Ion. and Epic <i>σφῶν</i> Epic <i>σφέων</i> Epic
D.	<i>ἡμῖν, ἡμιν, ἡμίν</i> Epic <i>ἡμμι(ν)</i> Æol. and Ep.; <i>ἡμίν</i> and <i>ἡμίν</i> Dor. <i>ἡμμέσι(ν)</i> Æol.	<i>ὁμῖν, ὁμιν, ὁμίν</i> Epic <i>ὁμμι(ν)</i> Epic	<i>σφί</i> (σφι) Ion.; <i>σφί-σι(ν)</i> , [<i>σφισι(ν)</i>], <i>σφίν</i> , (σφιν), <i>σφί</i> (σφι) Ep.; <i>ἡσφι</i> Æol.
A.	<i>ἡμέας</i> Ion. and Epic <i>ἡμας, ἡμάς</i> Epic <i>ἡμμε</i> Epic; <i>ἡμέ</i> Dor.	<i>ὁμέας</i> Epic and Ion. <i>ὁμας, ὁμάς</i> Epic <i>ὁμμε</i> Epic; <i>ὁμέ</i> Dor.	<i>σφέας</i> (σφεας) Ion. and Epic <i>σφας, σφεῖας</i> Epic (σφε) Epic (II. τ. 265.) <i>ἡσφε</i> Æol.

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμαυτοῦ, σεαυτοῦ, etc.*, are never found in Homer; instead of them, he writes the personal pronouns and the pronoun *αὐτός* separate, e. g. *ἐμ' αὐτόν, ἐμολ' αὐτῷ, ἐμεῦ αὐτῆς, ἔ' αὐτῆν, αἶ αὐτῆς*. When the pronoun *αὐτός* stands first, it signifies *himself, herself, itself, even*. But the Ion. writers use the compound forms *ἐσεαυτοῦ, σεαυτοῦ, ἐαυτοῦ, etc.* Comp. § 207, 1.

3. Possessive pronouns: *τέός, -ῆ, -όν* Dor. and Epic, instead of *σός; ἐός, -ῆ, -όν*, and *ός, ῆ, ὄν, suus*, Epic; *ἀμός, -ῆ, -όν* Dor. and Epic, *ἄμμος, ἀμμέτερος* Æol., instead of *ἡμέτερος; ὡμέτερος, of us both*, Epic; *ὕμός, -ῆ, -όν* Dor. and Epic, *ὕμμος* Æol., instead of *ὕμέτερος; σφέτερος, of you both*, Il. α. 216; *σφός, -ῆ, -όν* Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns: (a) *ὃ ἢ τό* (Dor. 'ā instead of ἦ); Gen. *τῷ* Dor., *τοῖο* and *τεῦ* Epic, *τῆς* Dor.; Dat. *τῷ* Dor.; Acc. *τῶν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τῶν* Epic, *τῶν* Dor.; Dat. *τοῖσι, ταῖσι, τῇσι*, and *τῇς* Epic; Acc. *τός, τός* Dor.

(b) *ὅδε*: Epic Dat. Pl. *τοῖσδεσι* and *τοῖσδεσσι* instead of *τοῖσδε*; Epic Dat. *τοῖσδε* instead of *τοῖσδε* is found also in the Tragedians.

(c) *οἷτος* and *αὐτός*: an *ε* stands before the long inflection-endings in the Ion. dialect (§ 207, 10), e. g. *τοῦτέου, ταυτέης, τουτέφ, τουτέους, αὐτέη, αὐτέων*.

(d) *κεῖνος* is written in Ion. and also in Att. poetry *κῆνος*, Æol. *κῆνος*, Dor. *τῆνος*.

(e) On the Ion. forms *αὐτός, ταυτό* instead of *ὃ αὐτός, τὸ αὐτό*, see §§ 206, 1, and 207, 1.

5. Relative pronouns: *ὃ* Dor. and Hom., instead of *ὅς*; *οἷο* Ion. and Epic; *ῶν* Epic seldom, *ῆς* Il. π. 208; *ῆσι* and *ῆς* instead of *αἷς*. Besides *ὅς, ῆς*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὃ, τοῦ* instead of *οἷ, τῆς* instead of *ῆς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns: (a) *τίς, τί*: Gen. *τέο* (τεο) Epic and Ion., *τεῦ* (τευ) Epic, Ion., and Dor., Dat. *τέφ* (τεφ), *τῷ* (τῷ) Epic and Ion.; Pl. *ῶσα* Neut., *ἅπποῃ ῶσα*, Od. τ. 218, Gen. *τέων* (τεων) Epic and Ion., Dat. *τέοισι* Epic and Ion. (*τοῖσι*, S. Trach. 984).

(b) *τίς, τί*: Gen. *τέο* Epic and Ion., *τεῦ* Epic, Ion., and Dor., *τέφ* Ion.

(c) *στis*: Nom. *στis*, Neut. *στis, στis* Ep. Neut. Pl. *στis* Iliad.

Gen. *στis* Ep. and Ion., *στis, στis* Epic and Ion.

στis, στis Epic.

Dat. *στis, στis* Ep. and Ion. *στis* Epic and Ion., *στis* Her.

Acc. *στis* Epic, Neut. *στis, στis* Epic, Neut. *στis* and *ῶσα* Epic.

στis Epic.

§ 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ἑα, ἑης, ἑη, ἑαν*; also *ἑφ*, Il. ζ. 422, is instead of *ένι*. *Δύο* and *δύω* are indeclinable in Homer; the secondary forms

are *δοῦδ* (indecl.), *δοιοί*, *δοιαί*, *δοιδ*, Dat. *δοιοῖς*, *δοιοῖσ'*, Acc. *δοῖδ* (indecl.), *δοιόες*, -*εις*, -*ι*. — Πίσυρες, -*α* Æol. and Epic, instead of τέσσαρες, -*α*. — Δωδέκα and δυοκαίδεκα Epic, also δώδεκα. — Ἑλικοσι Epic, instead of εἰκοσι. — Ὀγδοκοντα and ἐντήκοντα Epic, instead of ὀγδοήκοντα, ἐνετήκοντα. Ἐννέχλιοι and δεκάχλιοι Epic, instead of ἐννακισχίλιοι and μύριοι. The endings -*άκοντα* and -*ακόσιοι* in the Epic and Ion. become -*ήκοντα*, -*ηκόσιοι*. The Epic forms of the ordinals are τρίτατος, τέταρτος, ἑβδόματος, ὀγδόατος, ἕνατος, and εἰνατος.

THE VERB.

‡ 219. Augment. — Reduplication.

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. λῦσε, στείλαντο, δίδωσιν, ὄρατο, ἔλε. The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it may also omit it in the Perf., e. g. ἔμμαι, ἔργασμαι, ὄκημαι, which is done by the Epic writers only in ἀνωγα and ἔρχεται from εἶργω.

2. On the omission of the Epic dialect to double the *ρ* when the augment is prefixed, e. g. ἔρξας, and on the doubling the liquids, e. g. ἔσσενα, see ‡ 208, 4, and Rem.

3. *α* in the Dor. writers is changed into *ἀ* by the augment, and *αι* suffers no change, e. g. ἄγον instead of ἦγον, ἀρεον instead of ἦρεον.

4. Verbs which have the Digamma, in Homer take the syllabic augment, according to the rule, e. g. ἀνδάνω, *to please*, Impf. ἰάνδανον, Aor. ἔαδον, — εἶδομαι, *to see*, εἰσάμην, also in the participle εἰσάμενος. On account of the verse, the *ε* seems to be lengthened in εἰκουῖα, εἶδαε (ἔφαδε) from ἀνδάνω.

5. In Homer, the verbs εἰνοχοῶ and ἀνδάνω, take at the same time both the syllabic and temporal augment, viz. ἐφνοχόει, Il. δ, 3, yet more frequently φνοχόει; ἔηδαε and ἦδαε.

6. The reduplication of *ρ* is found in Homer, in βερνυμένος, from βυνύω, *to make dirty*. On the contrary, the Epic and poetic Perfects, ἔμμορα from μείρομαι and ἔσσυμαι from σέω, are formed according to the analogy of those beginning with *ρ*, i. e. by Metathesis; hence ἔμμορα, etc., instead of μέμορα. — The Epic and Ion. Perf. of κτάομαι is ἔκτημαι. A strengthened reduplication is found in the Hom. forms δειδέχεται and δείδεκτο.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ion. the simple augment *ε* is commonly omitted; thus, e. g. κάμνω, *to grow weary*, Subj. Aor. κέκλωμαι, *to command*, ἐκεκλώμην; κλύω, *to hear*, Aor. Imp. κέκλυθι, κέκλυτε; λαγχάνω, *to obtain*, λέλαχον; λαμβάνω, *to receive*, λελαβέσθαι; λανθάνω, *to escape notice*, λέλαθον; πείδω, *to persuade*, πέπιδον, πεπιδόμην; τέρω, *to delight*, τετραπέμην; τυγχάνω, *to obtain*, τετυκεῖν, τετυκέσθαι; ΦΕΝΩ, *to murder*, ἔφεφον, πέφρον; φράζω, *to say*, *to show*, πέφραδον, ἐπέφραδον. Aorists with the Att. reduplication (comp. ‡ 124, Rem. 2) commonly take the augment: ἌΡΩ, *to fil*, ἤρ-αρον; ἈΧΩ, *to grieve*, ἤκ-αχον; ἀλέξω, *to ward off*, ἔλα-ακον, ἀλαλέειν; ἔρυννυι, *to excite*, ἔρ-ορον; ἐνίπτω, *to chide*, ἐν-ἐπτον. Two

verbs in the Aor. take the reduplication in the middle of the word: viz. *ἐνέπτω*, *ἠνέπαπεν*, and *ἐρύκω*, to *restrain*, *ἠρύκακον*, *ἐρυκακείν*. Comp. the Presents, *ἀνίστημι*, *ἀντιτάλλω*, *ὀπιπτεύω*.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication (§ 124); thus, e. g. *αἰρέω*, to *take*, Ion. *ἀρ-αίρηκα*, *ἀρ-αίρημαι*; *ἀλλόμαι*, to *wander*, Epic Perf. with a Pres. signification *ἀλ-άλημαι*; *ἌΡΩ* (*ἀραρίσκω*), to *fit*, Poet. *ἄρ-ἄρα*, *I fit*, (Intrans.), Ion. *ἄρηρα*; *ἌΧΩ* (*ἀκαχίζω*), to *grieve*, Epic and Ion. *ἀκ-ήχεμαι*, *ἀκ-ήχημαι*; *ἘΝΕΚΩ* (*φέρω*), to *carry*, Ion. *ἐν-ήνευγμαι*; *ἐρείπω*, to *demolish*, Poet. *ἐρ-ήριπα*, Epic *ἐρ-έριπτο*; *ἐρίζω*, to *contend*, Epic *ἐρ-ήρισμαι*.

§ 220. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. The original ending -*μι* of the first Pers. Sing., is found in the Epic dialect in several subjunctives, e. g. *κτείνωμι*, *ἀγάγωμι*, *τύχωμι*, *ἴκωμι*, *ἰδέλωμι*, *ἔωμι*. Comp. § 116, 1.

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Ep. dialect, the lengthened form -*σθα* is found (§ 116, 2). In the Ind., this belongs almost exclusively to the conjugation in -*μι*, e. g. *τίθησθα*, *φήσθα*, *δίδοισθα*, *παρῆσθα*. In Homer, this ending is frequent in the Subj., e. g. *ἰδέλυσθα*, *εἴησθα*, more seldom in the Opt., e. g. *κλαίοισθα*, *βάλοισθα*.

3. Instead of the ending -*εις*, the Dor. frequently has the old form -*ες*, e. g. *τύπτες* instead of *τύπταις*; so in Theocritus *συρίσδες* = *συρίζεις*.

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -*σι* (arising from -*τι*) appended to the usual ending of the Subj., e. g. *ἰδέλῃσι(ν)*, *ἄγῃσι*, *ἀλάλῃσι*; the Opt. only in *παραφθαίησι*.

5. Instead of the ending -*ει* in the Pres. Ind. of the Dor. dialect, the form -*η* is used, though seldom, e. g. *διδάσκη* instead of *διδάσκει*. In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -*ης*, -*η* instead of -*ας*, -*ε*, e. g. *πέπονδης*, *ὀπάη* instead of *πέπονδας*, *ἔκωπε*.

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -*μες*, e. g. *τύπτομες* instead of *τύπτομεν* (§ 204).

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -*ντι*, e. g. *τύπτοντι* (instead of *τύπτοσιν*), *τύφοντι*, *τύπτωντι* (instead of *τύπτωσιν*), *τετύφαντι*, *ἐπαινόντι*, *ἐξαπατῶντι*. In the Æol. and Dor., this ending in the Pres. and Fut. is -*οισι* instead of -*ουσι*, e. g. *περιπνέοισι(ν)*, *ναλοισι(ν)*.

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:—

First Pers. Sing.,	- <i>εα</i> the only Epic and Ion. form (- <i>η</i> old Att., § 116, 6), e. g. <i>ἔτεδῆπεα</i> , <i>ᾗδεα</i> , <i>πεποῖδεα</i> instead of <i>ἔτεδῆπεν</i> , etc.
Second “ “	- <i>εας</i> , e. g. <i>ἔτεδῆπεις</i> , Od. ω, 90, instead of <i>ἔτεδῆπεις</i> .
Third “ “	- <i>εε(ν)</i> , e. g. <i>ἐγγόνεε</i> , <i>καταλελοίπεε</i> , <i>ἐβεβρώκεεν</i> (not Hom.).
Second “ Pl.	- <i>εατε</i> , e. g. <i>συνηδέατε</i> , Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -*ει*, as well as the same Pers. of the Impf. in -*ει*, is found in Homer before a vowel with the *ν* paragogic;

thus, ἐστήκειν, II. ψ, 691. βεβλήκειν, II. ε, 661. δ, 270. ξ, 412. δεδεπνήκειν, Od. ρ, 359; — ἤσκειν, II. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes exchanged for each other. Thus in Homer, the forms -τον and -σδον (second Pers. Dual) stand instead of -την and -σδην (third Pers. Dual), e. g. διώκετον, II. κ, 364. λαφύσσετον, II. σ, 583. δωρήσεσδον, II. ν, 301. On this interchange in Attic, see § 116, Rem.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., after dropping σ, remain uncontracted in the Ion. and often in the Epic dialect, e. g. ἐπιτέλλαι; Homer uses either these forms, e. g. λείπειαι, λιλαιέαι, ἀφίκεαι, ἔρσσεαι, ἐπαρῆαι, οὐεῖ ὕσσω, ἐγέλωαι, or the contract forms, -η (from -σαι), -ευ (from -εο), -ω (from -ασ), e. g. ἔπλεν, ἔρχεν, φράζεν, ἐκρέμω. When the characteristic of the verb is ε, it is very frequently omitted in the Ion. dialect, before -σαι and -εο, e. g. φιλέαι instead of φιλέσαι, φιλέω instead of φιλέεω; so in Homer, ἐκλέ', II. ω, 202, yet with the variation ἐκλέ' from κλέομαι. Comp. § 222, B (3).—The ending -εο in Homer is lengthened into -ειο, e. g. ἔρειο, σπείο, and the ending -έαι is contracted into -εiai, in verbs in -έω, e. g. μυθεiai, νείαι. Homer sometimes drops σ in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz. μέμνηαι (and μέμνη), βέβληαι, ἴσσω.

11. The Dual endings -την, -σδην, and first Pers. Sing. -μην, in the Doric are, -τᾶν, -σδᾶν, -μᾶν (§ 201, 2), e. g. ἐφρασμᾶν. In the later Doric, the change of η into ᾶ is found, though seldom, even in the Aor. Pass., e. g. ἐτύπᾶν instead of ἐτύπην.

12. The personal-endings -μεδον, -μεδα, in Epic, as well as in Doric, Ionic, and Attic poetry, often have the original forms -μεσδον, -μεσδα, e. g. τυπτόμεσδον, τυπτόμεσδα.

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in -αται, -ατο, instead of -νται, -ντο, e. g. πεπείδ-αται, πεπαύαται, ἐβεβουλεύατο, ἐστῶατο; very often also the third Pers. Pl. Opt. Mid. or Pass. is -οίατο, -αίατο, instead of -αιντο, -αιντο, e. g. τυπτοίατο instead of τύπτοιντο, ἀρῆσαίατο (Homeric), instead of ἀρῆσαντο. Also the ending -οντο, in the Ion. dialect, has this change, though the ο before ν becomes ε, e. g. ἐβουλέατο instead of ἐβούλοντο. In verbs in -έω and -έω, the η in the ending of the Perf. and Plup. -ηνται, -ηντο, is shortened in the Ionic into ε, e. g. οἰκέαται instead of ἔκηνται from οἰκέω, ἐτετιμέατο instead of ἐτετιμήντο from τιμέω. Also instead of -ανται, the Ionic dialect has -αται (instead of -αται), e. g. πεπείαται instead of πέπτανται. Ἀπικάται, in Herodotus, from the Perf. ἀφῆγμαι (Pres. ἀφικνέομαι) is the only example in which the rule stated § 116, 5, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending -δαται, -δατο, from verbs whose characteristic is not δ, viz. ελαύνω (ἐλᾶω) ἐλάλαμαι ἐληλάδατο, Od. η, 86, and ἀκαχίζω ἀκήχεμαι ἀκηχέδαται, II. ρ, 637; the δ seems to be merely euphonic; yet it is to be noted, that the reading is not wholly settled; the forms ἐρράδαται and ἐρράδατο (from ῥαίνω) must be derived from the stem ῥΑΖΩ (comp. ῥάσσετε, Od. ν, 150).

14. The third Pers. Pl. Aor. Pass. -ῆσαν is abridged into -εν, in the Doric, and also frequently in the Epic and poetic dialect, e. g. γράφεν instead of ἐγράφῃσαν. In the Opt. this abridged form is regular in the Common language (§ 116, 7), e. g. τυφθεῖεν instead of τυφδείησαν.

15. The third Pers. Pl. Imp. Act. in -τωσαν, and Mid. or Pass. in σδωσαν, is abridged in the Ionic and Doric dialect (always in Homer) into -ττω and -σσω (§ 116, 12), e. g. τυπτόντων instead of τυπτέτωσαν, πεποιδόντων instead of πεποιδέτωσαν, τυπτέσδων instead of τυπτέσδωσαν.

16. The long mode-vowels of the Subj., viz. ω and η, are very frequently shortened in the Epic dialect into ο and ε, according to the necessities of the verse, e. g. ἵομεν instead of ἴωμεν; φιδίμεσθα instead of -φίμεθα; στρέφεται instead of -ῆται (§ 207, 4).

17. The first Aor. Opt. Act., in the Æolic dialect ends in -εα, -εας, -εie, etc., third Pers. Pl. -εαν, instead of -αμι, -αις, -αι, etc., third Pers. Pl. -αιεν. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is -μεναι, and with the mode-vowel, -έμεναι, which is found in the Epic, Doric, and Æolic dialects. This form is sometimes shortened into -μεν (-έμεν) by dropping αι, sometimes into -ναι by syncope of με (εμε). But in the Epic dialect, the ending -ειν also is found, formed from -έμεν, and in contract verbs, and in the second Aor., also the endings -έιν and -εῖν. The Pres., Fut., and second Aor. take the mode-vowel ε and the ending -μεν, hence -έμεν, e. g. τυπτέ-μεν, τυψέμεν, εἰπέμεν. — Verbs in -δω and -έω, as they contract the characteristic-vowel α and the mode-vowel ε of the Inf. ending -έμεναι, have the form -ήμεναι, e. g. γοήμεναι (γοῶ), φιλήμεναι (φιλέω), φορήμεναι (φορέω). — With the ending -ήμεναι corresponds that of the Aorists Pass., e. g. τυπήμεναι instead of τυπήναι, ἀλλισθήμεναι; so always in the Epic dialect; but the Doric has the abridged form in -ήμεν, e. g. τυπήμεν. — In the Pres. of verbs in -μι, the ending -μεν and -μεναι is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. τιδέ-μεν, τιδέ-μεναι, ιστά-μεν, ιστά-μεναι, διδό-μεν, διδό-μεναι, δεικνύ-μεν, δεικνύ-μεναι; δέ-μεν, δέ-μεναι, δό-μεν, δό-μεναι; so also in Perfects derived immediately from the stem of the verb, e. g. τεθνήμεν, βεβήμεν. The following are exceptions, viz. τιδήμεναι, Il. ψ, 83 (with which the forms of the Pres. Part. Mid. τιδήμενος, κιχήμενος, correspond), διδοῦναι, Il. ω, 425, also the Inf. second Aor. Act. of verbs in -α and -υ, which also retain the long νωwel (§ 191, 2), e. g. στή-μεναι, βή-μεναι, δό-μεναι, instead of στήναι, δύναι.

19. Besides the forms in -έμεναι and -έμεν, the Doric dialect has one in -εν abridged from these, e. g. ἄγεν instead of ἄγειν; Fut. ἄρμωσεν instead of ἄρμωσειν; second Aor. ἰδέν instead of ἰδεῖν, λαβέν instead of λαβεῖν, etc. In the Doric of Theocritus, the Æol. Inf. ending -ην is found, e. g. χαίρην, second Aor. λαβήν, instead of χαίρειν, λαβεῖν.

20. The Inf. ending of the Aor. Pass. -ήμεναι, -ήμεν, is abridged into -ην in the Doric writers, yet only after a preceding long syllable, e. g. μεθύσδην instead of -δῆναι. The Inf. ending of the Perf. Act. varies between -ην and -ειν in the Doric and Æolic writers, e. g. τεθεωρήκην, γεγόνειν instead of τεθεωρεῖν, γεγονόειν.

21. Participle. The Æolic dialect has the diphthong *oi* instead of *ou* before *σ* in participles, and *ai* instead of *ä*, e. g. *τόπων, τόποισα, τόντων, λαβοῖσα, λαποῖσα* instead of *-οῦσα*; *τόφαις, -αῖσα*, instead of *τόφας, -άσα* (§§ 201, 2, and 207, 1). The Epic dialect can lengthen the accented *o* into *ω* in the oblique cases, e. g. *μεμῶτος, πεφῶτας*. — The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. *πεφρίκοντες* instead of *πεφρῶτες*.

§ 221. Epic and Ionic Iterative form.

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending *-σκον*, to denote an action often repeated, or continued. This is called the *Iterative form*. It is regularly without the augment.

2. It is generally found only in the Sing. and in the third Pers. Pl. Ind. of the Impf. and Aor., and is inflected like the Impf.; for in the Impf. and second Aor. Act. and Mid., the endings *-σκον, -σκες, σκε(ν), -σκόμην, -σκου(εο, ου), -σκετα*, preceded by the union-vowel *ε*, are used instead of *-ον, -όμεν*, and in the first Aor. Act. and Mid. the endings *-ασκον, -ασκόμην* are used instead of *-α, -όμεν*, e. g.

(a) Impf. *διει-έσκον, δέλ-εσκες, ἔπ-εσκε(ν), πέλ-έσκετο, βοσκ-έσκοντο*. In verbs in *-άω*, *-άσκον* is abridged into *-ασκον*, which, according to the necessities of the verse, can be again lengthened into *-άσκον*, e. g. *νικάσκειν, ναιετάσκειν*. Verbs in *-έω* have *-έσκον* and *-εσκον*, e. g. *καλέ-εσκε, βουκαλέεσκε; αἰχνεσκον, πωλέεσκετο, καλέεσκετο*; when the verse requires, *-έσκον* can be lengthened into *-είεσκον*, e. g. *νικεῖεσκον*; verbs in *-όω* do not have this Iterative form among the older authors; verbs in *-μι* omit the mode-vowel here also, e. g. *τίθε-σκον, δίδω-σκον, δείκνυ-σκον*; in some verbs the ending *-ασκον* has taken the place of *-εσκον*, e. g. *ρίπτ-ασκον, κρύπτ-ασκον*, from *ρίπτω, κρύπτω*.

(b) Second Aor. *ἔλ-εσκε, βάλ-εσκε, φύγ-εσκε*; in verbs in *-μι*, without a mode-vowel, e. g. *στά-σκε (= ἔστη), παρεβόσκε (= παρέβη), δόσκε, δύσκε*; also an Iterative form of the second Aor. Pass. is found, viz. *φάνεσκε* instead of *ἐφάνη*, Il. λ, 64. Od. μ, 241, 242.

(c) First Aor. *ἐλάσ-ασκεν, αἰδήσ-ασκεν, ὤσ-ασκε, μνησ-άσκετο, ἀγνόσ-ασκε* (instead of *ἀγνόησασκε* from *ἀγνοέω*).

§ 222. Contraction and Resolution in Verbs.

I. The Epic dialect. In the Epic dialect, verbs in *-άω, -έω, -όω*, are subject to contraction, but by no means so generally as in the Attic. The contraction is made according to the general rules, with a few exceptions, as will be seen in the following remarks.

A. Verbs in *-άω*. (1) In these verbs, the uncontracted form occurs only in certain words and forms, e. g. *πέραον, κατεσκήαον, ναιετάουσι*; always in *ύλδω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *θεύδων, πυνδών. ἔχραε, ἐχράετε* (from *χράω*, to attack);

(2) In some words, α is changed into ϵ , viz. *μενολινεον* from *μενοινάω*, *ἔντα* from *ἐντάω*, *δμώκλεον* from *δμοκλάω*. Comp. § 201, 1.

(3) Instead of the uncontracted and contracted forms, the contracted syllable is resolved, as often as the measure requires it; this is done by inserting a similar vowel, commonly shorter, more seldom longer, before the vowel formed by contraction; in this way, α is resolved into $\alpha\alpha$ or $\alpha\acute{\alpha}$, and ω into $\omega\omega$ or $\omega\acute{\omega}$ (§ 207, 2). The short vowel is used here, when the syllable preceding the contracted one is short, e. g. (*δρῶ*) *δρόω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβώωσα*. The resolution does not take place with the vowel α before a personal-ending beginning with τ , e. g. *δρᾷ-ται*, *δρᾷ-το*. Thus:—

(<i>δρᾷς</i>)	<i>δρᾷς</i>	<i>δρᾷς</i>	(<i>δρῶ</i>)	<i>δρῶ</i>	<i>δρόω</i>
(<i>δρᾷσθαι</i>)	<i>δρᾷσθαι</i>	<i>δρᾷσθαι</i>	(<i>δράουσα</i>)	<i>δρῶσα</i>	<i>δρόωσα</i>
(<i>μενοινάει</i>)	<i>μενοινᾷ</i>	<i>μενοινᾷ</i>	(<i>βοάουσι</i>)	<i>βοῶσι</i>	<i>βόόωσι</i>
(<i>ἐδάη</i>)	<i>ἐδάη</i>	<i>ἐδάη</i>	(<i>δράοιμι</i>)	<i>δρῶμι</i>	<i>δρόωμι</i>
(<i>μνᾷσθαι</i>)	<i>μνᾷσθαι</i>	<i>μνᾷσθαι</i>	(<i>δράουσι</i>)	<i>δρῶσι</i>	<i>δρόωσι</i>

REMARK 1. In Od. ξ, 343, the form *δρηαι* (from *δράει*) occurs instead of the *δρῆαι*, which Eustath. cites. In the following Dual forms, $\alpha\epsilon$ is contracted into η : *προσαυδήτην*, *συλήτην*, *συναυτήτην*, *φοιτήτην* instead of *-άτην*; so also in the two verbs in *-έω*, *δμαρτήτην*, *ἀπειλήτην* instead of *-είτην*.

4. When τ comes after a contracted vowel, a short vowel may be inserted between τ and such a contracted syllable, e. g. *ἡβώοντα* instead of *ἡβῶντα*, *γελῶντες*, *μνῶντο*; in the Opt. also, the protracted $\omega\iota$ instead of ω is found in *ἡβῶοιμι* (instead of *ἡβᾶοιμι* = *ἡβῶμι*). The following are anomalous forms: *ναϊετάωσα* (instead of *-όωσα*), *σάω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from *ΞΑΩ*, *το εἰνε*.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-άω* and *-έω*, see § 220, 18, and on the Epic-Ionic contraction of $\sigma\eta$ into ω , see § 205, 5.

B. Verbs in *-έω*. To this conjugation belong also all Futures in *-έω* and *-έομαι*, all second Persons in *-εο*, *-εαι*, and *-ηαι*, second Aor. Inf. Act. in *-έειν*, and the Aor. Pass. Subj. in *-έω* and *-είω*.

(1) Contraction does not take place in all forms in which ϵ is followed by the vowels ω , φ , η , ρ , σ , and τ , e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such uncontracted forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλέει*, *ἔρειω* Fut., *δτρυνέουσα* Fut., *βαλέειν* second Aor. Act., *πετέσθαι* Fut. Mid., *μγέωσι* second Aor. Subj. Pass.; or contraction takes place, and then, when $\epsilon\omega$ is contracted, it becomes $\epsilon\upsilon$ (§ 205, 1), e. g. *αἰρέωμην*, *αἴττειν*, *γένειν*; except *ἀνεβρίπτουν* and *ἐπόρδουν*.

(2) Sometimes the open ϵ is lengthened into $\epsilon\iota$ (§ 207, 1), e. g. *ἐτέλεετα*, *ἐτέλειον*, *πλέειν*, *δκνείω*;—*δαμείω* instead of *δαμῶ*, *μγείη* instead of *μγῆ* (second Aor. Subj. Pass.).

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., two Epsilons coming together are either contracted, as in the third Pers., e. g. *υἰδέ-ται* = *μυδεῖαι*, like *υἰδεῖται*, *νεῖαι*, like *νεῖται*, or one ϵ is elided, e. g. *μυδεῖαι*,

παλάαι. This elision commonly occurs both among the Epic and Ionic writers, in the second Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. *φοβέο, ἀνέο, αἰτέο, ἐξηγέο*. In such cases, the accent is on the penult, whether the word ends with *-αι* or *-εο* (§ 220, 10).

REM. 3. On the irregular contraction in the Dual, see Rem. 1; on the Inf. in *-ήμεναι*, see § 220, 18.

C. Verbs in *-έω*. These verbs follow either the common rules of contraction, e. g. *γυνεύμαι, γυνεύσθαι*, or they are not contracted, but lengthen *ο* into *ω*, and then the forms of verbs in *-έω* resemble those of verbs in *-άω*, e. g. *ἰβρώοντα, ἰβρώονσα, ὑπνώοντας* (comp. *ἡβώοντα*, 4 above); or they become wholly analogous to verbs in *-άω*, since they resolve *-ούσι* (third Pers. Pl. Pres.) into *-έωσι, -ούντο* into *-έωντο*, and *-οῖεν* into *-έφεν*, and consequently suppose a contraction like that of verbs in *-άω*: (*ἀρόνσι*) *ἀρούσι ἀρώσι* (comp. *ἀρώσι*), (*θηδόντο*) *θηδύντο θηδέωντο* (comp. *ἔδωντο*), (*θηδίοιεν*) *θτ. εἰν θηδέφεν* (comp. *ἔδφεν*). But this resolution into *-έω* or *-ωο* is confined to such forms as admit it in verbs in *-άω*; hence, e. g. the Pres. *ἀροῖς, ἀροῖ, ἀρούτε*, and the Inf. *ἀρούν*, do not admit this resolution.

II. Ionic dialect. (1) In the Ionic dialect, only verbs in *-άω* and *-έω* suffer contraction; verbs in *-έω* commonly omit it, except the contraction of *-εο* and *-εον* into *-εν*, which frequently occurs (§ 205, 1), e. g. *φιλεῦμεν* instead of *φιλέωμεν* = *φιλοῦμεν*, *ἐφίλεον* instead of *ἐφίλειον* = *ἐφίλουν*, *φιλέω* instead of *φιλέον* = *φιλοῦ*.

(2) The uncontracted forms exhibited in the table (§ 135) of the second Pers. Sing. Pres. and Impf. Mid. or Pass. in *-έη, -έη, -έη, -έου, -έου, -έου*, e. g. *φιλέη, τιμάη, μισδέη, φιλέου, τιμάου, μισδέου*, etc., are found in no dialect, and are presented merely to explain the contraction. For even the Ionic writers use here the contracted forms of verbs in *-άω* and *-έω*, e. g. *τιμάη, μισδοῖ, τιμάη, μισδοῦ*, etc.; but of verbs in *-έω*, as also in barytone verbs, they do not use the endings *-η, -ου*, but *-αι, -εο*, e. g. *τύπτ-αι, ἐτύπτ-εο, φιλέ-αι, ἐφίλέ-εο*. — On the elision of *ε* in the ending *-έεο*, see above, No. 1, B (3).

(3) Verbs in *-άω* follow the common rules of contraction; but in the uncontracted form, the *α* is changed into *ε*, e. g. *δρέω, δρέωμεν* instead of *δράω, χρέεται, χρέονται* instead of *χράεται*, etc. Comp. § 201, 1.

(4) *Αω* in the uncontracted forms is frequently lengthened into *έω* (§ 207, 3), e. g. *χρέωνται, ἐκτέωντα, δρέωντες, πειρώμενος* instead of (*χράονται*) *χρῶνται*, etc.

(5) The change of the *α* into *ε*, as in *δρέω*, explains the usage among the Ion. writers of sometimes contracting *αω* and *αου*, and also *εο* and *εον* in verbs in *-άω*, into *-εν* (§ 205, 1), e. g. *εἰρώτεν* instead of *εἰράταον*, *γελεύσα* instead of *γελάουσα*, *ἀγαπῶντες* instead of *ἀγαπάοντες*. So also in the Doric dialect, e. g. *γελεύντι* instead of *γελάουσι*. This contraction into *εν* instead of *ου* is often found even in verbs in *-έω*, e. g. *δικαιεῦσι* instead of (*δικαίουνσι*) *δικαιοῦσι*, *δικαιεῖν* instead of *δικαίουν*, *ἐδικαλεῖν*, *στεφανεῖνται* from *στεφανῶν*.

(6) In Ionic prose, the Epic resolution is found but seldom in verbs in *-άω*, e. g. *κομῶσαι, ἡγορόωντο*, Ilcr.

III. Doric dialect. (1) Contrary to the common usage of the Doric, $\alpha\epsilon$ and $\alpha\epsilon\iota$ are contracted into η and η (§ 205, 3), e. g. $\tau\mu\eta\tau\epsilon$ instead of $\tau\mu\alpha\delta\epsilon\tau\epsilon$ = $\tau\mu\alpha\tau\epsilon$, $\phi\omega\iota\tau\eta\varsigma$ instead of $\phi\omega\iota\tau\alpha\varsigma$, $\delta\eta\eta\eta$ instead of $\delta\rho\alpha\eta$. The Inf. is written without an ι subscript, as the uncontracted form originally ended in $-\alpha\omega$ Comp. also II 5, also § 134, 3.

(2) The Inf. of verbs in $-\epsilon\omega$ has a double form, either the abridged form in $-\epsilon\eta$ instead of $-\epsilon\iota\eta$, e. g. $\kappa\omega\iota\epsilon\eta$ instead of $\kappa\omega\iota\epsilon\iota\eta$, or according to the analogy of verbs in $-\delta\omega$, a form in $-\eta\eta$ (from $-\epsilon\eta\eta$), e. g. $\phi\iota\lambda\eta\eta$ instead of $\phi\iota\lambda\epsilon\iota\omega$ = $\phi\iota\lambda\epsilon\iota\omega$, $\kappa\omicron\sigma\mu\eta\eta$ instead of $\kappa\omicron\sigma\mu\epsilon\iota\omega$, $\phi\rho\omicron\eta\eta$ instead of $\phi\rho\omicron\epsilon\iota\omega$.

(3) In the Doric and Æolic dialects, $-\alpha\omega$, $-\alpha\omicron\upsilon$, and $-\alpha\omega$ are contracted into α (§ 205, 2), e. g. $\pi\epsilon\upsilon\alpha\mu\epsilon\varsigma$ instead of $\pi\epsilon\upsilon\alpha\mu\epsilon\omega$ ($\pi\epsilon\upsilon\alpha\omicron\mu\epsilon\omega$), $\pi\epsilon\upsilon\alpha\tau\tau\iota$ instead of $\pi\epsilon\upsilon\alpha(d-\omicron\upsilon)\tilde{\alpha}-\sigma\iota$, $\gamma\epsilon\lambda\alpha\eta$ instead of $\gamma\epsilon\lambda(d-\alpha\omega)\tilde{\alpha}\eta$, $\phi\upsilon\sigma\alpha\tau\tau\epsilon\varsigma$ instead of $\phi\upsilon\sigma(d-\omicron)\tilde{\alpha}-\tau\tau\epsilon\varsigma$.

REM. 4. On the contraction into $-\epsilon\upsilon$ instead of $-\omicron\upsilon$, see § 205, 1. — A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long α even in the inflection of verbs in $-\epsilon\omega$, e. g. $\epsilon\pi\omicron\upsilon\alpha\sigma\alpha$ instead of $\epsilon\pi\omicron\eta\sigma\alpha$ from $\kappa\omega\iota\alpha\omega$, $\epsilon\phi\iota\lambda\alpha\sigma\alpha$ instead of $\epsilon\phi\iota\lambda\eta\sigma\alpha$ from $\phi\iota\lambda\epsilon\omega$.

§ 223. Formation of the Tenses.

1. Besides the verbs mentioned (§ 130), the following also in the Homeric dialect retain the short characteristic-vowel in forming the tenses, viz. $\kappa\omicron\tau\epsilon\alpha$, to have a grudge; $\nu\epsilon\iota\kappa\epsilon\omega$, to quarrel; $\tau\alpha\upsilon\tau\epsilon\omega$, to stretch; $\epsilon\tau\epsilon\alpha$, to draw. On the contrary, $\epsilon\kappa\alpha\iota\epsilon\omega$, to approve, has $\epsilon\kappa\eta\eta\sigma\alpha$.

2. In the Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in $-\zeta\omega$, $-\sigma\sigma\omega$ ($-\tau\tau\omega$), the σ can be doubled in the ending, in Homer and other non-Attic poets (§ 208, 4), e. g. $\epsilon\gamma\epsilon\lambda\alpha\sigma\sigma\epsilon$, $\kappa\omicron\tau\epsilon\sigma\sigma\alpha\mu\epsilon\omega\varsigma$, $\delta\upsilon\beta\omicron\sigma\sigma\alpha\iota$, $\epsilon\tau\alpha\upsilon\upsilon\sigma\sigma\epsilon$, $\delta\iota\kappa\alpha\sigma\sigma\alpha\iota$, $\kappa\omicron\delta\mu\sigma\sigma\epsilon$.

3. The form of the Attic Fut. (§ 117) occurs in the Homeric dialect in verbs in $-\iota\zeta\omega$, e. g. $\kappa\tau\epsilon\mu\iota\upsilon\sigma\iota$, $\alpha\gamma\lambda\alpha\epsilon\iota\delta\alpha\iota$, together with the common Futures $\delta\omicron\mu\iota\sigma\sigma\omicron\mu\epsilon\omega$, $\kappa\omicron\pi\tau\iota\sigma\sigma\omicron\tau\epsilon\varsigma$, $\kappa\omicron\gamma\iota\sigma\sigma\omicron\upsilon\sigma\iota(\nu)$. From verbs in $-\epsilon\omega$, $-\delta\omega$, $-\acute{\upsilon}\omega$, Hom. forms Futures which are similar to the present of these words, viz. in verbs in $-\epsilon\omega$, he often uses the ending $-\epsilon\omega$ instead of $-\epsilon\sigma\omega$, e. g. $\kappa\omicron\rho\epsilon\epsilon\iota$, Il. δ , 379. $\kappa\omicron\rho\epsilon\epsilon\iota\varsigma$, Il. ν , 831. $\mu\alpha\chi\epsilon\omicron\upsilon\tau\alpha\iota$, Il. β , 366; — in verbs in $-\delta\omega$, after dropping σ , he places before the vowel formed by contraction, a corresponding short vowel, e. g. $\alpha\omega\iota\delta\omega$, $\epsilon\lambda\delta\omega\sigma\iota$, $\delta\alpha\mu\acute{\alpha}\varsigma$; — in verbs in $-\acute{\upsilon}\omega$, $\epsilon\rho\beta\omicron\upsilon\sigma\iota$ and $\tau\alpha\upsilon\delta\alpha\upsilon\sigma\iota$ are found.

4. In the Doric dialect, all verbs in $-\zeta\omega$ take ξ instead of σ in those tenses whose characteristic is σ , i. e. in the Fut. and Aor., e. g. $\delta\iota\kappa\acute{\alpha}\zeta\omega$, $\delta\iota\kappa\acute{\alpha}\xi\tilde{\omega}$, $\epsilon\delta\iota\kappa\acute{\alpha}\xi\alpha$, instead of $\delta\iota\kappa\acute{\alpha}\sigma\omega$, $\epsilon\delta\iota\kappa\acute{\alpha}\sigma\alpha$. But the other tenses of verbs with the pure characteristic δ , follow the regular formation, e. g. $\epsilon\delta\iota\kappa\acute{\alpha}\delta\tilde{\eta}\eta$, not $\epsilon\delta\iota\kappa\acute{\alpha}\chi\tilde{\eta}\eta$. This peculiarity of the Doric appears even in certain verbs in $-\delta\omega$, which, in forming the tenses, retain the short α , and in this respect are analogous to those in $-\zeta\omega$, which likewise have a short vowel, e. g. $\gamma\epsilon\lambda\acute{\alpha}\omega$, $\epsilon\gamma\acute{\epsilon}\lambda\alpha\zeta\alpha$ instead of $\epsilon\gamma\acute{\epsilon}\lambda\alpha\sigma\alpha$, yet not $\nu\iota\kappa\acute{\alpha}\omega$, $\nu\iota\kappa\acute{\alpha}\xi\tilde{\omega}$, but $\nu\iota\kappa\acute{\alpha}\sigma\tilde{\omega}$ (Att. $\nu\iota\kappa\acute{\eta}\sigma\omega$). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in $-\zeta\omega$ have, in Homer and the Ionic dialect, ξ instead

of σ , through the whole formation, viz. ἀβροτάζω, *to wander*; ἀλαπάζω, *to empty*, Fut. ἀλαπάξω, etc. (so also Xenoph. An. 1. 1, 29); δνοπαλίζω, *to shake*; θαίζω, *to divide, to put to death*; ἐγγυαλίζω, *to give*; ἐναρίζω, *to spoil a dead enemy*; θρυαλλίζω, *to break in pieces*; μερμηρίζω, *to reflect*; πελεμίζω, *to shake*; πολεμίζω, *to contend*; στυφελίζω, *to smite*.

6. Liquid verbs in -αίνω, which in the Attic dialect form the Aor. with the ending -άνα instead of -ηνα (§ 149, Rem. 2), have α in the Doric, and η in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect of all periods, form the Fut. and first Aor. with the ending -σω and -σα, viz. κέλλω, *to land* (κέλσαι, comp. κένσαι from κεντέω, *to goad*); εἶλω, *to crowd together* (ἔλσαι); κύρω, *to meet, to fall upon*; ἀραρίσκω ('AP-Ω), *to fit* (ἄρσα, ἄρσαι); ἔρ-νωμι, *to excite* (ἔρσω, ἔρσα); διαφείρω, *to destroy* (διαφείρσαι in Homer); κείρω, *to shave* (ἔκρσα in Homer, but first Aor. Mid. ἐκείρμην); φέρω, *to mix, to knead* (φέρω, ἔφωσα, πεφέρσομαι, Epic and old poetic; second Aor. Pass. ἐφόρην in Lucian, who also has the poetic Perf. πέφωμαι, while in prose, the verb φέρω, ἐφόρῃσα, πεφόρῃμαι, etc., is used). The Opt. ὀφέλλειν, Od. β, 334. II. π, 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic σ (§ 154, 4) belong the following forms of the Epic dialect: βέομαι or βελομαι, second Pers. βέη, *I shall live*, perhaps from βαίνω, *to go, to live*, also from ΔΑΩ, *to learn*, and ΚΕΙΩ (κέψαι, *to lie down*), θέω, θέεις, θέομεν, θέετε (*I shall view, find*), and κέω or κέω, κείμεν, κείων, κέων.

8. To verbs which form the first Aor. without the tense-characteristic σ (§ 154, 7) belong the following forms of the Epic and poetic dialect: χέω, *to pour out*, ἔχευα (Homer; Att. ἔχεα); σέω, *to shake*, ἔσσευα and ἔσσεύμην (Homer), ἀλέομαι and ἀλέτομαι, *to avoid*, ἠλεάτο, etc. (§ 230); καίω, *to burn*, ἔκα, ἔκαα Epic, ἔκα Tragic (§ 230).

9. To verbs which have an active form for the Fut. Perf. (§ 154, 6), belongs also the Epic κεχαρήσω (with κεχαρήσομαι), *I shall be joyful*, from χαίρω.

10. The exchange of the endings of the second Aor. with those of the first Aor. (§ 154, 7) is somewhat frequent in the Epic dialect, e. g. βαίνω, *to go*, ἐβήσετο, Imp. βήσεο; δύνω, *to plunge*, ἐδύσετο, Imp. δύσεο, Part. δυσόμενος; ἔγω, *to lead*, ἔξετε, ἔξέμεν; ἰκνέομαι, *to come*, ἴξον; ἐλέγμην, *I laid myself down to sleep*, Imp. λέξο, λέξεο; ἔρνωμι, *excite*, Imp. ἔρσεο, ἔρσευ; φέρω, *to bear*, οἶσε (οἶσε is also Att.), οἶσετε, οἶστέω, οἶσόντων, οἶσέμεν, οἶσέμεναι; αἶψω, *to sing*, Imp. αἶσεο.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants (§ 156), in order to make a dactyle, e. g. ἔδρακον instead of ἔδρακον (from δέρκομαι), ἔπραδον (from πέρδω), ἔδραδον (from δαρδάνω), ἡμβροτον (instead of ἡμαρτον from ἡμαρτάνω). For the same reason Homer syncopates the stem (§ 155), e. g. ἀγρόμενος from ἀγερέσδαι (ἀγείρω, *to collect*); ἔγρετο, ἔγρεο (Imp.), ἔγροτο, ἔγρεσδαι (with the accent of the Pres.), ἐγρόμενος from ἐγερέσδαι (ἐγείρω, *to wake*); πτόμην, ἐπτόμην, πτέσδαι, πτόμενος (πέτομαι, *to fly*); ἐκέλετο, κέκετο, κεκλόμενος (κέλομαι, *to summon, excite*); πέφνον, ἔπεφνον (ΦΕΝΩ, *to kill*).

12. In the first Aor. Pass. Homer inserts a ν , according to the necessities of

the verse, not only as other poets (§ 149, Rem. 4) in *κρίνω* and *κλίω* (*διακρινῶ*, *δῆτε*, *κρινθεῖς*, *ἐκλίνθη*), but also in *ἰσρύω*, to establish, and *πνέω*, to blow (*ἰσρύεσθαι* and *ἰσρύεσθαι*, *ἔμπνυνθαι*).

13. Homer forms a first Perf. only from pure verbs, and such impure verbs as in the tense-formation assume an *ε* (§ 166) or are subject to Metathesis (§ 156, 2), e. g. *χαίρω κεχάρηκα* (from *ΧΑΙΡΕ-Ω*), *βάλλω βέβληκα* (from *ΒΑΛ*). Except these, he forms only second Perfects (which belong commonly to intransitive verbs, or have an intransitive signification); but even in pure verbs and in the impure verbs mentioned above, he rejects the *κ* in certain persons and modes, and regularly in the Part.; in this way, these forms become analogous to those of the second Perf. These participles either lengthen *α* and *ε* into *η*, e. g. *βεβαρηῆς*, burdened (from *ΒΑΡΕ-Ω*), *κεκορηῆς*, satisfied (from *κορέ-νναι*), *κεκοτῆς*, enraged (from *κοτέω*), *τετληῆς*, troubled (from *ΤΙΕ-Ω*), *τετληῆς*, enduring (from *ΤΑΛ-Ω*), *κεκαφῆς*, gasping for breath (from *ΚΑΦΕ-Ω*), *κεκμηῆς*, wearied (from *κἄμνω*), *πεπτηῆς* (from *πτήσσω*, to shrink through fear), *τεδνηῆς*, *κεκτῆς*, *κεχασῆς* (from *χαίρω*);—or they retain, though more seldom, the stem-vowel without change, e. g. *βεβῶς* (from *βαίνω*, *ΒΑ-Ω*), *ἐκγεγῶνις* (from *γίγνομαι*, *ΓΑ-Ω*), *δεδῶς* (from *διδῶσκω*, *ΔΑ-Ω*), *πεφῶνις* (from *φύω*), *ἰστῶς* (from *ἰστέμι*, *ΣΤΑ-Ω*), *μεμῶς* (with *μεμῶς* and *μεμῶτες* from *ΜΑ-Ω*). The accented *ο* of the oblique cases can, in the first instance, according to the necessities of the verse, be lengthened into *ω*, hence *τεδνηῶτος* and *-ῶτος*, *τεδνηῶτα* and *-ῶτα*, *κεκμηῶτα* and *-ῶτα*; but when the Nom. has a short penult, *ω* is always used (except in *ἰστῶτος*), e. g. *βεβῶτος*. The ending *-ῶς*, formed by contraction, is resolved by *ε* in *πεπτεῶτα* (from *πίπτω*), *τεδνεῶτα*, and according to the necessities of the verse, *ε* can be lengthened into *ει*, e. g. *τεδνειῶτος*. The feminine form *-ῶσα* is found only in *βεβῶσα*, Od. v, 14; in some feminine forms, the antepenult, which properly would be long, is shortened on account of the verse, e. g. *ἀρῶνις* (Fem. of *ἀρῶς* from *ἀραρίσκω*), *μεμῶνις* (of *μεμῶς*, from *μηκόμαι*), *τεδῶνις* (of *τεδῶς*, from *δάλλω*), *λελῶνις* (of *λελῶς*, from *λάσκω*), *πεπῶνις* (from *πῶσχω*).

REMARK 1. The form resolved by *ε*, in the Ionic dialect, has become the permanent one with some participles, e. g. *ἰστῶς*; so *τεδνεῶς* (never *τεδνῶς*) and *τεδνηῶς* from *τέδνηκα*, remains even in the Attic dialect. In these forms, the *ω* remains through all the cases, e. g.

ἰστῶς, *ἰστεῶσα*, *ἰστεῶς*, Gen. *ἰστεῶτος*, *-ῶσης*
τεδνεῶς, *τεδνεῶσα*, *τεδνεῶς*, Gen. *τεδνεῶτος*, *-ῶσης*.

Βέβηκα and *τέτληκα* never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong *ευ*, shorten it in the Epic and poetic dialect into *υ*, in the Perf. Mid. or Pass., and in the first Aor. Pass., e. g.

πέδομαι, to ask, *πέπυσμαι*; *σέω*, to shake, Mid. and Pass. to hasten, *ἔσσῶμαι*, first Aor. Pass. *ἔσσῶσθην*; *τεύχω* (poet.), *παύω*, Perf. *τέτυγμαι*, Aor. *ἔτῶχθην*; *φεύγω*, to flee, Perf. *πέφυγμένος*.

REM. 2. *Χέω* (formed from *χέτω*, *χέω*), to pour out, follows the analogy of these verbs, in the forms *κέχῳκα*, *κέχῳμαι*, *ἐχῳσθην*; these forms have been transferred to the Common language also (§ 154, Rem. 1). Contrary to the analogy

just stated, the ν is long in the Homeric form $\pi\acute{\epsilon}\nu\upsilon\mu\alpha\iota$ from $\pi\nu\acute{\epsilon}\omega$ ($\pi\nu\acute{\epsilon}\Gamma\omega$), to $\delta\iota\omega\upsilon$.

REM. 3. In Homer, Od. σ , 238, the third Pers. Opt. Plup. $\lambda\epsilon\lambda\upsilon\tau\omicron$ instead of $\lambda\epsilon\lambda\acute{\upsilon}\tau\omicron$ is found, according to the analogy of $\pi\eta\gamma\gamma\acute{\upsilon}\tau\omicron$, $\delta\alpha\iota\nu\acute{\upsilon}\tau\omicron$.

REM. 4. The Homeric Perfects $\acute{\alpha}\kappa\alpha\chi\eta\mu\epsilon\nu\omicron\varsigma$, $\acute{\alpha}\lambda\alpha\lambda\eta\mu\epsilon\nu\omicron\varsigma$, $\acute{\alpha}\sigma\eta\rho\acute{\epsilon}\mu\epsilon\nu\omicron\varsigma$, $\acute{\epsilon}\lambda\lambda\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, $\acute{\alpha}\kappa\acute{\alpha}\chi\eta\sigma\alpha\iota$, $\acute{\alpha}\lambda\acute{\alpha}\lambda\eta\sigma\alpha\iota$, have the accentuation of the Pres.

§ 224. Conjugation in - μ .

1. On the lengthened form of the second Pers. $\tau\acute{\iota}\delta\eta\sigma\alpha\iota$, $\delta\acute{\iota}\delta\omicron\iota\sigma\alpha\iota$, see § 220, 2; on the *Iterative* forms in - $\sigma\kappa\omicron\nu$, see § 221; on the Inf. forms in - $\mu\epsilon\nu\alpha\iota$, - $\mu\epsilon\nu$, see § 220, 18.

2. In the Epic, Ion., and Dor. writers, some verbs in - μ in the second and third Pers. Sing. Pres. and Impf., frequently have the contracted forms of verbs in - $\acute{\epsilon}\omega$ and - $\acute{\epsilon}\omega$ (§ 172, Rem. 8), e. g. $\tau\acute{\iota}\delta\epsilon\iota\varsigma$, $\tau\acute{\iota}\delta\epsilon\iota$, $\delta\acute{\iota}\delta\omicron\iota\varsigma$, $\delta\acute{\iota}\delta\omicron\iota$, $\acute{\epsilon}\tau\acute{\iota}\delta\epsilon\iota$, $\acute{\epsilon}\delta\acute{\iota}\delta\omicron\upsilon\varsigma$, $\acute{\epsilon}\delta\acute{\iota}\delta\omicron\upsilon$, $\acute{\iota}\epsilon\iota$;—contracted forms of $\acute{\iota}\sigma\tau\eta\mu$ are very rare, e. g. $\acute{\iota}\sigma\tau\acute{\epsilon}$ instead of $\acute{\iota}\sigma\tau\eta\sigma\iota$, Her. 4, 103. In the second Aor. Opt. Mid. the Ionic writers have the resolved form $\delta\acute{\iota}\epsilon\omicron\iota\mu\eta\nu$, as if from $\Theta\acute{\epsilon}\Omega$, e. g. $\pi\rho\omicron\sigma\delta\acute{\epsilon}\iota\omicron\tau\omicron$, $\pi\rho\omicron\sigma\delta\acute{\epsilon}\iota\omicron\sigma\delta\acute{\epsilon}$.

3. In the Epic dialect, verbs in - $\upsilon\mu$ form an Opt., not only in the Mid., as sometimes in Attic writers, e. g. $\delta\alpha\iota\nu\acute{\upsilon}\tau\omicron$, Il. ω , 665. (comp. $\lambda\epsilon\lambda\upsilon\tau\omicron$, § 223, Rem 3), from $\delta\alpha\iota\nu\mu\alpha\iota$, but also in the Act., e. g. $\acute{\epsilon}\kappa\delta\upsilon\mu\epsilon\nu$ (instead of $\acute{\epsilon}\kappa\delta\upsilon\eta\mu\epsilon\nu$) from $\acute{\epsilon}\kappa\delta\acute{\upsilon}\omega$, $\phi\acute{\omicron}\eta$ (instead of $\phi\upsilon\eta$) from $\phi\acute{\upsilon}\omega$; so $\phi\delta\acute{\iota}\delta\omicron$, $\phi\delta\acute{\iota}\tau\omicron$ Opt. of $\acute{\epsilon}\phi\delta\acute{\iota}\mu\eta\nu$ from $\phi\delta\acute{\iota}\omega$.

4. The third Pers. Pl. Impf. and second Aor. in - $\epsilon\sigma\alpha\nu$, - $\eta\sigma\alpha\nu$, - $\omicron\sigma\alpha\nu$, - $\omega\sigma\alpha\nu$, are abridged in the Epic and Dor. dialects into - $\epsilon\nu$, - $\acute{\alpha}\nu$, - $\omicron\nu$, - $\acute{\upsilon}\nu$, e. g. $\acute{\epsilon}\tau\acute{\iota}\delta\epsilon\nu$ instead of $\acute{\epsilon}\tau\acute{\iota}\delta\epsilon\sigma\alpha\nu$, $\acute{\epsilon}\delta\epsilon\nu$, $\delta\acute{\epsilon}\nu$ instead of $\acute{\epsilon}\delta\epsilon\sigma\alpha\nu$; $\acute{\iota}\sigma\tau\acute{\alpha}\nu$, $\sigma\tau\acute{\alpha}\nu$ instead of $\acute{\iota}\sigma\tau\eta\sigma\alpha\nu$, $\phi\delta\acute{\alpha}\nu$ instead of $\acute{\epsilon}\phi\delta\eta\sigma\alpha\nu$, $\acute{\iota}\beta\alpha\nu$, $\beta\acute{\alpha}\nu$ instead of $\acute{\epsilon}\beta\eta\sigma\alpha\nu$; $\acute{\epsilon}\delta\acute{\iota}\delta\omicron\nu$, $\delta\acute{\iota}\delta\omicron\nu$ instead of $\acute{\epsilon}\delta\acute{\iota}\delta\omicron\sigma\alpha\nu$, $\acute{\epsilon}\delta\omicron\nu$, $\delta\acute{\omicron}\nu$ instead of $\acute{\epsilon}\delta\omicron\sigma\alpha\nu$; $\acute{\epsilon}\phi\acute{\upsilon}\nu$ instead of $\acute{\epsilon}\phi\acute{\upsilon}\sigma\alpha\nu$.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form $\acute{\iota}\sigma\tau\eta$, but Il. ϵ , 202. $\kappa\alpha\delta\acute{\iota}\sigma\tau\alpha$; $\kappa\omicron\tau\acute{\iota}\delta\epsilon\iota$ in Theoc. instead of $\kappa\omicron\tau\acute{\iota}\delta\epsilon\varsigma$ or $\pi\rho\acute{\omicron}\varsigma\delta\epsilon\varsigma$ from $\tau\acute{\iota}\theta\epsilon\Omega$.—In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the σ and admits the uncontracted form even when it could be contracted, e. g. $\delta\alpha\iota\nu\omicron$, $\mu\acute{\alpha}\rho\eta\nu\omicron$, $\phi\acute{\alpha}\omicron$, $\sigma\acute{\upsilon}\nu\delta\epsilon\omicron$, $\acute{\epsilon}\nu\delta\epsilon\omicron$.—In the Ion. dialect, the first α of the ending - $\alpha\sigma\alpha\iota$, second Pers. Mid. or Pass., is changed into ϵ , after the rejection of the σ , e. g. $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\epsilon\alpha\iota$, $\delta\acute{\upsilon}\nu\epsilon\alpha\iota$, instead of $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\sigma\alpha\iota$, $\delta\acute{\upsilon}\nu\alpha\sigma\alpha\iota$; hence the contracted forms $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\eta$ in the Ion. poets, and also $\delta\acute{\upsilon}\nu\eta$ (§ 172, 2) in the Tragedians.

6. The short stem-vowel is sometimes lengthened before personal-endings beginning with μ and ν , according to the demand of the measure, e. g. $\tau\acute{\iota}\delta\eta\mu\epsilon\nu\omicron\varsigma$; $\delta\acute{\iota}\delta\omicron\upsilon\nu\alpha\iota$; so also $\delta\acute{\iota}\delta\omicron\alpha\delta\iota$, $\delta\eta\eta\delta\iota$ instead of $\delta\acute{\alpha}\delta\iota$.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending - $\sigma\iota$ (§ 220, 4), e. g. $\delta\acute{\omicron}\phi\sigma\iota$ and $\delta\acute{\omicron}\rho\eta\sigma\iota$ (instead of $\delta\acute{\omicron}\phi$), $\mu\epsilon\delta\acute{\iota}\eta\sigma\iota$.

8. The contracted Subj. of verbs with the characteristic α and ϵ , is sometimes resolved by ϵ in the second Aor., Epic dialect, and regularly in the Ion.

(a) Verbs in - α ($\acute{\iota}\sigma\tau\eta\mu$):—

($\acute{\iota}\sigma\tau\acute{\epsilon}$) $\acute{\iota}\sigma\tau\acute{\omega}$ Ion. $\acute{\iota}\sigma\tau\acute{\epsilon}$ - ω , $\acute{\iota}\sigma\tau\acute{\epsilon}$ - $\eta\varsigma$, $\acute{\iota}\sigma\tau\acute{\epsilon}$ - $\omega\mu\epsilon\nu$, - $\acute{\epsilon}$ - $\eta\tau\epsilon$, - $\acute{\epsilon}$ - $\omega\sigma\iota$
($\sigma\tau\acute{\epsilon}$) $\sigma\tau\acute{\omega}$ " $\sigma\tau\acute{\epsilon}$ - ω , $\sigma\tau\acute{\epsilon}$ - $\eta\varsigma$, $\sigma\tau\acute{\epsilon}$ - $\omega\mu\epsilon\nu$, etc.

REMARK 1. So also in Herod.: *προεστίατε* and *ἰστέωσι*, *ἰστέως*, instead of *ἴασσι*, *-αός*, Gen. *ἰστέωτος*, Neut. *ἰστέως*, Fem. *ἰστέωσα*. So also in the Att. *τεδνεώς* (with *τεδνηκός*), *τεδνεῶσα*, *τεδνεός*, Gen. *τεδνεώτος*.

(b) Verbs in *ε* (*τίδημι*):—

τιδῶ Ion. *τιδέω*, *τιδέης*, *τιδέομεν*, *-έητε*, *-έωσι*
τιδῶμαι " *τιδέομαι*, *τιδέη*, etc.
δῶ " *δέω*, *δέης*, *δέομεν*, etc.
δῶμαι " *δέομαι*, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb *τίδημι*, e. g.

τυκῶ, *-ής* Ion. *τυκέω*, *-έης*, *-έομεν*, *-έητε*
δαμῶ, *-ής* " *δαμέω*, *-έης*, *-έομεν*, *-έητε*
εὐραδῶ, *-ής* " *εὐραδέω*, *-έης*, etc.

(c) Verbs in *ο* (*δίδωμι*); the contracted second Aor. Subj. is resolved in Homer by means of *ω*, e. g. *δῶωσι* instead of *δῶσι*.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse:—

	Contracted,	Resolved and lengthened forms,
Sing. 1.	<i>στώ</i>	<i>στέω</i> , <i>στέλω</i> , <i>βελωμαι</i>
2.	<i>σθής</i>	<i>σθήης</i>
3.	<i>σθῆ</i>	<i>σθήη</i> , <i>ἐμβήη</i> , <i>φήη</i> , <i>φθήη</i>
Dual.	<i>σθήτον</i>	<i>καρσθήετον</i>
Plur. 1.	<i>στώμεν</i>	<i>στέωμεν</i> (dissyllable) <i>στέλομεν</i> , <i>καταβέλομεν</i>
2.	<i>σθήτε</i>	<i>σθήετε</i>
3.	<i>σῶσι(ν)</i>	<i>στέωσι(ν)</i> , <i>περιστήωσι</i> , Il. ρ, 95.
Sing. 1.	<i>δῶ</i>	<i>δέω</i> , <i>δέλω</i> , <i>δαμέλω</i>
2.	<i>δῆς</i>	<i>δέης</i> , <i>δήης</i> , and <i>δείης</i>
3.	<i>δῆ</i>	<i>δέη</i> , <i>δήη</i> , <i>ἰνῆη</i> , and <i>μεδέη</i>
Dual.	<i>δῆτον</i>	<i>δέεετον</i>
Plur. 1.	<i>δῶμεν</i>	<i>δέωμεν</i> , <i>δέλομεν</i>
2.	<i>δῆτε</i>	<i>δαμέεετε</i>
3.	<i>δῶσι(ν)</i>	<i>δέωσι(ν)</i> , <i>δέλωσι(ν)</i>
Sing. 1.	<i>δῶ</i>	
2.	<i>δῶς</i>	
3.	<i>δῶ</i>	<i>δῶησι(ν)</i> and <i>δῶη</i>
Plur. 1.	<i>δῶμεν</i>	<i>δῶομεν</i>
2.	<i>δῶτε</i>	
3.	<i>δῶσι(ν)</i>	<i>δῶωσι(ν)</i>

• REM. 3. The resolution by means of *ε* is found in verbs with the stem-vowels *α* or *ε*; the *ε* is commonly lengthened, (a) into *ει* before an *ο* sound; (b) into *η* before *η* in verbs with the stem-vowel *α*; (c) sometimes into *ει*, sometimes into *η* before *η*, in verbs with the stem-vowel *ε*. Verbs with the stem-vowel *ο* are resolved by *ω*.

10. The Impf. *ἐτίδην*, or commonly *ἐτίδουν*, has in the Ion. the form *ἐτίδεε* (like *ἐτερέφει* Ion. instead of *ἐτερέφω*, § 220, 8), *ἐτίδεεσ*, *-εε*, etc.

11. In Homer, a shortened form of the first Aor. *ἔστησαν*, is found, namely, *ἔστασαν*, *they placed*, Il. μ, 56. Od. γ, 182, σ, 307; also *ἔστητε* (with the variation *ἔστητε*), Il. δ, 243, 246, instead of *ἔστατε* (*ἔστήκατε*).

12. In the third Pers. Pl. Mid. or Pass. the *ν* before the personal-endings *-ται* and *-το* is regularly changed, by the Ion. writers, into *α* (§ 220, 13), e. g.

τιδέσται, διδόνται, δεικνύατο Ion., instead of *τιδένται*, etc.

But when an *α* precedes the *ν*, the *α* is changed into *ε*, and *ν* into *α*, e. g. *ιστέατο* Ion., instead of *ιστάνται*, *ιστέατο* Ion., instead of *ιστάντο*.

13. The third Pers. Sing. in the Doric is *-τι*, e. g. *ιστάτι, τιδήτι, δίδωτι, δείκνύτι*, and the third Pers. Pl. ends in *-ντι*, e. g. *ιστάντι, τιδέντι, διδόντι, δεικνύντι*.

14. The forms of the first Aor. Mid. *ἔδικάμην* and *ἔδουκάμην* and the Part. *δικάμενος* are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here also, the forms of the second Aor. Mid. The remaining Modes, as also the Part. *δουκάμενος*, are not found.

15. From *δίδωμι*, Homer has a reduplicated Fut. *διδώσομεν* and *διδώσων*.

§ 225. Εἰμί (ἘΞ-), : *to be*.

PRESENT.		
	Indicative.	Subjunctive.
S. 1.	ἔμμι <i>Æol.</i> , instead of ἐσ-μι	1. ἔω Ep. and Ion. μετέω Ep.
2.	ἔσσι Epic, also Eur. Hel. 1250. ἐς Ion.	2. ἔης Ion.
3.	ἐντί Dor.	3. ἔη, ἐῆσι(ν), ῖσι(ν), εἴη Epic, ἔη Ep. and Ion.
P. 1.	εἰμέν Epic and Ion.	Pl. ἔωμεν, ἔητε, ἔωσι Ep. and Ion.
2.	ἔστέ regular	
3.	ἔσσι(ν) Epic and Ion., ἐντί Dor.	
Inf.	ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν Epic ἤμεν or ἤμες, ἐμμεν or ἐμμες Dor.	
IMPERFECT.		
	Indicative.	Optative.
S. 1.	ἔα (comp. ἐτίδεα), ἦα, ἔον, ἔσκον Epic and Ion.	ἔοις ἔει Epic and Ion.
2.	ἔησθα Epic, ἔας Ion.	
3.	ἔην Ep. and Ion. ἔην, ἔεν, ἔσκε(ν), Ep., ἔς Dor.	
D. 3.	ἔστων Epic	εἴτε Epic εἴεν Epic
P. 1.	ἔμεν or ἤμες, ἐμμεν or ἐμμες Dor.	
2.	ἔατε Ion.	
3.	ἔσαν (ἔρεσαν) Epic and Ion.; εἴτω (instead of ἔστω) Od. v, 106.	
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσεαι. 3. ἔσεται, ἐσείται.		

§ 226. Εἶμι (Ἰ-), *to go*.

Pres. Ind. S. 2. *εἶσθα* Epic, *εἰς* Ion. Subj. Sing. 2. Pers. *ἔησθα* Epic

Inf. *ἔμεναι, ἔμεν* Epic

Impf. Ind. S. 1. *ἦα* (and *ῖεν*) Epic and Ion., *ἦιον* Epic

2. *ῖες* (and *ῖεις*), *ἔες* Epic

3. *ῖτε* (and *ῖεις*) Epic and Ion., *ῖε(ν)* Epic, *ῖε(ν), ἔε(ν)* Epic

(b) Stem-Vowel ε (ἔσβην, ΣΒΕ-):

ΔΑΩ, Epic, stem of διδᾶσκω, *to teach*, second Aor. Act. (ΔΑΕ-) ἔδδην, *I learned*, Subj. δαῶ, Epic δασίω, Inf. δαήσαι, Epic δαήμενα.

(c) Stem-Vowel ι:

φθί-νω, *to consume* and *to vanish*, Epic second Aor. Mid. ἐφθίμην, φθίσθαι, φθίμενος, φθίσθω, φθίσμαι, Opt. φθίμην, φθίτο.

(d) Stem-Vowel ο (ἔγων, ΓΝΟ-):

βιβρώσκω, *to eat*, Epic second Aor. Act. ἔβρων. See § 161, 6.

πλώω (Epic and Ion. secondary form of πλέω), *to sail*, Epic second Aor. Act. ἔπλων, ἔπλωμεν, Part. πλώς, Gen. πλώντος.

(e) Stem-Vowel υ (ἔδυν):

αλύω (poet.), *to leave*, Epic Imp. second Aor. Act. κλύδι, κλύτε; and κέκλυδι, κέκλυτε (§ 219, 7).

λύω, *to loose*, Epic second Aor. Mid. λύτο, λύντο.

πνέω, *to breathe*, Epic second Aor. Mid. (ΠΝΥ-, from πνέτω, πνέω) ἔμπνυτο instead of ἀνέπνυτο, *to breathe again*.

σειώω, *to shake*, Epic second Aor. Mid. ἐσσύμην, ἴσσυε, ἔσσυο, σύτο.

χέω, *to pour out*, Epic second Aor. Mid. (ΧΥ-, from χέτω, χέω) χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

ἄλλομαι, *to leap*, Epic and second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιδάλμενος, Subj. ἀληται.

ἄραρίσκω (ἌΡ-), *to fit*, Epic ἄρμενος, *fitted*.

γέγντο, *to take*, Epic, from γέγντο, the Digamma being changed into γ and the radical λ before τ into ν (§ 203, B).

γίγνομαι, *to become*, poet. ἔγεντο, γέντο.

δέχομαι, *to take*, Epic δέκτο, Inf. δέχθαι, Imp. δέξο. The first Pers. Sing. ἰδέγμην and the Part. δέγμενος have, like the Perf. δέδεγμαi, the meaning *to expect*, *await*.

ἐλελίω, *to whirl*, Epic ἐλέλιτο.

ἱκνέομαι, *to come*, Epic ἱκτο, ἱκμενος and ἱκμενος, *favorable*.

ΛΕΧΩ, *to lie down*, Epic ἐλέγμην, ἔλεκτο, *to lay one's self down* (same sense as ἐλεξάμην), Imp. λέξο. — Λέγω, *to collect*, *to choose*, *to count*, Od. ι, 335. ἐλέγμην, *I counted myself*, Od. δ, 451. λέκτο ἀριθμόν, *he counted the number*.

μαίνω, *to soil*, Epic μάνδην (third Pers. Dual, instead of ἐμάν-σθην).

μίσγω (μίγνυμι), *to mix*, Epic μίκτο.

ὀρνύω (ὀρνυμι), *to excite*, Epic ὀρτο, Inf. ὀρσαι, Imp. ὀρσο, ὀρσοο, Part. ὀρμενος.

πάλλω, *to brandish*, Epic πάλτο, *he sprang*.

πέρδω, *to destroy*, *perdo*. Homer uses πέρθαι instead of πέρθ-σθαι.

ΠΗΓΩ (πήγνυμι), *to fix*, Epic πήκτο, κατέπηκτο.

‡ 228. (2) *Perf. and Plup. Act. (Comp. ‡ 193, 194).*

(a) The Stem ends in a Vowel.

γίγνομαι, *to become*; ΓΕΓΑΑ, Stem ΓΑ: Perf. (Sing. γέγονα, -as, -ε) Epic and poet. γέγαμεν, -ατε, -άσσι(ν), Inf. Epic γεγάμεν, Part. poet. γεγώς, γεγῶσα, γεγώς, Gen. γεγῶτος; — Plup. Epic ἐκγεγάτην.

βαίνω, *to go*, Perf. βέβηκα, ΒΕΒΑΑ: Epic and poet. Pl. βέβήμεν, -ατε, -ᾱσι(ν), and βεβᾶσσι(ν); third Pers. Pl. Subj. ἐμβεβῶσι (Pl. Phaed. 252, c), Inf. βεβάναι, Part. Epic βεβαώς (also Attic prose βεβώς, Xen. Hell. 7. 2, 3), -ῶν (βεβῶσα, Pl. Phaed. 254, b), Gen. βεβαῶτος (Att. βεβῶτος); — Plup. ἐβέβήμεν, -ατε, -ᾱσαν.

βίδω, *to fear*; besides the forms mentioned (§ 193), the following Epic forms are to be noted: δείδιμεν, δείδιτε; Inf. δειδίμεν instead of δειδίεναι; Imp. δείδιδι, δείδιτε; — Plup. ἐδείδιμεν, ἐδείδισαν.

ἵρχομαι, *to come*, Perf. Epic εἰλήλουθα instead of ἐλήλυθα, Pl. εἰλήλουθμεν.

θνήσκω, *to die*, Perf. τέθνηκα, ΤΕΘΝΑΑ: Pl. τέθναμεν, τέθνατε, τεθνᾶσι(ν), Imp. τεθνάδι, Part. τεθνηκός, τεθνηκυῖα, τεθνηκός or τεθνεώς (τεθνεῶσα. Demosth. 40, 24), τεθνεώς (Epic τεθνηώς, -ῶτος, -ήστος), Inf. τεθνάειν (Aesch. τεθνᾶναι from τεθναίνειν, Epic τεθνάμεν, -άμεναι); Plup. ἐτέθνασαν, Opt. τεθναίην.

ἵλλω, *to endure* (second Aor. ἔγλην), Perf. τέτληκα, ΤΕΤΛΑΑ: Dual τέτλατον; Pl. τέτλαμεν, τέτλατε, τετλᾶσι(ν), Imp. τέτλαδι, -ᾱτω, etc., Subj. wanting, Inf. τετλάναι (Epic τετλάμεν), but Part. Epic τετληώς; Plup. Dual ἐτέτλατον, ἐτετλάτην, Pl. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Opt. τετλαίην.

μάω, *to strive*, Perf. μέμονα; ΜΕΜΑΑ: Epic μέμαμεν, -ᾱτον, -ατε, -άσσι(ν), Imp. μεμᾶτω, Part. μεμᾶώς, Gen. μεμᾶωτος and μεμᾶστος, third Pers. Pl. Plup. μέμασαν.

Here belong the two participles of

εὐβρόσκει, *to eat* (second Aor. ἔβρων), Perf. βέβρωκα, poet. βεβρώς, Gen. -ῶτος; πίπτω, *to fall*, πέπτωκα, Epic πεπτεώς, Att. poet. πεπτῶς.

(b) The Stem ends in a Consonant.

It is to be observed in respect to the formation, that when the consonant of the stem comes before a personal-ending beginning with τ, the τ is changed into θ, and thus these forms assume the appearance of a Mid. form, e. g.

πέθω, *to persuade*, πέποιθα, *to trust*, Epic Plup. ἐπέπειθμεν, Imp. in Aeschyl. Eum. 602, πέπεισθι (instead of πέπισθι).

REMARK. Thus the Epic form πέποισθε, stem ΠΕΠΘ with the variable ο (ΠΟΠΘ), instead of πεπόνθατε from πόσχω; from πεπόνθατε by dropping the connecting vowel α, comes πέποισθε; and hence as a Tau-mute before another Tau-mute is changed into σ (§ 17, 5, comp. ἴθ-τε = ἴστε), πέποισθε becomes πεπεισθε, and as ν is dropped before σ, πέποισθε; finally, this form, as has been seen, assumed the appearance of the Mid. form (‡ε) and so became πέποισθε.

Perf. Ind. S.	κέκράγα, -as, -ε(ν) (κράζω, <i>to bawl</i>)	Plup. ἐκεκράγειν, -εις, -ει
D. 2.	κεκράγατον κέκραχδον	ἐκεκράγειτον ἐκέκραχδον
3.	κεκράγατον κέκραχδον	ἐκεκραγέτην ἐκεκράχδην

P. 1.	κεκράγαμεν κέκραγμεν	ἐκεκράγειμεν ἐκέκραγμεν
2.	κεκράγατε κέκραχθε	ἐκεκράγετε ἐκέκραχθε
3.	κεκράγασι(ν)	ἐκεκράγειςαν, -εσαν
Imp. κέκραχθε, -αχθε, -αχθε, etc. Inf. κεκραγέσθαι. Part. κεκραγώς.		

So the Epic Perf. *ἀνωγα* with the sense of the Pres. *I command*, *ἀνωγας*, *ἀνωγε*, Pl. *ἀνωγμεν*; Imp. *ἀνωγε* and *ἀνωχθε*, *ἀνωγέτω* and *ἀνώχθεω*, *ἀνώγετε* and *ἀνωχθε*; Subj. *ἀνώγῃ*; Inf. *ἀνωγέμεν*; Plup. *ἠνώγεα*, *ἠνώγει*; Opt. *ἀνώγοις*.

ἐγείρω, to awaken, Perf. *ἐγρήγορα* (stem 'ΕΓΕΡ with the variable ο), *I am awake*; from this, Homer has the forms: Imp. *ἐγρήγορθε* instead of *ἐγρηγόρατε*, Inf. *ἐγρηγόρδαι* (as if from *ἐγρήγορμαι*) and *ἐγρηγόρδασι(ν)* instead of *ἐγρηγόρασι(ν)* third Pers. Pl.

οἶδα, *I know*, the regular forms *οἶδαμεν*, *οἶδατε*, *οἶδασι(ν)* are found but rarely in the Ion. and Att. writers (§ 195, 1), second Pers. *οἶδας* in Hom. and Ion (rarely Att. § 195, 1). The form *ἴδμεν* is Epic, Ion., and Doric. Inf. *ἴδμεναι* and *ἴδμεν* Epic, Subj. *ἴδέω* Epic instead of *εἰδῶ* (Ion. *εἰδέω*), Part. *ἰδύς* Epic and *εἰδυῖα*.

Plup. 1. Pers. Sing. *ᾔδεα* (hence the Att. *ᾔδη*) Epic instead of *ᾔδειν*

2. " " *ἡλδεις* and *ἡλδης* Epic instead of *ᾔδεις*

3. " " *ἡλδει* and *ἡλδη*, *ᾔδεε(ν)*, Epic instead of *ᾔδει*; — *ἡειδε*, Herod.

3. " Pl. *ἴσαν* Epic instead of *ᾔδεσαν*.

Fut. *εἰδήσω* Epic and also *εἴσομαι*.

ἴσους, *I am like*, Epic, *ἔικτον* (Dual), *ἔικτην* (Plup. Dual); hence in Plup. Mid. or Pass. *ἔικτο*.

§ 229. (3) Present and Imperfect.

Finally, there are certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in -μι, take the personal-endings without the Mode-vowel. Thus:—

ἄνωα, to complete, in Theocritus: Impf. *ἄνῃ-μες* (instead of *ἠνόμεν*), *ἄνῃ-το* (instead of *ἠνέρο*).

τάνωα, to stretch, to span, Il. ρ, 393. *τάνῃ-ται* (instead of *τάνεται*).

ἐρύω, to draw, *ἐρύται*, *ἐρύτο*, *ἐρύτο*, *ἐρύσο*, *ῥύσθαι* (§ 230).

σεύω, to shake, Epic Pres. *σεύται* and (by variation) *σεύται*, Imp. *σεύσο* and abridged *σεύ*, *σεύσθε*, *σεύσθω* (to move one's self; to hasten). The Imp. has passed into the common colloquial language.

ἔδω, commonly *ἔσθω*, to eat, Epic, Inf. *ἔδμεναι*.

φέρω, to carry, Epic Imp. *φέρε* instead of *φέρετε*.

§ 230. *Alphabetical List of Verbs in the Dialects to be specially noted.*

- ἄδω** (ἄδω), *to hurt, to deceive*; Hom. has the following forms: Aor. ἄσα and ἄσα; Pres. Mid. ἄσται, Aor. ἄσάμην, Aor. Pass. ἄσάσθην. Verb. Adj. ἄσάτος (ἄ-σάτος).
- ἀγᾶμαι**, Epic and Ion. prose (§ 164) and ἀγδομαι (Ep.), *to be angry at*, and in the Pres. Epic also *to grudge, to envy*, Fut. ἀγᾶσομαι; Aor. ἡγασάμην.
- ἀγείρω**, *to collect*, Epic second Aor. Mid. ἀγέροντο, Part. ἀγρόμενος (§ 223, 11); Plup. ἀγγέρετο; Aor. Pass. ἀγέρσθην, third Pers. Pl. ἀγέρσαν; Epic Pres. ἡγερῶμαι (§ 162).
- ἀγνοῖω**, *to be ignorant*, Ep. Aor. ἡγνόησε (§ 207, 1), ἀγνώσασκε (§ 205, 5).
- ἡγνύμι**, *to break*, Aor. Epic ἦξα instead of ἔαξα; third Pers. Pl. Aor. Pass. ἡγεν Epic instead of ἔαγαν.
- ἡγω**, *to lead*, Epic second Aor. Imp. ἔετε, Inf. ἐξέμεναι, ἐξέμεν (§ 223, 10); first Aor. Mid. ἔξασθε, ἔξαντο.
- ἄλδω** (prose ᾄδω), *to sing*, Epic second Aor. Imp. ἄλσεο (§ 223, 10).
- ἄλίσω** (prose αἰρώ), *to raise*, Epic first Aor. Act. δειρα, Mid. δειράμην, Pass. δέρσθην; Epic second Aor. Mid. ἀρόμην from αἰρώ; Epic Plup. ἔωρτο instead of ἦρτο with the variable vowel, and transposition of the augment; Epic Pres. ἡρεῶμαι (§ 162).
- ἌΗΜΙ**, (ἈΕ-), *to blow*; in Homer, arc: Part. ἀέις, ἀέντος; third Pers. Sing. Impf. ἔη, εἶ, δίδει (ἈΕΩ); in the other forms, the η remains contrary to the analogy of τίδημι (§ 224, 6): ἔητον, ἀῆναι, ἀῆμεναι; Mid. and Pass. ἀῆμαι, *to blow*, ὕμενος καὶ ἀῆμενος, *drenched with rain and beaten with the wind*; Impf. Mid. ἔητο.
- αἰδομαι** and **αἰδέομαι** in Homer, *to be ashamed, to respect*, Epic αἰδέσσομαι, ἡδέσθην and ἡδεσάμην.
- αἰνυμι** (Ep.), *to take* (instead of αἰρυνυμι, § 169, Rem. 1), only Pres. and Impf.
- αἰρέω**, *to take*, Ion. Perf. ἀραίρηκα, ἀραίρημαι (§ 219, 8); Epic second Aor. Mid. γέντο instead of ἔλετο (§ 227, B).
- ἄισσω**, Epic (ᾰ, but δᾰῖξαι, Il. φ. 126; ι) instead of ᾄσσω, *to rush*, Ep. forms: ἦξα, Subj. ἀίξω, Part. ἀίξας; Aor. Pass. ἦχθην (also in Plat.), Inf. ἀίχ-
- ᾄναι**; the Att. Tragedians use the following forms: ᾄσσω and ᾄσσω, ᾄξα, ᾄξαι and ἦξα, ᾄξαι.
- ἄνω** (Ep.), *to hear*, only Pres. and Impf. εἶον. Comp. ἐπᾰνω.
- ἀκαχίζω** (Epic), *to trouble*, stem ἈΚΩ, second Aor. ἡκαχον; Fut. ἀκαχῆσθαι, first Aor. ἡκάχθηα; Mid. ἀκαχίζομαι, ἔχομαι or ἔχυνται, *to be sad*, Aor. ἡκαχόμην (§ 219, 7); Perf. ἀκῆχεται (§ 219, 8, comp. ἀθήρεμαι, δρώρεται) and ἀκάχθεται, third Pers. Pl. ἀσχεῖσθαι (§ 220, Rem. 2) and ἀκηχέσθαι, Part. ἀκηχέμενος and ἀκαχέμενος, Inf. ἀκάχθωμαι (§ 223, Rem. 4); Plup. Epic ἀκαχέλατο.
- ἀκάχμενος** (Epic), *sharpened, pointed*, from ἈΚΩ, αἰω, instead of ἀκῆμενος (§§ 19, Rem. 1, and 208, 2). The χ comes from the Perf. Act.
- ἀκηδέω**, *to neglect*, Aor. ἀκήδεσε(ν).
- ἀλδομαι**, *to wander about*, Ep. Perf. ἀλδλημαι (§ 219, 8), ἀλαλήμενος, ἀλδλησθαι (§ 223, Rem. 4).
- ἀλδάλω**, *to make increase*, Epic Aor. ἡλδανε(ν).
- ἄλξω**, *to keep off*, Epic second Aor. ἡλαλκον (§ 219, 7), (from ἈΛΕΩ).
- ἀλαλκεῖν**, ἀλαλκῶν; Fut. ἀλαλκήσω.
- ἄλεομαι** and **ἄλέομαι** (Epic), *to shun*, Aor. ἡλευόμην, Subj. ἄληται, Opt. ἄλειτο, Imp. ἄλεισθε, Inf. ἄλεισθαι and ἄλεσθαι (§ 223, 8).
- ἀλδήσκω**, ἀλδίσκω (Ion. prose), *to heal*, Fut. ἀλδήξω, etc.
- ἀλιταίνω** (Epic and poet.), *to sin*, Fut. ἀλιτήσω; Aor. ἡλιτον, ἀλιτόμην, ἀλότησθαι; Perf. ἀλιτήμενος, sinful (§ 223, Rem. 4).
- ἄλλομαι**, *to spring*, Epic second Aor. Mid. ἄλσο, etc. (§ 227, B).
- ἀλυκτέω**, *to be in trouble*, Epic Perf. ἀλολύκτῃμαι (§ 219, 8).
- ἀλύσκω** (Ep.), *to escape*, ἀλύξω, ἡλυξα.
- ἀλφαίνω** (Ep.), *to find*, Sec. Aor. ἀλφεῖν.
- ἀμαρτάνω**, *to miss*, Epic Aor. ἡμφορον (§§ 223, 11, and 208, 3).
- ἀμπλακίσκω** (Ep. and poet.), *to err*, Fut. ἀμπλακήσω; Aor. ἡμπλακον.
- ἄνδων** (Ep., poet., and Ion.), *to please*, Impf. ἔανδανον (Herod.), ἔηνδ. and ἦνδ. (Ep.); Aor. ἔαδον (Herod.), ἔδω (Ep.); Inf. ἀδεῖν; Perf. ἔαδα: Fut.

- ἐδῆσαν.** — Aug., § 219, 4, 5. In Theocritus *ἐάδε*; Ep. Aor. *ἐθαδον* (§§ 219, 4, and 207, 8).
- ἐκλήνοδε,** to spring up, Ep. Perf. with Att. Reduplication and the variable *ο* (§§ 219, 8, and 140, 4), from *ἄνεσθαι*.
- ἐνιδόν,** to meet, Epic *ἦντεον* (§ 222, A (2)); *συναπτήτην* (§ 222, Rem. 1).
- ἐνώνω,** to complete, Epic Impf. in Theoc. *ἐνώνω*, *ἐνόντω* (§ 229).
- ἐντολῶ** (Ep. and poet. Perf.), to command, *ἐντολῶμεν*, Imp. *ἐντολῶδι*, etc. (§ 228); Plup. *ἠνέτολα* (§ 220, 8). In certain forms this Perf. is changed into the inflection of the Pres., e. g. third Pers. Sing. *ἐντολῶει*, Impf. *ἠντολῶν* and *ἐντολῶν*; Fut. *ἐντολῶ*; Aor. *ἠνέτω*.
- ἐπαυράω** (Epic), to take away, Impf. *ἐπαυρήων*, -as, -a; first Aor. Act. Part. *ἐπαυράς*; first Aor. Mid. *ἐπαυράτο*, Part. *ἐπαυράμενος*.
- ἐπαφίσκω** (Ep.), to deceive, Fut. *ἐπαφίσσω*, second Aor. Act. *ἠπαφον*, Opt. Mid. *ἀπαφούτο*.
- ἐπειλέω** (Ep.), to threaten, *ἀπειλήτην* (§ 222, Rem. 1).
- ἐπείρεσε**, an Ep. Aor., he hurried off, Subj. *ἐπείρεσθω*, Opt. *ἀπείρεσειε*.
- ἐπώνω,** to join to, Ep. Aor. Pass. *ἐάφθη*, fell on.
- ἐπάρησκω** (Ep.), to fit, stem *ΑΡΩ*, first Aor. *ἤρσα*, *ἤρσαι* (§ 223, 6); first Aor. Pass. *ἤρθεν* instead of *ἤρθησαν*; second Aor. *ἤραρον* (§ 219, 7; also Intrans. to be adapted, to please), more usual than the first Aor.; Perf. *ἤρῶρα* (Ion. *ἤρηρα*) (§ 219, 8), *I am fitted*, Intrans. Ep. *ἀράρῶ* (§ 223, 13), Perf. Mid. or Pass. *ἀρήραμαι*, *ἀρηράμενος* (§ 223, Rem. 4); Aor. *ἤρμενος*, adapted (§ 227, B).
- ΕΡΑΩ**, *ἐράωμαι*, to pray, Epic second Aor. *ἀρήμεναι*, Od. *χ*, 322.
- ἐρυνμαι**, to gain (§ 188, 1).
- ΕΩ**, Ep., (a) to blow, see *ἔμω*; (b) to sleep, Aor. *ἔεσα*, *ἔεσμεν*; (c) to satisfy (also Intrans. to be satisfied), Inf. *ἔμεναι* instead of *ἀμεναι*; Fut. *ἔσω*; Aor. *ἔσα*, *ἔσασθαι*. Verb. Adj. *ἔατος*, *ἔτες*.
- ΕΙΛΩ**, to walk, to go, Ep. forms: Perf. *ἐείλαμεν*, etc. (§ 228); second Aor. Dual *βήτην*, third Pers. Pl. *ἐτέρβασαν* (§ 227, Rem.), third Pers. Pl. *ἔβαν*, *βάν* (§ 224, 4), Inf. *βήμεναι*, Subj. besides *βῶ*, etc.: *βέλω*, *βήρ*, *βέλομεν* (§ 224, 9); first Aor. Act. and Mid. Trans., to lead, *ἔβησα*, *ἔβησάμην*; second Aor. Mid. *ἔβηστρο*, Imp. *ἐπιβήστρο* (§ 223, 10). Ep. secondary form: *βεβόσδων*, to stalk, strengthened secondary form from *βαίνω*; also *βιβῶ*, *βιβῶντα*, *βιβῶσα* and (from *ΒΙΒΗΜΙ*) *βιβῶς*; finally, Imp. *βέσκει*, and Inf. *ἐπιβασκόμεν*.
- ΒΕΛΛΩ**, to throw, Ep. second Aor. *ἔβλην*, *ἔβλήμην* (§ 227, A (a)), Fut. *βλήσομαι*; Ep. Perf. *βεβόλημαι* (used of the mind); but *βέβλημαι* (of the body).
- ΒΑΡΕΩ** (Ep.), to be heavy, *βεβαρηῶς* (§ 223, 13).
- ΒΕΒΡΩΔΩΣ** (Ep.), to eat, instead of *βιβρώσκω*.
- ΒΕΟΜΑΙ** and **ΒΕΛΟΜΑΙ**, *I will go, will live*, Ep. Fut. *βέη*, *βέομεσθα* (§ 223, 7).
- ΒΙΒΩΜΑΙ** (Ep.) instead of *βέζομαι*, to force, *ἐβίησατο*, *βεβίηκε*.
- ΒΙΒΡΩΣΚΩ**, to eat, Ep. Aor. *ἔβρων* (§ 227, A (d)); Perf. Part. *βεβρώς*, -ῶτος (§ 228).
- ΒΛΩΣΚΩ** (Ep. and poet.), to go, instead of *μλώσκω* (§ 18, 3), Aor. *ἔμολον*, *μολεῖν*, *μολῶν* (also X. An. 7. 1, 33, *μολῶσιν*); Perf. *μέμβλωκα* (instead of *μεμῶλωκα*); Fut. *μολοῦμαι*.
- ΒΟΔΩ**, to cry out, Ep. Aor. *ἔβωσα* instead of *ἐβήσα* (§ 205, 5).
- ΒΟΥΛΟΜΑΙ**, to will, Ep. *βόλεται*, *βόλεσθε* (§ 207, 4), *προβέβουλα*, *I prefer*.
- ΒΡΥΧΟΜΑΙ**, to roar, Ep. Perf. *βέβρυχα*, with the sense of the Pres.
- ΓΑΜΕΩ**, to marry, Ep. Fut. *γαμέω*; Ep. Fut. *γαμέσσεται*, Il. *ε*, 394, *will give in marriage*.
- ΓΑΝΥΜΑΙ** (Ep.), to be glad, *γάνυνται*; Fut. *γαυήσεται*.
- ΓΑΩ**, Ep. Perf., *γέγαμεν*, to have become, etc. (§ 228).
- ΓΕΓΩΝΑ** Ep. and poet. Perf. with the sense of the Pres. to cry out; in Hom., third Pers. Sing. *γέγωνε* (also with the sense of the Aor.), Part. *γεγωνός*, Inf. *γεγωνόμεν*; Plup. *έγγεγονί*. From the Perf. a Pres. has been formed of which there are in Hom.: Inf. *γεγωνεῖν*, Impf. *έγγεγονευν*.
- ΓΕΙΝΟΜΑΙ** (Ep.), to be born, to be produced, Aor. Mid. to beget, to bear, Subj. *γείνεαι* instead of *γείνηται*.
- ΓΕΝΤΟ**, to seize (§ 227, B).
- ΓΗΡΩ**, to grow old, second Aor. *έγήρα*, etc. (§ 227, A (a)).
- ΓΩΔΩ** (poet.), to wait, Ep. third Pers. Pl. Aor. *γῶον*.
- ΔΑΙΝΩΜΙ** (Ep.), to entertain, to feed (in

stead of *δατ-νυμι*, § 169, Rem. 1), Fut. *δαλω*; Mid. *δαλνυμαι*, to feast, to consume, second Pers. Sing. Impf. Ind. *δαλνῃ* (*δαλνυο* instead of *δαλνυο*, § 224, 5), third Pers. Sing. Opt. *δαυνῃ* instead of *-υιτο*, third Pers. Pl. *δαυνῃτο*; Aor. *δασάμην*.

δαλω, Ep., (a) to divide (§ 164), Fut. *δάσωμαι*; Aor. (also prose) *δάσάμην*; Perf. Pass. *δάδαμαι*, am divided, broken, *δεδαταται*; (b) to burn, to inflame, Perf. *δεδηκε*, he burnt; Mid. to burn, blaze, Intrans., second Aor. Subj. *δάηται*.

δαμνῶ and *δάμνημι*, Ep. secondary form of *δαμάω*, to subdue, from which come third Pers. Sing. Pres. *δαμνῇ*; third Pers. Sing. Impf. *δάμνα* and *δάμνα*, *δάμνασκε*; second Pers. Sing. Pres. Mid. *δαμνῇ*; — *δάμνησι*, *δάμναμαι*, etc.

δαρδάνω, to sleep, Epic Aor. *ἐδραδον* (§ 223, 11).

δατέωμαι, Ep. secondary form, used in the Pres. and Impf., from *δαλομαι*, to divide.

ΔΑΩ (Ep. and poet.), (a) to teach (= *διδάσκω*), (b) to learn (= *διδάσκομαι*); to (a) belong to the Ep. second Aor. *δέδαε* (Hom.), *έδαε* (Theoc. and Apoll.); to (b) *δεδαός* (Hom.), *δεδαοι* (in other authors); Ep. second Aor. Act. *έδην*, I learned [§ 227, A (b)], from which Ep. *δαήσομαι*, *δεδαήκα*, *δεδαήμενος*. From the Perf. a new Ep. Pres. has been formed, *δεδάσθαι*, Inf. Here belongs also the Ep. Fut. *δήω* (I shall find, meet with), *δήεις*, *δήομεν*, *ήερε* (§ 223, 7).

δέατο (Ep.), it seemed, Aor. *δόδοσατο*, third Pers. Sing. Subj. *δόδοσεται* (instead of *-ηται*).

δεῖδω, to fear, the Pres. occurs only in the first Pers., Fut. *δέισομαι*; Aor. *έδεια*, Ep. *έδδεια* (as is probable originally *έδFeia*), Perf. Ep. *δεῖδοικα* instead of *δέδοικα*, and *δεῖδια* Ep. instead of *δέδια* (§ 228).

δείκνυμι, to show, Ion. (ΔΕΚ) *δέξω*, *έδεξα*, etc.; Mid. *δείκνυμαι* in the Ep. dialect has also the sense, to greet, to welcome, to drink to; so also in the Perf. *δείδεγμα* with the sense of the Pres., *δείδέχεται* third Pers. Pl.; Plup. *δέδεκτο*, to welcome, *δείδέχατο*.

δέκομαι, to see, Ep. second Aor. *έδρακον* (§ 223, 11).

δέχομαι, to receive, Ion. *δέκομαι*; in Hom. this verb signifies also, to take, excip-

ere, to await (e. g. an attack, a wild beast), in the following forms: *δέχεται* instead of *δέχονται* (§ 220, 13), Il. μ, 147, Perf. *δέδεγμα* with the sense of the Pres., Fut. *δέδέξομαι*, excipiam, second Aor. Mid. *δέδεκτο*, etc. (§ 227, B); Perf. Mid. *δέδοικα*, awaiting, lurking, Il. ε, 730.

δέω (instead of *δέλω*), Ep. instead of *δέω*, to want, from which come *δέδωκε*, he wanted, *έδωκεν*, he was in want of; Mid. *δέωμαι*, to be wanting, Fut. *δενήσομαι*.

ΔΙΑΗΜΙ (ΔΙΕ-), Ep. and older Ionic Att. (Xen.), secondary form of *δέω*, to bind, *διδέωσι* (Xen. An. 5. 8, 24); Impf. *διδη* instead of *έδιδη*, Il. λ, 105.

δίζηναι (Ep. and Ion.), to seek; it retains the η (contrary to § 170, 1, comp. AHMI): *έδίζητο*, *έζήνητο*, *έζήσθαι*, *δίζήμενος* (in Herod.); *έζήκει* (Hom.), *έζέαι* (Theoc.); Fut. *έζήσομαι*; Aor. *έδίζησάμην*.

ΔΙΗΜΙ (ΔΙΕ-), of the Act. only *ένδλεσεν* (third Pers. Pl. Impf.), Il. σ, 584, they drove away; Mid., to make one run, to make free, oftener to scare, to chase (specially with the Inf.), *δίσεται*, Il. ψ, 475, *έισεται*, Il. μ, 304, Subj. *δισηται*, *έλισεται*, Opt. *έλισσο* (comp. *ελίσσο*).

δίω (Ep.), to flee, die, *δέσθιε*, *δίω*, I fled. **δυνέω** (Ep.), to sound, Perf. *δέδυνάσθαι*; Aor. *έδυνάσθαι* and *έδυνάσθαι* (from ΓΑΩΤΗ, comp. *τύπτω* and *κτυπέω*). **δύναμαι**, to be able, second Pers. Ion. *δύνει*; Aor. Ep. *έδυνάσθην* and *έδυνήσάμην* (§ 179, 2).

δύω, to go in, to wrap up, Ep. *δύμεται* instead of *δύναι* from *δύν*; Ep. second Aor. Mid. *δύσεται*, *δύσει*, *δύσμενος* (§ 223, 10).

έγείρω, to awake, Ep. Aor. *έγερτο*, he awoke, etc. (§ 223, 11); Ep. forms of Perf. *έγρηγορα* are *έγρηγορδε*, etc. (§ 228). From the Perf. has been formed the Pres. *έγρηγορέων*, watching, Od. v, 6, as if from *έγρηγορδω*.

έω and *έσθω* (Ep.), to eat (= *έσθω*), Inf. *έσθμεναι* (§ 229); Impf. *έσθον* and *έσθεσκον*; Perf. *έσθδός*; Perf. Mid. or Pass. *έσθδομαι*.

έοθι, from which come the Ep. *έσθον*, wont, accustomed, and the Perf. *έσθον* (§ 140, Rem. 3).

είδω, **είδω**, Aor. *είδον*, I saw, Ep. *έσθον*, Inf. *έσθμεναι*, Subj. *έσθωμι*; Ep. Pres. Mid. *είσεται*, it seems, *είδόμενος*, ap-

- pearing, making like*; Fut. εἰσομαι; first Aor. εἰσάμην and εἰσάμην, εἰσάμενος and εἰσάμενος (§ 219, 4); second Aor. ἰδόμεν, I saw.
- Εἶκο**, third Pers. Sing. Impf. εἶκε, it appeared, Il. σ, 520; Perf. εἶκα, I am like, Ep. third Pers. Dual εἶκτον and Plup. εἶκτην (§ 228), Part. εἶκός and Il. φ, 254. εἶκός, εἶκός and Il. σ, 418. εἶκοντι; Ep. Plup. Mid. ἔκτετο and εἶκτο, it was like.
- εἰδών** (Ep.), to cover, envelop, εἰδῶ, εἰδῶμαι, third Pers. Pl. εἰδῶται; from εἶδω comes Aor. Pass. εἰδῶδη.
- εἶω**, to press, to drive, from which in Hom. only εἰδόμενος; in the same author, εἶδω, εἰλέω; the rest are from ἔα, e. g. ἔλασ, Inf. ἔλασσι and ἔλασαι, Part. ἔλασας (§ 223, 6); ἔλμαι, ἔλμενος; second Aor. Pass. ἔλην (from ἔλλω), third Pers. Pl. ἔλεν, ἔλῃται and ἄλλημεναι, ἀλείς.
- εἶμι**, to be, § 225.
- εἶμι**, to go, § 226.
- εἶργω**, to shut out, Ep. Impf. ἐργαδον (§ 162). Comp. ἐργω.
- εἶρωμαι** (Ep. and Ion.), to ask, Impf. εἶρόμην; Fut. εἰρήσομαι; second Aor. ἠρόμην, Subj. ἐρόμεθα, Opt. ἔροτο, Inf. ἔρεσθαι in Hom. with the accent of the Pres.; — Ep. secondary forms of the Pres. (a) ἐρόμαι, ἐρέσθαι; Impf. ἐρίοντο; (b) ἐρίω, Subj. ἐρέωμεν, Opt. ἐρίομεν, Part. ἐρίων.
- Εἰρῆμι**, see ἐρίω.
- εἶρω**, Ep. and Ion., εἶρω, to arrange in a row, to string, first Aor. εἶρας, exarsens, Herod. 3, 87; Ep. Perf. Mid. or Pass. ἔρμαι, ἔρμενος (in Herod. ἐρμένος), Plup. ἔρτο.
- εἶρω**, to say, Pres. only Ep., Fut. ἐρῶ, Ep. ἐρίω.
- εἶσα**, Ep. Aor., I placed, from the stem ἔα- (comp. sed-eo), Opt. ἀνέσταιμι, Imp. εἶσον, Part. ἔσας (ἀνέσταντες; ὁπείσας, Her. 3, 126. 6, 103), Inf. ἐφέσσαι; Aor. Mid. ἐσάμην and ἐσάσατο, Part. ἐφασάμενος (Her. 1, 66. εἰσάμενοι), Imp. ἐφασσαι; Fut. ἐφέσσεσθαι.
- εἰσάτω**, to drive, Pres. εἰδῶ, Ep. εἰδῶ; Impf. Ep. ἔλων; Fut. Ep. εἰδῶσι instead of εἰδῶσι; Ep. Perf. εἰληλάμενος (§ 223, Rem. 4), third Pers. Sing. Plup. εἰληλάδατο (§ 220, Rem. 2); Ion. Perf. εἰλῆλαμαι and Aor. Pass. ἠλάσθην.
- εἰλίσσω**, to whirl, Ep. second Aor. Mid. εἰλῆλυτο (§ 227, B).
- ἐνέπω** or **ἐννέπω** (Ep.), to say, to tell, Impf. with the sense of the Aor. ἐνεπον, ἐννεπον, Aor. ἐνισπον (comp. ἐσπόμην from ἔπομαι), Imp. ἐνισπες, Subj. ἐνίσπων, Opt. ἐνίσπομαι, Inf. ἐνισπῶν, Fut. ἐνέψω and ἐνιστήσω.
- ἐνήθαδε**, Ep. Perf. from ἔΝΘΩ or ἔΝΕΘΩ with the sense of the Pres. and Impf., ἐπενήθαδε, to sit on, Il. β, 219. to lie on, H. Cer. 280. Comp. ἀνήθαδε above.
- ἐνίπτω** (Ep.), to chide, second Aor. ἐνέπτεον, ἡνέπτεον (§ 219, 7).
- ἐννύμι**, to clothe, Ep. and Ion. εἵνυμι; Ep. Fut. ἔσω; Aor. ἔσσα and ἔσα, ἔσάμην, ἔσασατο, ἔσασθαι; Perf. εἵμαι, εἵσαι (and ἔσσα), εἵται, etc., εἵμενος; second Pers. Plup. ἔσσο, third Pers. ἔστο and ἔεστο, third Pers. Dual ἔσδην, third Pers. Pl. ἔεστο; — on ἔσασατο, ἔεστο, comp. § 219, 4.
- εἶκα**, I am like, § 228. Comp. **Εἶκο**.
- ἐπᾶω**, to understand, Aor. ἐπῆσα (i), Herod. and Apollon. (§ 130, Rem. 1); the poet. ἔπω is found only in Pres. and Impf.
- ἐπαυρίσκομαι** (Ep. and poet.), to receive advantage or injury from a thing, Aor. ἐπηυρόμην, ἐπαυρίσθαι (first Aor. ἐπηυρόμην in Aeschyl. and in the later writers); Fut. ἐπαυρήσομαι. Of the Act. in the sense to touch, to injure, Homer uses, second Aor. Subj. ἐπαύρη, Inf. ἐπαυρεῖν, ἐπαυρέμεν.
- ἐπίσταμαι**, to know, second Pers. ἐπίστη, Ion. poet.
- ἐπω**, as a simple, in Act. only Ep. in the sense tracto aliquid, to take care of (Il. ζ, 321); generally used as a compound, e. g. περίπω, διέπω, etc., second Aor. Act. ἔπων instead of ἔσπων, in Homer ἐπίσπον, ἐπισπῶν, ἐπισπῶν; Fut. ἔψω, Ep. ἐφέψεις; Mid. also as a simple, generally signifying to follow; Impf. Ep. ἐτόμην instead of εἰτόμην; Fut. ἔψομαι; second Aor. Mid. ἐσπόμην, σπείσθαι, σπού (ἐπισπῶν); Ep. forms: σπείω, ἐσπείδω, Subj. ἐσπώμαι, Opt. ἐσποίμην, Inf. ἐσπείσθαι and σπείσθαι, Part. ἐσπόμενος. Herodot. has from περίπω also περιεφθῆναι and περιεφθῆσθαι instead of περιεφθῆσθαι.
- ἐργω**, commonly ἐέργω, Ep., instead of ἐργω, to shut in and shut out, with the secondary forms ἐέργνυμι, ἐργάδω, ἐργάδω, Aor. ἐρξα; Perf. Mid. or Pass. ἐργαμαι, third Pers. Pl. ἐρχαται

third Pers. Pl. Plup. *ἐρχάτο* and *ἐρχετο*; Aor. Pass. *ἐρχεσθαι*.
ἔρδω and *ῥέζω* (Ep.), *to do*, Fut. *ῥέξω*, Aor. *ἔρρεξα* and *ἔρεξα*, or *ἔρξω*, *ἔρεξα*; Perf. *ἔρρηγα*, Plup. *ἔρρηγειν* (§ 140, Rem. 3), Perf. Mid. or Pass. *ἔρρημένος*, Aor. Pass. *ῥεχθεῖς*, *ῥεχθῆναι*.
ἐρεῖδω, *to prop*, Ep. Perf. *ἐρηπῆσθαι* (§ 219, 8).
ἐρείπω (poet. and prose), *to throw down*, Ep. Plup. *ἐρείπτο* (§ 219, 8).
ἐρεδαινω (Ep.), *to fight*, Aor. Mid. *ἐρεδῆσασθαι*.
ἐρίζω, *to fight*, Ep. *ἐρίζομαι*, Perf. Mid. *ἐρήρισμαι* (§ 219, 8).
ἔρρω, *to wander about*, Ep. Aor. *ἔρραι*, *to hurry away* (§ 223, 6).
ἐρυδαίνω (poet.), *to reddens*, Fut. *ἐρυθήσω*.
ἐρύκω, *to keep off*, Ep. second Aor. Act. *ἑρύκακον*, *ἐρυκακείν* (§ 219, 7).
ἐρύω and *εἰρύω* (Ion. and Ep.), *to draw*, Fut. *ἐρύσω* (σσ) and Ep. *ἐρύουσι*; Aor. *ἔρυσσα* (σσ) and *εἰρύσσα*; Fut. Mid. *ἐρύσσομαι* and Ep. *ἐρυέσθαι*; Aor. *ἐρύσθην* (σσ) and *εἰρύσθην*; Perf. Pass. third Pers. Pl. *εἰρύσθαι*, Il. ξ, 75, and Plup. *εἰρύοντο*, Il. σ, 69. *εἰρύατο*, Il. ε, 654 (of ships drawn to land, ὅ long in the Arsis); Plup. Mid. *εἰρύοντο* (φάσαντων, *had drawn the sword*, ὅ long in the Arsis), Od. χ, 90.—Secondly, the Mid. in Hom. and poet. takes the sense *to save*, *to shelter* (from danger); in this sense there are the following forms: *ἐρύσο*, *εἰρύτο* and *ἐρύτο*, which are to be regarded as syncopated forms of the Impf.—The two following Mid. secondary forms have also the sense of *to guard*: (a) Ep. *ἑῖρῳμι*, Inf. *εἰρύμεναι*, Hes. Opp. 816, Mid. *to guard*, *εἰρύσθαι* instead of *εἰρύσθαι*, Inf. *ἐρύσθαι*, *εἰρύσθαι*;—(b) Ep., poet. and, though very rare, Attic prose *ρύομαι*, Inf. *ρύσθαι* instead of *ρύσθαι*; Impf. third Pers. Sing. *ῥύτο*, *was watched*, Hesiod. Th. 304, third Pers. Pl. *ρύον* instead of *ἐρύοντο* (*they protected*); Aor. *ῥύσθην* and Ep. *ρύσθην* (but Il. ε, 29. *ρύσθην*).
ἔρχομαι, *to go*, Ep. Perf. *εἰλήλουθα*, first Pers. Pl. *εἰλήλουθμεν*; Epic Aor. *ἤλυθον*.
ἔχω, *to have*, Ep. Aor. *ἔσχεδον*, *σχέδον* and *ἔχον* (§ 162); Ep. Perf. *ἔχωκα* (for *ἔκωχα*, κ and χ being transposed, and the word having the

Attic Redup.); Ep. Plup. *ἐπέχετο* *they were closed*, Il. μ, 340.
ἔμμαι, *to sit*, *ἔσται*, *ἔστο* (Ion.), and *ἔσται*, *ἔστο* Ep., instead of *ἔσται*, *ἔστο*.
ἔμυς (Ep.), *to sink*, Perf. *ὑπεμυήμυκα*, *to let the head sink*, Il. χ, 491. The above form has the Att. reduplication *ἐμ-ἔμυκα* (§ 219, 8), and is strengthened by ν (§ 208, 5).
ἑρόμαι (Ep.), *to warn one's self*, Fut. *ἑρόσομαι* (§ 223, 6); Aor. *ἑδέην*, Subj. *ἑδέην*.
ἐρῶ (Ep. and poet.), *to sprout*, Fut. *ἐρῶσω*, etc.; Perf. *τέθηκα* (*τεθῆκα*) Ep. § 223, 13; second Aor. *ἔδαλον*.
ἑρῶ (Ep.), *to stink*, Perf. *τέθηκα*; Plup. *ἐτεθήκα*; second Aor. (from ΤΑΦΩ) *ἐτάφον*.
ἐρήσκω, *to die*, Perf. *ἐτέθηκα*, Pl. *τέθηκα*, etc. (§ 228).
ἐρύσσω (Ep., Ion., and poet.), *to spring*, Aor. *ἔρυσσα*; Fut. *ἐρύσομαι*, Ep. *ἐρύσομαι*; Perf. *τέθηκα*. See § 161, 14.
ἔρρω (Ion.), *to swell*, *ἔρρωσι*, *ἔρρωντες*, *ἔρρωσα*, *ἔρρων* (§ 137, Rem. 1).
ἔρρω, *to send* (Ep. and Ion.), Aor. *ἔρρηκα*; Fut. *ἔρρω*, but Od. σ, 265, *ἔρρει*; in the Ep. and Ion. dialects, there are several forms from the theme ἔρρω, e. g. *ἔρρω* instead of *ἔρρωσι* Her., *ἔρρων* instead of *ἔρρωσι* Hom., *ἔρρω* and *μεμεινένος* Herod., instead of *μεμεινένος*, *μεμεινένος*.
ἐκτόμαι, *to cook*, Ep. Pres. *ἔκω* and Impf. *ἔκω*; Ep. Aor. *ἔκω* (§ 223, 10) and *ἔκω*, etc. (§ 227, B).
ἑλῆμι (instead of *ἑλῆμι*). *to be merciful* Of the Act. only the Ep. Imp. *ἑλῆμι*, *be merciful* (in addresses to the gods) instead of *ἑλῆμι* (§ 224, 6), as in Theoc. 15, 143, Subj. Ep. *ἑλῆμι*; Plup. Opt. Ep. *ἑλῆμι*; Mid. poet. *ἑλῆμι*, *to appease*.
ἑλῆμι (Dor.), *to know*, *ἑλῆμι*, *ἑλῆμι*, *ἑλῆμι*, Part. *ἑλῆς*.
καλῶμαι (Ep.) instead of *καλῶμαι* (§ 169, Rem. 1) from the stem ΚΑΛ, *to excel*, Perf. *κέκαυμαι*; Plup. *ἐκέκαυμαι*.
καίω, *to burn*, Ep. Aor. *ἔκα* (Trag. *ἔκα*), Subj. *καίω* instead of *καίω*, Opt. third Pers. Sing. *καίω*, third Pers. Pl. *καίω*, Inf. *καίω* (in the Odys. also *καίω*, *καίω*, *καίω*); Aor. Mid. *ἐκάμην*, *καίμενος* (in the Odys. *καίμενος*, *καίμενος*); second Aor. Act. *ἔκα* (*I burned*, Intrans.). Inf. *καίμεναι*.

εἰμῶς, to weary one's self, Ep. *κεκμηώς*, -*ῶτος*, -*ῶτος* (§ 223, 13), Ep. second Aor. Subj. *κεκάμω* (§ 219, 7).

καίμαι, to lie, in Hom. *κόνται*, as if from *κείμαι*; Ep. and Ion. *κίεται*, *κίεσθαι*; second Pers. Sing. *κείσαι* and *κείαι*, third Pers. Pl. *κείνται* and Ep. *κείνται* and (Ion.) *κίεται*, Subj. *κίωμαι*, third Pers. Sing. *κῆται*; Impf. *κίετο* and *κίετο* Ep. instead of *ἔκειντο*; *κίσκετο*; Ep. Fut. *κείω*, *κίω*, *κίων*, *κίω*, *κίω*.

κείρω, to shear off, cut off, Ep. *κέρσω*, *ἔκρσα* (§ 223, 6), but *ἔκειρμην*.

κέλλω, to drive, Ep. *ἔκελσα* (§ 223, 6). *κέλλωμαι* (Ep. and poet.), to urge, Fut. *κελήσομαι*, first Aor. *ἔκελσάμην*; second Aor. *ἔκεκλόμην*, etc. (§ 223, 11).

κεντέω (Ep.), to prick, stimulate, Aor. *κένται* (§ 223, 6).

κεράννυμι, to mix, Ep. *κεράω* (*κεράντας*) and *κεραίω* (Imp. *κείραιε*), *κεράω* (*κεράης*, Impf. *ἔκείρω*) and *κίρηνμι* (Impf. *ἔκίρην*, *κίρως*); Ep. Mid. *κέρωνται* (as if from *κείραμαι*); Impf. *κέρωντο* Ep. instead of *ἔκέρωντο* from *κέρω*.

κερδαίνω, to gain, in Ion. and later writers: *ἐκέρδησα*; *κερδήσεσθαι* and *κέρδαντομεν* in Herod.

κεύδω (Ep.), to conceal, Fut. *κεύσω*, Aor. *ἔκυσα*; Perf. *κίκευδα*; second Aor. *ἐκίδω*, *κίδω*, Subj. *κεκίδω* (§ 219, 7); Mid. only Pres. and Impf.

κηδύνω, to make anxious, in the Act. only Ep. Fut. *κηθήσω*; Perf. *κίκηθα*, I am anxious; Ep. Fut. Perf. *κεκαθήσομαι*, II. 3, 353.

κίδναμαι, Ep. secondary form of *σκεδάννυμαι*, to scatter, only Pres. and Impf. *κίνωμαι* (Ep.) instead of *κινόμαι*, to stir one's self, to be moved, Pass. *κινύμενος*.

κίρνω and *κίρηνμι*, Ep. secondary form of *κεράννυμι*, to mix, from which comes the Part. *κίρως*, Impf. *ἔκίρνα* and *κίρην*.

κίχάνω and *κίχάσσομαι* (Ep. and poet.), to reach, meet with, Aor. *ἔκίχον*, Fut. *κίχῃσομαι*, other forms not found in the Att. poets; but Ep. Impf. *ἐκίχων*, second Pers. *ἐκίχῃς* (from *ΚΙΧΕ-*); second Aor. Subj. *κίχῶ* and *κίχίω*, Opt. *κίχῃην*, Inf. *κίχῃναι*, Part. *κίχῃς* and Mid. *κίχῃμενος*; Aor. Mid. *ἐκίχῃσάτο*.

κίω (Ep.), to go, only Pres. and Impf. The Part. *κίων* is accented like *ἴων*; Aor. *μετεκίδων* (§ 162).

κλάζω, to sound, Ep. Perf. with the sense of the Pres. *κέκληγα*, *κέκληγώς*, Pl. *κεκλήγοντες* (as if from *κεκλήγω*); Aor. *ἔκλαγον*.

κλέω, to shut, Ep. and Ion. *κληῖω*, Aor. *ἐκλήισα* (i), *κληῖσαι*; Perf. Mid. or Pass. *κεκλήμηναι* (third Pers. Pl. *κεκλήσται* instead of *κεκλήσται*); Aor. Pass. *ἐκλήισα*; from the Ion. *κληῖω* come the forms often found in the Att. writers, viz. *κληῖω*, *ἐκλήσσω*, *κίελημαι*.

κλέω (Ep.), to celebrate, of which only *κλόμεναι*, Impf. *ἔκλεο* instead of *ἔκλεο* (§ 220, 10).

κλύω (Ep.), to hear, Imp. *κλύε*, *κλύετε*; second Aor. Imp. *κλύδι*, *κλύτε*; and *κίκλῳδι*, *κίκλυτε* (§ 227, A (e)); the Impf. *ἔκλυον* is used instead of the Ind. Pres.

κόπτω, to strike, second Perf. *κίκοπα* in Hom., instead of *κίκοφα*.

κορέννυμι, to satisfy, Ep. Fut. *κορέω* and *κορέσω*, Perf. *κεκόρημαι*, to which the Part. *κεκορηός* (§ 223, 13) in respect to its meaning belongs.

κοτέω and *κοτόμαι* (Ep.), to be angry, first Aor. Part. *κοτέσας*; Perf. Part. *κεκοτηός* (§ 223, 13); Mid. Fut. *κοτέσσομαι* (σσ); Aor. *ἐκοτεσάμην* (σσ).

κράζω, to bawl, cry out, poet. Perf. *κίεράγα*, *κίεραγμεν*, etc. (§ 228); Fut. *κεκράζομαι*, Aristoph.

κραίνω (Ep. and poet.), to complete, accomplish, Ion. commonly *κραίαιναι*, Impf. *ἐκράαινον*; Ep. Fut. *κραίνω*; Aor. *ἔκρηναι* and Ep. *ἐκρήνηναι*, Imp. *κρήνον* and Ep. *κρήνηνον*, Inf. *κρήναι* and Ep. *κρήνηναι*; Ep. Perf. Pass. *κεκράνται* (Eur. *κίερανται*); Ep. Fut. Mid. *κρανέομαι*.

κτείνω, to kill, Ep. Fut. *κτενέω* (Ep. Part. *κτανέοντα*, *κατακτανέουσι* (ν) and *κατακτανέεσθε* with the variable α; Aor. Ep. and poet. *ἐκτάνον*; Ep. second Aor. Act. *ἔκταν*, etc. (§ 227, A (a)); first Aor. Pass. third Pers. Pl. *ἐκταθεν* Ep., instead of *ἐκτάθησαν*.

κυρέω, rarely *κύρω* (Ep. and poet.), to find, to reach, Aor. *ἔκυρσα* (§ 223, 7), and more seldom *ἐκύρθησα*, Fut. *κύρωσω* and more seldom *κυρήσω*; Perf. *κεκύρηκα*.

λαγχάνω, to partake, Ion. Fut. *λάβομαι*, Ep. Aor. Subj. *λεάδω* (§ 223, 7), Trans. to make partaker in the phrase *δανόντῃ πυρός*, to give the deal the honor of fire, i. e. make him partaker

- of; Perf. λέλογχα Ep., instead of εἴληχα [Od. λ., 304. λελόγησσι].
- ΛΑΖΤΜΑΙ** (= λάζομαι, to take), Epic ἐλάζυτο.
- λαμβάνω**, to receive, Ion. λαμβάνομαι, λελάβηκα, λέλαμμαι, λελάμφθαι, ἐλάμφθην, λαμπτήρος; also Dor. λελάβηκα, but λέλαμμαι, λελάφθαι; in Dramatists λέλημμαι; Ep. Aor. λελαβέσθαι (§ 219, 7).
- λανθάνω**, Ep. oftener λήθω, to be hidden, concealed; Ep. second Aor. Act. Subj. λελάθω and Mid. λελαθόμην (§ 219, 7); Perf. Mid. λέλασμαι; in Theoc. λασθήμεν (= λησθῆναι) instead of λαδέσθαι; ἐπιλήθω and ἐκλήθω, to cause to forget, Ep. Aor. ἐπέλησα; ἐκλέλαδον.
- λάσκω** (Ep. and poet.), Aor. ἔλακον; Ep. Perf. λέληκα (poet. λέλακα and ἐκλέλακα even in Demos.) with the sense of the Pres.; Ep. Part. λεληκώς, λελάκνῳ (§ 223, 13); Fut. λακήσομαι; first Aor. poet. ἐλάκησα, Ep. Aor. Mid. λελάκοντο (§ 219, 7).
- ΛΕΧΩ** (Ep.), to cause to lie down, ἔλεξα, ἐλέξαμην, I laid myself down, I lay, I rested, Ep. Aor. ἐλέγμην, etc. (§ 227, B).
- λόω**, to wash, Ep. λούω, λούω, Impf. ἐλούεον, ἐλούον; Aor. Inf. λοίσσας, Part. λοίσσας; second Aor. Act. ἔλαον, third Pers. Sing. λδε Od. π 361, λόν; Mid. Pres. Inf. λοισσέσθαι and λούσθαι; Fut. Mid. λοίσσομαι; Aor. Mid. Inf. λοίσσασθαι; Part. λοισσόμενος; Perf. Mid. or Pass. λέλουμαι.
- λύω**, to loose, Ep. second Aor. Mid. λύτο, λύντο (§ 227, A (c)); Ep. Plup. Opt. λελύτο (§ 224, 3).
- Μαίνομαι**, to rave (ἐκμαίνομαι, to make raving, also Aor. ἔμνηα, Arist.; doubtful X. H. 3. 4, 8); second Perf. μέμνηα (Soph.), I am raving (Theoc. 10, 31, μεμνημῆα); the Fut. is μανόμην in Herod. (μανήσομαι in the later writers).
- μαίνομαι** (Ep.), to seek, Fut. μάσομαι (ἐπιμάσσεσθαι); Aor. ἐμασάμην.
- μανθάνω**, to learn, Fut. in Theoc. μαθεύμην (like μαχοῦμαι).
- μάχομαι** (Ep.), to fight, only Pres. and Impf., like δύναιμαι, but Opt. μαρνόμην, Od. α, 513.
- μάχομαι**, to contend, Epic μαχέονται, μαχεῖται, μαχεῖτο, μαχέοντο, Part. μαχεόμενος and μαχεσόμενος; Ep. Fut. μαχήσομαι and μαχέσομαι; Aor. ἐμαχεσάμην.
- ΜΑΩ** (Ep.), to strive for, Perf. with the sense of the Pres., in Sing. μέμωσα (comp. γέγονα with ΓΕΓΑΑ), μέμωτον, μέμωμεν, etc. (§ 228).
- μείρομαι** (poet.), to obtain, Ep. ἔμειρον third Pers. Sing. Perf. (and Il. α, 278), third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. εἰμαρται, it is determined (§ 123, 4).
- μέλω**, commonly Impers. μέλει, it concerns, I lay it to heart, Ep. Perf. μέμηγλε, Part. μεμηγλώς; Ep. Perf. Mid. μέμβλεται and Plup. μέμβλετο instead of μεμήληται, ἐμεμήλητο, comp. βιάσθω; yet these forms were more properly considered as a Pres. and Impf.
- μενούνω**, μενούνεον, § 222, I, A (2).
- μηκόμαι**, to beat, Ep. Perf. μέμνηκα with the sense of the Pres., μεμνέκνῳ (§ 223, 13); Aor. μύκων; from the Perf. the Impf. ἐμέμνηκον is formed.
- μάλνω**, to stain, Ep. second Aor. μιάσθην (§ 227, B).
- μίγνυμι**, to mix, Ep. Aor. μίκτο (§ 227, B).
- μυκδομαι**, to roar, Ep. μέμυκα, Aor. ἔμυκον.
- Ναίω**, Ep. and poet., to dwell, first Aor. ἔνασσα, I caused to dwell; Mid. with Pass. Aor., to settle down: νάσσομαι, ἀπενάσσάμην, ἐνέσθην.
- νεικέω** (Ep., poet., and Ion.), to quarrel, Fut. νεικέσω, Aor. ἐνείκεσα (§ 223, 1).
- νίω**, to wash, Pres. and Impf.; the other tenses are formed from νίστω, which among the later writers came to be used in the Pres. and Impf. also; thus, Fut. νίψω, Perf. Mid. or Pass. νήμμαι, poet.; Aor. Pass. ἐνίψθην, Hippocr.
- νίσσομαι** (Ep.), to go, Fut. νίσσομαι (the form νέσσομαι is rejected).
- ὈΔΥΣΣΟΜΑΙ** (Ep.), Aor. ὠδυσάμην, to be angry, ὀδυσόμενος; Perf. ὀδῶδυσμαι with the sense of the Pres. (§ 219, 8).
- οἶδα**, to know, § 228.
- οἶομαι**, to think; Ep. οἶω, οἶω, οἶμαι, ὠδύμην, οἶετο; Aor. Mid. ὠδύμην; Aor. Pass. ὠδύθην, ὠδύθης.
- ὀνομαι** (Ep. and Ion.), to blame, ὀνοσαι, third Pers. Pl. ὀνονται, Imp. ὀνοστο; Impf. ὀνόμην, Opt. ὀνόμην, ὀνοστο; Fut. ὀνόσομαι; Aor. ὀνοσάμην and ὀνόσθην; Ep. ὀνεσθδε (comp. οὐλέμενος), Il. ω, 241, instead of ὀνεσθδε and this instead of ὀνοσθδε from ὀΝ- Ep. Aor. Mid. ὠνατο.

ὄρῶν, to see, Ion. **ὄρῶν**, Epic **ὄρῶν**, Impf. **ὄρῶν**; Ep. second Pers. Sing. Pres. Mid. **ὄρῶν**, third Pers. Sing. Impf. **ὄρῶν**; Ion. Perf. **ὄρῶν**.

ΟΡΕΓΝΤΕΙΝ, from which Ep. **ὀρεγνύς**, stretching out; **ὀρέγνυ**, to stretch; Mid. to stretch one's self; to reach after, Ep. Perf. Mid. **ὀρέγνυμαι**, third Pers. Pl. **ὀρεγνύσθαι** (§ 219, 8), Plup. third Pers. Pl. **ὀρεγνύχθαι**.

ὀρεῖν (poet.), to excite, Fut. **ὀρεῖν**, Aor. **ὀρεῖν** (§ 233, 6); Ep. Perf. Intrants. **ὀρεῖν** (§ 219, 8), Subj. **ὀρέσθην**, Plup. **ὀρέσθην** and **ὀρέσθην**; Ep. Aor. **ὀρεῖν**; Mid. **ὀρεῖν**, to rouse one's self; to stir, Ep. Fut. **ὀρέσθην**, Aor. **ὀρέσθην**; Ep. Aor. Mid. **ὀρεῖν**, etc. (§ 227, E); Ep. Perf. **ὀρέσθην**, Subj. **ὀρέσθην** (§ 219, 8).

ὀσφραίνωμαι, to smell, Ion. Aor. Mid. **ὀσφραίνω**.

ὀτύνω, to wound, Ep. Aor. **ὀτύνω**, etc. (§ 227, A (a)).

ὀφείλω, to owe, be under obligation, ought, must, Ion., poet. (except in the dramatic dialogues of Att. writers), and in late prose **ὀφείλω**, -ει, -ει, Ep. **ὀφείλων**, **ὀφείλων**, in **ὀφείλων** which express a wish.

ὀφείλω (Ep.), to increase, only Pres., Impf., and Opt. Aor. **ὀφείλλειν**, Od. β, 334.

Πάλλω, to shake, Ep. second Aor. Act. **ἀμπεπαλὼν** (§§ 207, 7, and 219, 7) and second Aor. Mid. **πάλλω** (§ 227, B).

πάσχω, to suffer, Ep. Perf. Part. **πεπασχὼν**, as if from **πέπαδα**; Ep. Perf. **πέπασθε** (§ 228, Rem.).

πασάωμαι (Ion.), to taste, to eat, Aor. **ἐπασάμην**; Perf. **πέπασμαι**.

πειθω, to persuade, second Aor. Act. **ἐπειδων**, Aor. Mid. **ἐπειδόμεν**, only poet. in the Att. writers (**πειδὸν** is a false reading in Plat. Phaed. p. 117, a); Ep. second Aor. Act. **πέπειδων**, Subj. **πειπιδω**, Opt. **πειπιδωμι**, Inf. **πειπιδέω**, Part. **πειπιδὼν**, Imp. **πέπειδε** (§ 219, 7); second Aor. Mid. **ἐπειδόμεν**, to trust, Opt. **πειπιδόσθην**; from the second Aor. come **πειθήσας**, to be obedient, **πειθήσας**, obedient; on **ἐπειδόμεν** and **πέπειδε** (see § 228).

πείλω, to draw near (Trag. **πελάω**, **πλάω**), Fut. **πείλω**, poet. sometimes **πειλῶ**; Ep. Aor. Pass. **ἐπελάσθην**, poet. Aor. **ἐπείλθην**, Mid. Ep. **ἐπείλθην**, etc., Aor. **ἐπείλθην** (§ 227, A (a)); Ep. Perf. **πεπλήμηνος**, Att. **πέπλάμαι**.

πέλω (poet.), to destroy, Fut. **πέλω**;

first Aor. **ἐπερσα** (§ 223, 6), second Aor. **ἐπερδον** (§ 223, 11); Ep. second Aor. Mid. Inf. **πέρδω** (§ 227, B).

πέτομαι, to fly, second Aor. **ἐπτόμην**, etc. (§ 223, 11).

πέτομαι (poet. instead of **πυθάνομαι**), Ep. second Aor. Mid. Opt. **πεπτόδοιτο**; Perf. **πέπυσμαι** (§ 223, 14).

πέφρον, **ἐπέφρον**, Ep. second Aor. Act. of **φένω**, to kill (§ 219, 7), Part. **πέφρων** with irregular accentuation; Ep. Perf. Pass. **πέφασται**, **πέφασθαι**; Fut. Perf. **πεφήσομαι** (comp. **δεδήσομαι** from **δέδεμαι**).

πῆγνυμαι, to fix, Ep. Aor. **πῆκτο**, **κατέπικτο** (§ 227, B).

πύλαμαι, Eq. secondary form of **πείλω**, to draw near, only Pres. and Impf.

πύπλωμι, to fill, Ep. Aor. Mid. **πύπλωτο**, etc. (§ 227, A (a)).

πίπτω, to fall, Ep. **πεπτεῶς** (§ 228).

πινύω, to stir, Ep. secondary form of **πεπνύμι**, to spread out, from which come Impf. **πίνω** instead of **ἐπίνω**, and Part. **πινύς**.

πλήσσω, to strike, Ep. second Aor. Act. **ἐπέπληγον**, **πέπληγον** and **πεπληγόμεν** (§ 219, 7).

πλώω (Ion.), to sail, Ep. second Aor. Act. **ἐπλων**, etc. (§ 227, A (d)).

πνέω, to breathe, in Hom. Perf. **πεννύμαι** (§ 223, Rem. 2), to be animated, intelligent; second Aor. Act. Imp. **ἀπνέυε**, second Aor. Mid. **ἀπνέυτο** (§ 227, A (e)); Aor. Pass. **ἀπνέυνθη** instead of **ἀπνέυθη** (§ 223, 12).

πτῆσσω, to crouch, shrink from fear, Aor. **ἐπτηξα**; second Aor. **καταπτήκων**, Aeschyl. Eum. 247; Perf. **ἐπτηχα**, Part. **ἐπ. πεπτηῶς**, **ῶτος** (§ 223, 13); Ep. second Aor. **καταπτήτην** (§ 227, A (a)).

παίνω, to sprinkle, regular Aor. **ἐπράνα**; Perf. Mid. or Pass. **ἐπράσμαι**. In Hom. **ἐπράδαται** (§ 220, Rem. 2).

πέω, see **έρδω**.

ρίγνω (Ep. and poet.), to shudder, Fut. **ρίγῃω**; Aor. **ἐρίγῃσα**; Perf. Ep. **ἐρίγῃα**.

σάω, **σώω** and **σώω** (Epic), to save (= **σώω**); from **σαδω** Fut. **σαώσω**, Imp. Pres. Act. **σώω** (§ 222, I, A (4)); third Pers. Sing. Impf. Act. **σάου** and **σώω** instead of **έσάοι**; Aor. **έσάωσα**; Fut. Mid. **σαώσομαι**, Aor. Pass. **έσαώθην**; from **σώω** Part. **σώοντες** and Impf. **σώεσκον**; from **σώω** Subj. Pres. **σόςθην**, **σόςθην**, **σώωσι**.

σέω (poet.), to put in violent motion

- Mid. to *haste*, Ep. Aor. ἔσσευα and σεῦα, ἐσσεύμην and σευδμην (§ 223, 8); Perf. ἔσσυμαι (§ 223, 14); Plup. ἐσσύμην; second Aor. Mid. ἐσσύμην, etc. (§ 227, A (e)); Aor. Pass. ἐσσύδην Soph., ἐξεσύδην Hom. — On the Ep. σεύται, σοῦται, etc., see § 229.
- σκιδναμαι, to *scatter*, Ep. secondary form of σκεδάννυμαι, only Pres. and Impf.
- στερέω, to *rob*, first Aor. Inf. στερέσαι Ep. instead of στερῆσαι.
- στυγέω, to *fear*, to *hate*, Ep. second Aor. ἔστυγον; first Aor. ἔστυξα, Trans., to *make fearful*.
- ΤΑΓΩ, Epic second Aor. τεταγών, *seizing*.
- ΤΑΛΑΩ, to *endure*, Ep. Aor. ἐτάλασα, Subj. ταλάσσω; second Aor. ἔτλην (§ 194, 4); Perf. τέτληκα, τέτλαμεν (§ 228), Fut. τλήσομαι.
- ταυῖω (poet.), to *stretch*, Ep. τάνυται (§ 229).
- ταράσσω, to *disturb*, Ep. second Perf. τέτρηχα, I am *disturbed*.
- ΤΕΜΩ, to *reach*, *overtake*, Ep. Aor. ἔτεμον (§ 219, 7).
- τέρπω, to *delight*, Ep. ἐτάρῃδην, ἐτάρῃην, Subj. first Pers. Pl. τραπέλομεν; second Aor. Mid. ἐτραπέμην and τεταρπέμην (§ 219, 7).
- τεύχω (poet.), to *make ready*, to *obtain*, Fut. τεύξω; Aor. ἔτευξα, Perf. Ep. τετευχώς, *having obtained*; Fut. Mid. τεύξομαι; Aor. Mid. τεύξασθαι; Perf. τέτυγμαι (§ 223, 14), third Pers. Pl. Ep. τετεύχεται, Inf. τετύχθαι; Plup. ἐτετύγμην, third Pers. Pl. Ep. ἐτετεύχαιο; Aor. Pass. ἐτόχδην; Fut. Perf. τετεύξομαι; — Ep. second Aor. τετυκύν, τετύκοντο, τετυκέσθαι (§ 219, 7).
- ΤΙΕΩ, Ep. Perf. Act. τετιηώς, -ότος, *anxious*, and Perf. Mid. I am *anxious*, second Pers. Dual τετιησδον, Part. τετιημένος.
- τιννμαι, Ep. secondary form of τίνωμαι, to *punish*; in Att. poetry with one ν, τίννμαι (§ 185).
- τμήγω, Ep. secondary form of τέμνω, to *cut*, first Aor. τμήξας; Aor. Pass. third Pers. Pl. τμάγεν.
- τρέφω, to *nourish*, Ep. second Aor. ἔτραφον, I *nourished*, Perf. τέτροφα, Intrans.; Aor. Pass. ἐτράφην, third Pers. Pl. τράφεν.
- φαίνω, to *show*, Ep. φαείνων, *enlightening*; Ep. Aor. Pass. ἐφάνδην; Perf. Mid. or Pass. πέφασμαι, third Pers. Sing. πέφανται; Fut. πεφήσομαι; second Aor. φάνεσκεν, Il. A. 64.
- φείδομαι, to *spare*, Ep. second Aor. Μιδ. πεφιδόμην, πεφιδέσθαι (§ 219, 7), from φείδομαι comes πεφιδήσομαι.
- φέρω, to *carry*, φέρτε Ep. instead of φέρετε (§ 229); Ion. and Ep. forms are: Aor. ἤνεκα, ἐνέικαι, etc., ἤνεκάμην; Perf. ἐνήνεγμαι; Aor. Pass. ἠνείχδην; — Ep. second Aor. Imp. οἶσε, Inf. οἶσμεν (§ 223, 10); first Aor. ἄνεσαι, Herod. 1, 157 (comp. 6, 66. ἀνώσιος instead of ἀνώσιος).
- φεύγω, to *flee*, Ep. πεφυγμένος, εσκαρσε (§ 223, 14).
- φδάνω, to *come before*, *anticipate*, Epie φδόμενος (§ 227, A (a)).
- φθείρω, to *destroy*, Ion. Fut. διαφθαρίσομαι instead of φθαρήσομαι; Aor. διαφθέρσαι (§ 223, 6).
- φθίνω, to *vanish*, and Ep. φθίω, to *consume*, and sometimes to *vanish*, *perish* (Ep. first Pers. long), Fut. φθίσω: Aor. ἐφθίσα; Mid. to *perish*, Fut. φθίσομαι; Perf. φθίμαι; Plup. ἐφθίμην; Ep. Aor. ἐφθίμην, etc. (§ 227, A (c)); Ep. Aor. Pass. third Pers. Pl. ἀπέφθιδεν.
- φιλέω, to *love*, Ep. Aor. ἐφίλαμην (φι λωνται, φίλαι).
- φράζω, to *speak*, Ep. Aor. πέφραδον (§ 219, 7).
- φύρω, to *knead*, in prose, forms its tenses from φυράω, e. g. φυράσω, etc., Aor. Pass. ἐφυράδην, Plat. Theaet. 147, c. (but ἐφύρδην, Aesch. Ag. 714); yet Perf. πέφυρμαι, and in Aristoph. πεφύραμαι; Fut. Perf. πεφύρσεσθαι Pind., Epic and poet. φύρω, etc. (§ 223, 6).
- φύω, to *produce*, Perf. πέφύκα, Ep. third Pers. Pl. πεφύασι, Part. πεφυώτας, πεφυυῖα (§ 223, 13); Impf. Ep. ἐπέφυκον.
- Χάσσομαι (Ep.), to *retreat*, *yield*, Aor. Mid. κεκάδοντο (§ 219, 7); Aor. Act. κέκαδον and Fut. κεκαθήσω, Trans., to *deprive of*, *rob*.
- χαίρω, to *rejoice*, Ep. Fut. κεχαρήσω, κεχαρήσομαι; first Aor. Mid. χήρατο; second Aor. κεχαρόντο, κεχαροῖατο (§ 219, 7); κεχαρήως (§ 223, 13). Perf. κεχαρμένος, Eur.; Verb. Adj. χαρτός.
- χανδάνω (Ep.), to *hold*, to *contain*, Aor. ἔχадон; Perf. with the sense of the Pres. κέχανδα; Fut. χείσομαι (comp. ἔπαδον, πείσομαι).
- χέω, to *pour out*, Ep., Fut. χεύω; Aor. ἔχευα; second Aor. Mid. χύτο, χύμενος (§ 227, A (e)).

SECTION III.

FORMATION OF WORDS.

‡ 231. *Primitive words. — Stems. — Derivatives.*

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves underived, are called *primitives* (*vocabula primitiva*). Primitive words are either verbs (which constitute the greater part), substantives, adjectives, or pronouns. A primitive has two parts, the root and the inflection-ending, e. g. *τρέφω*, *γράφω*, *φέρω*, *λέγω*, *λίδος*; *καλός*; *ἐμ-ί*.

3. The roots, i. e. the forms which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, the roots do not always appear pure in the primitives, but often with a strengthened form, e. g. *δάκνω*, *ικνέομαι*, *αὐξάνω*, *τυ(γ)χάνω*, *ἄλίσκομαι*, *πιπράσκω*. Comp. §§ 139, and 157, 1. Yet these strengthened forms extend only to the Pres. and Impf.

4. Words which are derived (*vocabula derivata*) from primitive words, are:—

(a) Either Stems, i. e. such words as are formed from primitives by merely assuming another inflection-ending, which is without any special signification. To these indefinite endings belong several of the third Dec., e. g. the gender-sign *s* (*δ γόψ*, *ἡ ἔψ*, *ἡ βήξ*, *ἡ πτόξ*, *ἡ ναῦς*, *δ ἡ βοῦς*, *δ ἡ παῖς*, instead of *παῖδς*; in many words the *s* is omitted, see § 52, 1); the endings *-is* (*ἡ σπᾶν-ις*, *κᾶνι*, *ἡ ἐλπ-ις*), and *-us* (*δ σπᾶχ-us*, *ἡ ἰσχ-ύς*); also the endings of the first and second declensions, e. g. *-η*, *-α*, *-ος*, *-ον* (*νίκ-η*, *λύπ-η*, *ρίζ-α*, *πλοῦτ-ος*, *νόσ-ος*, *ρόδ-ον*); finally, several adjective-endings, e. g. *-ος*, *-η*, *-ον* (*φίλ-ος*, *-η*, *-ον*), *-ύς*, *-εῖα*, *-ύ* (*γλυκ-ύς*, *-εῖα*, *-ύ*), etc.;

(b) or Derivatives, i. e. such words as are formed either from primitives, or from stems, by assuming a *special* derivation-syllable with a *special*¹ signification, e. g. *χρυσ-έω*, to make golden, to gild; *ρήτωρ*, orator; *γραφικός*, skilled in painting.

5. The root is often lengthened in derivation (§ 16, 3), e. g. *λῆθ-η* (from *λῆθ-ειν*), *χῆν* (from *χαν-εῖν*); or it takes the *variable* vowel (§ 16, 6), e. g. *τρέφω*, *τροφ-ή*, *τροφός*, *τροφίμος*, *τροφέρος*. A strengthening consonant (§§ 139, 1, and 157, seq.) may also be added; or the final consonant *λ* be doubled, e. g. *κόλλος* from *καλός*; some stems also take a reduplication, e. g. *διππ-ή*, *διδωδ-ή*, *διγ-υγός*, *Σίσυφ-ος* (from *ΣΕΦ-Ω*, comp. *σοφός*). Other changes also may be made in the root, as has been shown in § 16.

6. The change of *ε* into *ο* (seldom into *α*) and of *ει* into *οι* (§ 16, 6) requires

¹ By comparing the examples under (a) and (b), it will be seen that the terminations of the former are not *significant*, while those of the latter are.

special attention. It occurs, (a) in Oxytones of the first Dec. in *ή* and *δ* of more than one syllable, e. g. τροφή, *nourishment* (from τρέφ-ω); μόν-ή, *a remaining* (from μέν-ω); φέρ-δ, *a carrying* (from φέρ-ω); αλοιφή, *salve* (from αλείφ-ω);—(b) in dissyllabic Barytones of the second Dec., which denote what is done, or the result of an action, e. g. λόγος, *word* (from λέγ-ω); φόν-ος, *murder* (from ΦΕΝ-Ω, comp. ξεφθον); νόμος, *a law* (from νέμ-ω);—(c) in dissyllabic Oxytones of the second Dec. in -μός, and in dissyllabic oxytone adjectives of the second Dec. in -ός, which, for the most part, denote an *active* object and often have a substantive meaning, e. g. πλοχ-μός, *plait of hair* (from πλέκ-ω); σταλ-μός, *garment* (from στέλλ-ω); πομπ-ός, *attendant* (from πέμπ-ω); σοφ-ός, *wise* (from ΣΕΦ-Ω, *sapio*); τροφ-ός, *nourishing, nourisher* (from τρέφ-ω);—(d) in monosyllabic substantives of the third Dec., e. g. φλόξ, *flame* (from φλέγ-ω); δέρξ, *antelope* (from δέρκ-ομαι);—(e) in oxytone substantives in -εύς and adjectives in -ός, which, however, have sometimes a substantive sense, e. g. τροφ-εύς, *nourisher* (from τρέφ-ω); σπορ-ός, *scattered* (from σπερ-εῖν); λογ-ός, *chosen* (from λήγ-ω); δραμ-ός, *running* (from ΔΡΕΜ-Ω, comp. δραμ-εῖν);—(f) in all derivatives of the forms mentioned, e. g. in substantives in -αμος, adjectives in -αμος, verbs in -άω, -έω, -όω, -εύω, -ίζω, e. g. πλού-αμος; τρώφ-ιμος; φθον-έω (from φθον-ος), θυμ-άω (from θυμ-ος, and this from θέμ-ω), etc.

REMARK. The change of *ε* into *α* (comp. § 16, 6) is found only in a few old poetic derivatives, e. g. γραφ-ερός.

REM. 2. Words derived from verbs are called *verbals*; those derived from substantives or adjectives, *denominatives*.

A. DERIVATION.

‡ 232. I. Verbs.

1. All derivative verbs end in -άω, -έω, -ίω, -όω, -ύω, -εύω, -ίζω, -ίξω, -ύξω, -ύζω; -αίνω, -ύνω, -αίρω, -είρω. All these verbs must be considered as denominatives; for though the stem-substantive for several verbs of this kind is not in use, yet the analogy of the other verbs requires that a substantive should be assumed as the stem of these also. Many of these derivative verbs, especially many in -έω and -άω, supply the place of obsolete primitives, e. g. φιλέω, τιμώ. — On the formation and signification of derivative verbs the following points are to be noted:—

(a) Verbs in -άω and -ίζω, which are mostly derived from substantives of the first Dec., and those in -ίξω which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a *condition* or the *exercise of agency or activity*, e. g. τολμάω, *to be bold*, from τόλμα, *boldness*; χολάω, *to be angry*, from χολή, *gall*; γόω, *to weep*, from γόος; δικάζω, *to judge*, from δίκη; ἐλπίζω, *to hope*, from ἐλπίς; ὀρίζω, *to limit*, from ὅρος; αἰτίζω, *to beg*, from αἷτης, *beggar*; sometimes those in -άω denote *fulness, abundance*, e. g. χολᾶω, *to be full of bile, have much bile*. — Verbs in -ίζω and -ίξω formed from proper names, express the effort to resemble single individuals or whole nations, in custom, nature, language, sentiment

Such verbs are called *Imitative verbs*, e. g. *δοριέω*, to be a Dorian, i. e. to speak or think as a Dorian, *δοριεύς*; *ἐλλαννίζω*, to personate the custom or language of a Greek, to be a Greek in custom, etc.; *μηδίζω*, to be a Mede in sentiment.

REMARK 1. Verbs in *-ίζω* often signify to make something into that which the root denotes. See (c).

REM. 2. Verbs in *-ίζω* and *-έω* are very rare, e. g. *ἀρμύζω*, to fit; *ἐπρίζω*, to creep. — By the ending *-άζω* also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called *Frequentative* and *Intensive verbs*, e. g. *ῥιπιδέω*, to throw to and fro, *jactō*, from *ῥίπτω*, *jacio*; *στενδέω*, to sigh much and deeply, from *στένω*, to sigh; *εὐκνέω*, properly, to liken again and again, to compare on all sides; hence to infer, conjecture.

(b) Verbs in *-έω* and *-εύω* are derived from substantives and adjectives of all declensions, and commonly express the *intransitive idea of the primitive*, for the most part, the being in a condition, or the exercise of agency, the practising of that which is signified by the primitive; but they are sometimes transitive also. When the stem ends in *-es*, which is the case, e. g. in adjectives in *-ης*, *-es*, the *es* is omitted, and when it ends in *-eu*, the *eu* is omitted before the ending *-εύω*, e. g. *φιλέω*, to be a friend, to love, from *φίλος*, *ἀνυχέω*, to be unfortunate, from *ἀνυχής* (stem *ἀνυχες*), *εὐδαιμονέω*, to be prosperous, from *εὐδαιμων* (stem *εὐδαιμων*), *ἀγορεύω*, to speak in public, from *ἀγορά*, market, *κοσμέω*, to adorn, from *κόσμος*, *βασιλεύω*, to be a king, from *βασιλεύς*.

(c) Verbs in *-όω*, which are mostly derived from substantives and adjectives of the second Dec., those in *-αίρω*, which are commonly derived from adjectives, more rarely from substantives, and those in *-ύρω*, from adjectives only, generally denote the *making or transforming something into that which the primitive word signifies*; in like manner several in *-ίζω*, see Rem. 1, e. g. *χρυσόω*, to make golden, to gild, from *χρυσός*, *θηλόω*, to make evident, from *θῆλος*, *ἀγνίζω*, to make pure, from *ἀγνός*, *πλουτίζω*, to make rich, to enrich, from *πλούτος*, *κοιλαινω*, to make hollow, from *κοῖλος*, *λευκαίνω*, to make white, from *λευκός*, *βαρύνω*, to burden, from *βαρύνς*.

REM. 3. From the Fut. of several verbs, are formed verbs in *-σείω*, which denote a *desire for that which the primitive word signifies*; these are called *Desiderative verbs*, e. g. *γελασεῖω*, to desire to laugh, from *γελᾶω*, to laugh, *πολεμησεῖω*, to desire to engage in war, from *πολεμίζω*, *παραδωσεῖω*, to be inclined to surrender. There are also other Desideratives in *-δω* and *-λαω*, e. g. *θανατδω*, to wish to die, *μαθητιδω*, to wish to become a disciple.

REM. 4. Some verbs in *-σκω* have an *inceptive sense* (beginning to be), and are called *Inceptive* or *Inchoative verbs*, e. g. *γηρᾶσκω*, to begin to be old, to grow old; *γενεῖδσκω*, to begin to have a beard; *ῥηβᾶσκω*, *pubesco*.

‡ 233. II. Substantives.

Substantives are derived:—

1 From verbs and substantives, and express—

a. A concrete idea, i. e. the idea of an active person (concrete nouns):

(a) With the endings *-εύς* (Gen. *-έως*) for the Masc., *-ειδ* or *-εσσα* for the Fem.; *-της* [*-έτης*, *-ότης*, *-ιτης*, *-ώτης*] (Gen. *-ου*) (mostly Paroxytones), *-της* and *-τωρ* (Paroxytones) for the Masc., *-τις* (*Proparoxytones*), *-τρεις*, *-τις*,

and *-is* (Gen. *-idos*), *-τειρά* (Proparoxytone) for the Fem.; *-ων* for the Masc., *-αινά* for the Fem.; *-ως* for the Masc., *-ωτις* and *-ωτινη* for the Fem., e. g. *ιερεύς*, priest, Fem. *ίερεία*, from *ιερός*; *αἰλητής* and *-ήρ*, *flute-player*, Fem. *αἰλητρία*, *αἰλητρίς*, from *αἰλέω*; *σωτήρ*, *deliverer*, *σώτειρα*, from *σώζω*; *πολίτης*, citizen, *πολίτις*, from *πόλις*; *ρήτωρ*, *orator*, from *ῥέ-Ω*; *δερδάπων*, *servant*, *δερδ-παινα*, from *δέρων*; *οἰκέτης*, *a slave*, from *οἶκος*; *δημότης*, *one of the people*, from *δῆμος*; *hopλίτης*, *a hoplite*, from *ὅπλον*; *στρατιώτης*, *a soldier*, from *στρατιά*.

(β) With the ending *-ός* (Gen. *-ού*), seldom, and only from verbs with the variable vowel (§ 231, 6 (c)), e. g. *πομπός*, *attendant*, from *πέμπω*; *δ ἡ τροφός*, *nourisher*, *nurse*, from *τρέφω*; *ἄρωγός*, *an ally*, from *ἀρήγω*.

b. They express the abstract idea of action, i. e. action or energy apart from the person who manifests it. These are abstract nouns:—

(a) From verbs:

(α) with the endings *-σις* (Gen. *-σεως*) and (more seldom) *-σία*, substantives which denote the transitive or active idea of the verb, e. g. *πράξις*, *actio*, *an acting*, from *πράττω*; *ποίησις*, *a making*, from *ποιέω*; *δοκιμασία*, *a proving*, from *δοκιμάζω*;

(β) with the ending *-μός* (Gen. *-ού*), such as denote the intransitive idea of the verb, e. g. *δδυρμός*, *weeping*, from *δύρομαι*;

(γ) with the ending *-μα*, such as denote the effect or result of the transitive action of the verb, e. g. *πράγμα*, *something done*, *μῦμα*, *monumentum*, *ποίημα*,¹ *the thing made or done*;

(δ) with the endings *-μη*, *-η*, *-α* (all for the most part Oxytones), and (from verbs in *-εύω*), *-εία*, such as denote sometimes a transitive relation, and some times the effect of that relation, e. g. *τομή*, *a cutting*, from *τέμνω*; *δοιδή*, *song*, from *δοῖδω*, *φθορά*, *destruction*; *παιδεία*, *education*;

(ε) with the endings *-ος* (Gen. *-ου*), *-τος* (Gen. *-του*) and *-ως* (Gen. *-ους*) such as denote, generally, an intransitive relation, also a transitive, and partly the effect of the action of the verb, e. g. *λόγος*, *word*, from *λέγω*; *κακυτής*, *lamentation*; *τὸ κηδος*, *care*.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense):—

(α) with the endings *-ία*, from adjectives in *-ος*, and some in the third Dec., e. g. *σοφία*, *wisdom* (from *σοφός*); *εὐδαιμονία*, *happiness* (from *εὐδαίμων*, Gen. *-ον-ος*);

(β) *-ία* (Proparoxytones) from adjectives in *-ης* and *-ους*, whose stem ends in *e* and *o*, with which the *i* of the ending coalesces and forms *ei* and *oi* (thus *-ειά*, *-οιά*), e. g. *ἀλήθεια*, *truth* (from *ἀληθής*, Gen. *-έ-ος*), *εὐνοία*, *benevolence* (from *εὖνο-ος*, *εὖνους*);

(γ) *-σύνη* mostly from adjectives in *-ων* (Gen. *-ονος*) and *-ος*, e. g. *σωφροσύνη*, *modesty* (from *σώφρων*, Gen. *-ον-ος*); *δικαιοσύνη*, *justice* (from *δικαίος*);

(δ) *-της*, Gen. *-τητος* (commonly Paroxytones) from adjectives in *-ος* and

¹ Nouns derived from the first Pers. Perf. Pass. denote the result of the action of the verb, e. g. (*εὑρημαι*), *εὑρημα*, *the thing found, the discovery*; those from the second Pers., the abstract act, e. g. (*εὑρησαι*), *εὑρεσις*, *the act of finding*; those from the third Pers., the agent or doer, e. g. (*εὑρηται*), *εὑρετής*, *the discoverer*.

-*vs*, e. g. *ἰσότης*, Gen. *-ότητος*, *equality* (from *ἴσος*); *παχύτης*, *thickness* (from *παχύς*);

(*e*) -*es*, Gen. -*eos* = -*ous*, from adjectives in -*vs* and -*ης*, and such as have the forms of comparison in -*ῖων* and -*ιστος*, e. g. *τάχος*, *τό*, Gen. *τάχους*, *σπιζήν*, *ness* (from *ταχύς*), *ψεύδος*, *τό*, Gen. -*ους*, *falsehood* (from *ψεύδης*), *ἀσχος*, *τό*, *baseness* (from *ἀσχρός*, *ἀσχίον*);

(*ζ*) -*άς*, -*ἄδος* (only in abstract numeral substantives) e. g. *ἡ μὴδς*, *unity*; *δυάς*, *duality*; *τριάς*, *a triad*.

REMARK 1. In abstracts in -*τία*, which express both a transitive and intransitive relation, from compounds in -*τος* and -*της* (Gen. -*ου*), the *τ* is commonly changed into *σ*, e. g. *ἀδελφότης* and -*σία* (*ἀδελφότης*), *ἀδυνασία* (*ἀδύνατος*), *ἀκαθαρσία*, *ἀνυβλεψία*, etc. So also with adjectives in -*ιος*, e. g. *Μιλήσιος* (*Μίλητος*), *ἐνιαυτός* (*ἐνιαυτός*). Comp. §§ 17, 6, and 234, Rem. 2.

REM. 2. The older Attic poetry sometimes makes the *α* long in the endings -*εῖα* and -*οῖα*, e. g. *ἀντιεῖα*, *προποῖα*.

2. From substantives alone, the following classes denoting the names of persons and things, are derived:—

(a) Gentile nouns, i. e. the names of persons derived from their country, in -*εὖς* (Fem. -*ις*, -*ιδος*), -*της* (Fem. -*τις*), -*άτης* (Fem. -*ατις*), -*ήτης*, -*ότης*, e. g. *Δωριεύς* (*a Dorian, one from Doris*), *Δωρίς*, *Συβαρίτης*, -*ιτις*, *Σπαρτιάτης*, *Ἀργυρήτης*, *Ἡπειρώτης*. Comp. § 234, 3 (g), etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings -*ίδης* (Fem. -*ις*, Gen. -*ιδος*); also -*ιδής*¹; but substantives of the first Dec. in -*ης* and -*ας*, and many of the second and third Dec. whose stem ends in *ι*, and some others, have -*άδης* (Fem. -*άς*, Gen. -*ἄδος*); these endings are appended to the stem, and where the stem ends in *ε*, this *ε* and *ι* of the ending -*ιδης* combine and form a diphthong, as in *Πηλεΐδης*, e. g. *Πριάμ-ιδης*, Fem. *Πριάμ-ις* from *Πριάμ-ος*, *Πηλεΐδης* from *Πηλεΰς*, Gen. *Πηλέ-εος*, *Κεκροπίδης* from *Κέκροψ*, Gen. -*σπ-ος*, *Πανδολίδης* from *Πάνδοος*, -*ους*; *Τελαμων-ιδης* from *Τελαμών*, *Αἰνέ-δης* from *Αἰνέας*, *Θεστινίδης*, Fem. *Θεστιν-ίς* from *Θέστιος*.

(c) Diminutives (frequently with the accompanying idea of contempt) with the endings -*ιον* which is the most usual, -*άριον* [-*άσιον*] (seldom) and some few with the endings -*ύλλιον*, -*υλλίς*, -*ύδριον*, -*ύφιον* (-*άφιον*) (which belong mostly to the language of the common people and to comedy);— -*ίς* (Gen. -*ιδος* and -*ιδος*), -*ίδιον* (formed from -*ίς*);— -*ίσκος*, -*ίσκη* (-*ίσκιον*, *ἴχνη*, -*ἴχνιον*);— -*ιδεὺς* (but only of the young of animals), e. g. *μειράκιον*, *youth*, from *μείραξ*, -*ακ-ος*, *παιδ-ιον*, *a little child*, from *παῖς*, *παιδ-ός*;— *παιδ-άριον*;— -*άσιον* instead of -*άριον* only in *κοράσιον* (from *κόρα*, *young woman*) on account of the preceding *ρ*; *μειρακ-ύλλιον*, *ἀκανθ-υλλίς* from *ἀκανθα*, *thorn*, *νησ-ύδριον*, *islet*; *ζωό-φιον*, *little animal*; *χρυσ-άφιον* from *χρυσός*;— *πινάκ-ις*, *little tablet*, from *πίναξ*; *ἁμαξίς*, *little wagon*; *νησ-ίδιον*, *islet*, from *νήσος*; *κρεάδιον* (instead of -*άδιον*) from *κρέας*, *οἰκίδιον* (instead of *οἰκί-ιδιον*) from *οἰκία*;— *νεανί-σκος*, *νεανίσκη* from *νεανίας*;— -*ίσκιον* seldom, e. g. *κοτυλίσκιον* from *κοτύλη*;— -*ίχνιον*,

¹ This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word would not be adapted to hexameter verse, since one short syllable would stand between two long syllables; thus, *Πηλεΐδης*.

-έχον only in *πολίχνη, πολίχνιον* from *πόλις, κυλίχνη, καλίχνιον* from *κάλει*; — *λαγ-ιδεύς, young hare*, from *λαγός*; *αετ-ιδεύς, young eagle*, from *αετός*.

(d) Designations of place, with the endings -ιον (in connection with the preceding vowels -αιον, -ειον, -ών) and -ειον, which denote the abode of the person designated by the primitive word, or a place consecrated to a divinity or hero; -ών (Gen. -ώνος), seldom -εών, and -ωνιδ, which denote the residence of persons or a place filled with plants, e.g. *εργαστήριον, workshop*, from *εργαστήρ*, and so others in -τήριον from -τήρ or -της; sometimes also this ending is used with reference to vessels, e.g. *ποτήριον, drinking vessel*; *κουρείον, barber's shop*, from *κουρεύς, -έας* (several in -ιον [-ειον] have another signification, e.g. *τροφείον, wages of a nurse*, from *τροφεύς*); *Θησεῖον* from *Θησεύς, -έας, Ἀθηναίων, Μουσείον*; — *ἀνδρών* and *γυναικῶν, apartments for men and women*; *ἵππῶν, stable for horses*; *ροδῶν* and *ροδωνίδ, bed of roses*; *περιστερέων* and *περιστέρων, dove-cote*.

(e) Substantives which denote an instrument or a means of accomplishing some object, with the endings -τρον and -τρα, e.g. *ξίστρα, curry-comb*; *διδασκ-τρον, tuition-money*; *λουτρον, water for washing*; *λουτρον, bath*; also to designate place, e.g. *δρῆχστρα, dancing-room*, instead of the ending -τήριον.

† 234. III. Adjectives.

1. From verbs are derived adjectives with the following endings:—

(a) With the ending -ος, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive, or passive idea of the verb from which they are derived, e.g. *φανός, brilliant*, from *φαίνω*; *λοιπός, the remainder*, the verb-stem of many is not in use, e.g. *κακός*.

(b) With the endings -ικός, -ή, -όν, and -ιμος, -ον, -ιμος, -η, -ον of -σιμος, -ον, which denote *ability, fitness, aptness*. Of these, those in -ικός have a transitive signification, those in -ιμος both a transitive and passive, e.g. *γραφ-ικός, fit or able to paint*; *τρόφ-ιμος, nutritive*; *ἰα-σιμος, curable*.

(c) A few with the ending -νός, -ή, -όν with an intransitive or passive signification, e.g. *δει-νός, frightful* (ΔΕΙΩ), *σεμ-νός, honored, honorable* (σέβομαι), *στυγ-νός, hated, hateful* (ΣΤΥΓΩ), *ποθεινός (ποθέω), desired*.

(d) A few with the ending -λός with a transitive signification, -ωλός, -ή, -όν and (from verbs in -άω) -ηλός, -ή, -όν with a transitive and intransitive signification, e.g. *δει-λός, timid*; *ἐκπαγ-λος* (instead of *ἐκπλαγλός* from *ἐκπλήσσω*), *frightful*; *φειδ-ωλός, sparing*; *σιγηλός, silent*; *ἀπατηλός, deceitful*.

(e) With the ending -ᾶρός, -ά, -όν (from verbs in -άω and -αίνω) with an intransitive signification, e.g. *χαλᾶρός, slack*; *μυᾶρός, stained*; also in *φθονερός, envious*; *νοσηρός, diseased*; *οικτερός, pitiable*.

(f) With the ending -μων, -μον (Gen. -ονος) with an intransitive signification, e.g. *μνή-μων, mindful, memor* (ΜΝΑΩ), *νοήμων, intelligent* (νοέω).

(g) With the ending -ης, -ες (Gen. -εος), e.g. *πλήρης, plenus*.

(h) With the ending -άς (Gen. -ᾰδος) with a transitive, intransitive, or passive signification, e.g. *φορ-ας, bearing* (φέρω); *δρομάς, running* (ΔΡΕΜΩ); *λογιάς, chosen* (λέγω).

(i) With the endings *-τός*, *-τή*, *-τόν*, and *-τέος*, *-τέα*, *-τέον* (verbal adjectives); those in *-τός* denote either a completed action like the Perf. Pass. Part., e. g. *λεκτός* (from *λέγω*), *dictus*; or the idea of possibility = English *vermination-ble*, which is their usual signification, e. g. *ὄρα-τός*, *capable of being seen, visible*. In their formation, most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευ-τός, -τέος
τιμᾶ-ω	τε-τίμη-ται	τιμη-τός
φωρά-ω	πε-φώρα-ται	φωρά-τέος
φιλέ-ω	πε-φίλη-ται	φιλη-τός
χέ-ω	κέ-χϋ-ται	χυ-τός
πλέκ-ω	πέ-πλεκ-ται	πλεκ-τός, -τέος
λέγ-ω	λέ-λεκ-ται	λεκ-τός
στέλλ-ω	ἔ-σταλ-ται	σταλ-τέος
τείν-ω (TA-Ω)	τέ-τᾶ-ται	τα-τέος
δι-δω-μι (ΔΟ-Ω)	δέ-δο-ται	δο-τός, -τέος.

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus, for example, a considerable number followed the form of the first Aor. Pass., e. g. *αἶρέ-ω*, *ῥρέ-δην*, *αἶρε-τός*; *παύ-ω*, *ἐ-παύ-σ-δην*, *παυ-στός*, *-τέος*; *χρά-ομαι*, *ἐ-χρή-σ-δην*, *χρη-στός*, *-τέος*; *στρέφ-ω*, *ἐ-στρέφ-δην*, *στρεπ-τός*; *τρέπ-ω*, *ἐ-τρέφ-δην*, *τρεπ-τέος*; *τρέφ-ω*, *ἐ-δρέφ-δην*, *δρεπ-τέος*; *ἱ-στη-μι*, *ἐστᾶ-δην*, *στα-τός*, *-τέος*; *ἐπαινέ-ω*, *ἐπηνέ-δην*, *ἐπαινε-τός*;—some the form of the second Aor. Act., e. g. *ἔχω*, *ἐ-σχε-τον*, *σχε-τός*; *αἶρω*, *ἐλε-τον*, *ἐλε-τός*; *ἔμμι*, *ἔ-τον* (commonly *εἶπον*), *ἄφ-ε-τέος*, *ἐν-ε-τός*; *τίθη-μι*, *ἔ-θε-τον*, *θε-τός*, *-τέος*;—some the form of the Pres. Act., e. g. *μένω*, *μέν-ετον*, *μενε-τός*, *-τέος*; *εἰμι*, *ἔ-τον*, *ἔ-τέος*; so *ἀπ-εύχε-τος* from *ἔΥΧΕ-ΤΟΝ* (*εὐχομαι*); *δυνα-τός* (*δύναμαι*); *φημί*, *φα-τόν*, *φα-τός*.

2. Adjectives are formed from substantives and adjectives :—

By the ending *-ιος* (in connection with the preceding vowel of the stem *-αιος*, *-ειος*, *-οιος*, *-φος*, *-υιος*) and *-ικός* (which, when *υ* precedes, becomes *-κός* and when *ι*, often *-ακός*). These adjectives have a very great variety of meanings. They frequently indicate the mode or manner of the adjective idea, often also in a very general manner, that which proceeds from an object and is connected with it or related to it, e. g. *ὀβραν-ιος*, *heavenly, pertaining to heaven*; *καθάρ-ιος*, *cleanly* (but *καθαρός*, *clean*); *ἐλευθέριος*, *frank, liberal, liberalis* (but *ἐλεύθερος*, *liber*); *ἀγοραῖος*, *belonging to the market-place* (*ἀγορά*); *δέρειος*, *summer-like* (*δέρως*, *-εος*);—some the form of the Pres. Act., e. g. *μένω*, *μέν-ετον*, *μενε-τός*, *-τέος*; *εἰμι*, *ἔ-τον*, *ἔ-τέος*; so *ἀπ-εύχε-τος* from *ἔΥΧΕ-ΤΟΝ* (*εὐχομαι*); *δυνα-τός* (*δύναμαι*); *φημί*, *φα-τόν*, *φα-τός*.

REMARK 2. In some words the ending *-αῖος* also *-ιαῖος* occurs, e. g. *χερσαῖος*, *σκοπιαῖος* and *σκοπιαῖος*. In several words the ending *-σιος* (§ 17, 6) is used instead of *-ιος*, e. g. *φιλοτήσιος* (*φιλότης*, *-ητος*), *ἐκούσιος* (*ἐκάν*, *-όντος*).

3. Adjectives are formed from substantives alone :—

(a) With the ending *-εῖος* (mostly Paroxytones), which are formed from words denoting persons, especially from proper names; but in respect to their signification they are like adjectives in *-ικός*, e. g. *ἀνδρείος*, *belonging to a man, manly*, *γυναικεῖος*, *ἀνδρώπειος*, *Ὀμηρείος*.

(b) With the endings *-eos* = *-οῦς* and *-ivos*, which denote the material of which anything is made, like the English ending *-en*, e. g. χρῶς-*eos* = χρῶς-*οῦς*, *golden*; χαλκός = χαλκοῦς, *brazen*; ξύλ-*ivos*, *wooden*; σκίτ-*ivos*, *made of leather, leathern*.

(c) With the ending *-ivos* (seldom *-ίος*), derived from substantives. These express certain relations of time; sometimes, also, an abundance or fulness, e. g. ἑσπερ-*ivos*, *vespertinus*; χεστ-*ivos*, *hesternus*; ὄρειος, *mountainous* (ὄρος, Gen. *-eos*).

(d) With the endings *-eis*, Gen. *-εντος* (always preceded by a vowel, η, when the substantive from which the Adj. is formed, is of the first Dec. and ε, when it is the first or second); *-ρός*, *-ερός*, *-ηρός*, *-αλέος*, which denote fulness or abundance. e. g. ὕλη-*eis*, *woody*; πυρ-*eis*, *fiery*; ἀσχε-*ρός*, *base*; νοσ-*ερός*, and νοσ-*ηρός*, *unhealthy*; βωμ-*αλέος*, *strong*. Exceptions to those in *-eis*, are δεινθή-*eis* from δένδρον, χαρί-*eis* from χάρις.

(e) With the ending *-ήριος*, which have the transitive sense of verbal substantives in *-ηρ* and *-ης*, e. g. σωτήριος, *preserving, that preserves*.

(f) With the ending *-ώδης*, Neut. *-ῶδες* (formed from *-οειδής* from εἶδος, *form, quality*). These adjectives denote a quality or resemblance, but often also a fulness or abundance, e. g. φλογώδης, *resembling flame, fiery*; ποιόδης, *abounding in grass, grassy*.

(g) With the endings *-ιος* (Fem. *-ιά*), *-κός*, *-ικός* (Fem. *-κή*, *-ική*), *-ηνός* (Fem. *-ηνή*), and when *ι* or *ρ* precedes, *-ανός* (Fem. *-ανή*), *-ίνος* (Fem. *-ίνη*); these are Gentile adjectives, which are also frequently used as substantives, particularly those in *-ηνός*, *-ανός*, *-ίνος*, which are formed only from names of cities and countries out of Greece, e. g. Κορίνθ-*ιος*, *-ία*, Ἀθηναῖος, *-αία*, Χίος (instead of *-ίος* from Χίος), Ἀργεῖος (from Ἀργος, *-εος*); Λακεδαιμον-*ικός*; Κυζικ-*ηνός*, *-ηνή* (Κύζικος), Σαρδι-*ανός*, *-ατή* (Σάρδεις, Ion. Gen. *-ιων*), Ἀγκυρανός (Ἀγκύρα), Ταραντ-*ίνος*, *-ίνη* (Τάρας, *-αντος*).

§ 235. IV. *Adverbs*.

1. Adverbs are formed from verbs:—

With the endings *-δην* or, when the primitive has the variable *ο*, *-όδην*, which denote mode or manner, e. g. κρύβδην, *secretly* (κρύπτω); γράβδην, *by writing, scribendo* (γράφω); σκορδδην, *scatteredly, sparsim*.

2. From verbs and substantives:—

With the ending *-δόν* or *-αδόν*, *-ηδόν* (mostly from substantives). These also denote manner, or, when derived from substantives, the *external form*, e. g. ἀνοφανδόν, *openly, aperte*; διακριδόν, *distinctly*; βοτρυδόν, *grape-like, in clusters* (βότρυς), λαδόν, *in troops, catervatim*; ἀγεληδόν, *in herds, gregatim*; κυνηδόν, *like a dog*.

3. From substantives, pronouns, and adverbs, adverbs are formed to denote the three relations of place, viz., *whence, whither, and where*, by the endings *-θεν*, *-δε* (*-σε*), and *-δι*, e. g. οὐρανό-*θεν*, *from heaven*; οὐρανό-*δε*, *into or to heaven*, οὐρανό-*δι*, *in heaven*; ἄλλο-*θεν*, *from another place, aliunde*, ἄλλο-*σε*, *to another place, alio*, ἄλλο-*δι*, *at another place, alibi*.—Rules in respect to the accent of those in *θεν*

and -σι: (a) Dissyllables are either Paroxytones or Propenispomena, e. g. *πρόσθεν*, *γῆθεν*, *αἰθι*; (b) polysyllables are Paroxytones, when the penult is short by nature, e. g. *Λεσβόθεν* from *Λέσβος*, *Κυπρίθεν* from *Κύπρος*, *οὐρανόθεν*, *οὐρανός*; exceptions: *οἰκάθεν*, *οἰκάδι*, *ἐνδοθεν*, *ἐνδοδι*, *παντοθεν*, *ἑλλοθεν*, *ἐκδοθεν*, and some poetic words; (c) polysyllables whose penult is long by position, are without exception Proparoxytones, e. g. *ἐκτοσθεν*, *ἐκισθεν*; (d) polysyllables whose penult is long by nature, are Proparoxytones, when the primitive was a Barytone, e. g. *ἔξωθεν* (*ἔξω*), *ἐτέρωθεν* (*ἕτερος*), *Ἀθήνηθεν* (*Ἀθήναι*); but Properispomena, when the primitive was an Oxytone, e. g. *Πυθῶθεν* (*Πυθώ*), *Θριῶθεν* (*Θριά*). On the accent of those in -δε (-σε), see § 34, Rem. 3.

REMARK 1. Words of the first Dec. retain their *α* or *η* before -θεν; those of the second, their *ε*; and those of the third, the *ο* of the Gen. ending, e. g. *Ὀλυμπιάθεν*, *Σπάρτηθεν*, *οἰκοθεν*, *ἄλλοθεν*; but the vowels *α*, *η*, and *ο* are often exchanged with each other, e. g. *βιζόθεν* from *βίζα*; *Μεγαρόθεν* from *Μέγαρα*, *τά*.

REM. 2. Adverbs in -ω, and also others, append the endings to the unchanged vowels, e. g. *ἔνωθεν*, *κάτωθεν*, *ἔξωθεν*, *ἐκείθεν*, *ἐνδοθεν*, *ἐξωδο*. Some forms of the comparative in -τερος lengthen *ο* into *ω*, e. g. *ἀμφοτέρωθεν*. In some of the above forms, *ω* can be shortened into *ο* in poetry, and then rejected entirely, e. g. *ἔξοθεν*, *πρόσθεν* (instead of *ἔξωθεν*, *πρόσωθεν*), and in imitation of Doric usage, *σ* is often omitted before *δ*, e. g. *ὕψει*, *ἐκτοσθεν* (instead of *ὕψει*, *ἐκτοσθεν*).

REM. 3. The ending -δε is commonly appended to substantives only, and to the unchanged form of the Acc., e. g. *ἐλαδε*, *to or into the sea* (*ἕλας*), *Πυθῶδε* (from *Πυθώ*), *οἰκόνδε* only Epic, elsewhere *οἰκάδε* (from the stem *ὀϊε*), as *φύγαδε* (from *φύγε*) instead of *φυγῆνδε* which is not in use, *Ἑλευσινάδε*. In pronouns and adverbs, -σε is appended instead of -δε, e. g. *ἐκεί-σε*, *ἄλλοσε*, *ἐτέρωσε*, *οὐδαμῶσε*, *τηλόσε*; more seldom in substantives, e. g. *οἰκοσε*. — In plural substantives in -ας, *οδε* becomes *σε*, e. g. *Ἀθήνασε*, *Θήβασε*; but some substantives in the singular, also, follow this analogy, e. g. *Ὀλυμπιάσε*; so the poetic adverbs, *θύρασε*, *to the door*, *φύρασε*, *χάμασε*, *to the ground*, *humum* (from the obsolete substantives, *ἔρα*, *χαμά*, *earth*).

REM. 4. Instead of -δε or -σε, the Epic dialect has -σι also, e. g. *χαμάσι* instead of *χαμάσε*, *ἑλλοσι* instead of *ἑλλοσε*, and *οἰκάσι*, *domum*.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable *αχ*, which is to be accounted for by the ending -akis coming before the aspirated relative, e. g. *πολλ-αχ-όθεν* (from *πολλάκις* and *ἔθεν*), *παντ-αχ-όσε*; this occurs also in most pronominal adverbs of place in -η, -ου, -οι, e. g. *ἄλλ-αχ-οῦ*, *alibi*, *πολλ-αχ-οῦ*, *παντ-αχ-ῇ*, *πολλ-αχ-ῇ*, *παντ-αχ-οῖ*.

§ 236. B. COMPOUNDS.

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g. *ναυ-μαχία*, *sea-fight*, as is usual in English in composite words. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g. *ναυ-μαχία* is a substantive, *ναυ-μαχεῖν* a verb, *ναυ-μάχος* an adjective.

REMARK 1. The explanatory word takes the second place in the compound but seldom, and mostly in poetic words, e. g. *δεισιδαίμων*, i. e. *deitas tous dai monas*.

2. Both words stand either in an *attributive* relation to each other (= a substantive qualified by an adjective or by another substantive in the Gen.), e. g. *κακῆ ἐξίς* (= *κακῆ ἐξίς*, *bad condition*); *σκιαγραφία* (= *σκιάς γραφή*), *painting in light and shade*; *ἵππου ουρὰ* (= *ἵππου ουρὰ*), *horse-tailed*; or in an *objective* relation (= a verb, adjective, or substantive with the Case of a substantive in the relation of an object, or with an adverb in the same relation), e. g. *ἵπποτροφεῖν* (= *ἵππους τρέφειν*), *ἵπποτρόφος*; *ναυμαχεῖν* (i. e. *ναυὰ μάχεσθαι*), *ναυμάχος*, *ναυμαχία*; *εὐτυχεῖν*, *εὐτυχής*; *ἀνιστάσθαι*, *ἀνίστατος*, *ἀνίστασις*.

3. The verb can be compounded with prepositions only, e. g. *ἀπο-*, *ἐκ-*, *ἀντι-*, *προ-*, *ἐμ-*, *δια-*, *κατα-*, *παρὰ-*, *πρὸς-βαλῆναι*; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. *σώματο-φύλαξ*, *ἡδυ-λόγος*; *περί-στασις*, *διὰ-λευκος*; *εὐ-τυχής*, *ἀν-αίτιος*; the adverb, with prepositions only, e. g. *περί-σταθόν*.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. *εὐ-τυχεῖν* and *εὐ-τυχής* from *εὐ-τυχής*.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. *εὖ*, *well*; *πλὴν*, *except*; *ἀμα*, *at the same time*; *ἐγγι*, *near*; *ἔρτα*, *now*, *recently*; *ἔγω* (*ἀγα-*), *very*; *πάλω*, *again*; *πάλαι*, *long since*; *ἄς* from *δύω*, *bis*, or the same as *δίχα*, *dis*, *separately*; *πᾶν*, *wholly*; *εὐτυχεῖν*, *εὐτυχής*, *prosperous*; *πλημμελής* (*πλὴν*, *μέλος*), *violating harmony*; *πλημμελεῖν*, *πλημμέλλειν*; *ἀματροχάω*, *to run together*, *ἀματροχία*; *ἀγγιβατεῖν*, *to go near to*; *ἀγγιδάσσω*, *παρὶ προσηνύω*; *ἀρτιθαλής*, *now blooming*; *ἀγασθενής*, *ἀγάρβωτος*, *ἀγάνυφος*, *very snowy*; *παλμύβλαστος*, *that buds again*; *παλαιφύτος*, *planted long since*; *διχίλιος*, *two thousand*; *διφθογγος*, *having a double sound*; *πάνσοφος*, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:—

(α) *ἡμι-*, *half*, *semi*, e. g. *ἡμιφλεκτός*, *half-burned*, *semustus*.

(β) *δυσ-* expresses difficulty, adversity, or aversion, and is often the antithesis of *εὖ*, e. g. *δυστυχεῖν* and *εὐτυχεῖν*, *δυσδαιμονία*, *misfortune*;

(γ) a *Privative* (usually *ἀν-* before a vowel) has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. *ἄσοφος*, *unwise*; *ἀτιμία*, *dishonor*; *ἔκπαις*, *childless*; *ἀναίτιος*, *innocent*.

(δ) a *Collective* and *Intensive*, like the Latin *con* in composition, expresses *community*, *equality*, or a *collective* idea, and hence also *intensity*, e. g. (*community*, especially in the names of kindred and companions) *ἀδελφός*, *brother*, from *δελφός*, *womb*; (*equality*) *ἀτάλαντος*, *of the same weight*; *ἕτερος*, *even*; (*in a collective sense*) *ἄδρδος*, *collected* (*ἰδρῶ*, *ἰδρῶμαι*, *to cry aloud*), *ἀολλής*, *collected* (from *ἀλής* or *ἀλῆς*), *ἀγέλρῳ*, *ἀγέλη*; (*intensity*) *ἀτενής*, *intent*, *intentus*; *ἄσκιος*, *very shady*; *ἔβρομος*, *making a loud noise*.

REM. 4. The *Euphonic α* (§ 16, 10) must be distinguished from the *Collective α*, e. g. *στάχυς* and *ῥιπαχὺς*, *an ear of grain*; *στεροπή* and *ἁστεροπή*, *lightning*.

§ 237. Formation of Compounds.

1. When the first part of the compound is a verb (§ 236, Rem. 1), the pure (sometimes also the strengthened) stem of the verb remains unchanged, if the following word begins with a vowel, e. g. *φερ-αυγής*, *πεδ-ἄρχεῖν*; or the final vowels *ε*, *ο*, *ι*, also the syllables *σι*, *εσ*, *εσι*, *σα*, are annexed to the stem of the verb, if the following word begins with a consonant; *σ* also is annexed when

the following word begins with a vowel, e. g. *δακ-έδνμος*, *λεπ-οτάκτης* and *λεπ-οτάκτης*, *τερπ-ι-κίρανος*, *ἐγερ-σί-γελως*, *φερ-έσ-βιος*, *ταμ-εσί-χρως*, *ἐλα-εσί-πεκλος*, *μυξοβάρβαρος* (= *μυξ-ο-β.*), *ρίψασπις* (= *ρίπ-σ-ασπις*), *πλήξιππος* (= *πλήγ-σ-ιππος*).

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. (first Dec.) *παι-φῆρος*, *ἀγορα-νῆμος*; (second Dec.) *λογο-γράφος*, *ισ-ήμερος* (by Elision), *κακούργος* (by Crasis), *λαγωβόλος* (*λαγός*); (third Dec.) *ἀστυ-νῆμος*, *ἡδυ-λόγος*, *βου-φοβός*, *ναυ-μαχία*; *πυρ-φόρος*, *μελαγ-χολία*, *πατήγυρις*; in some, the union-vowel *ο* is annexed to the stem, e. g. *σωματ-ο-φύλαξ*, *φυστ-ο-λόγος*, *δαδούχος* (by Crasis, instead of *δαδ-έ-εχος*); in neuters in *-ος*, Gen. *-εος*, the *ε* is elided before *σ*, e. g. *ξιφ-ο-φόρος*, or the declension-stem in *-ες* [‡ 61, (b)] is retained, e. g. *τελες-φόρος*; so also in other neuters, e. g. *κερας-βόλος*, *φως-φόρος*.

REMARK 1. In the first Dec., however, the union-vowel *ο* is often found instead of the declension-stem, e. g. *δικ-ο-γράφος* (*δικη*), *λογχ-ο-φόρος*; so also the ending *-η* or *-α* is annexed even to words of the second and third Dec., e. g. *θανατῆ-φόρος*, *ἀσπιδῆ-φόρος*; neuters in *-ος* (Gen. *-εος*, Pl. *-η*) frequently vary between the *ο* and *η*, e. g. *ξιφοφόρος* and *ξιφηφόρος*, *σκευοφόρος* and *σκευηφόρος*.

REM. 2. In some words of the third Dec., more seldom of the first and second, *ι* is annexed to the pure stem, as a union-vowel, e. g. *πυρίππου*, *αἰγι-βότης*; *μυστιπύλος* (*μυστής*), *μυρίππου*. In several words a euphonic *σ* (*σι*) is inserted, e. g. *μογο-σ-τόκος*, *δεο-σ-εχδρία*, together with the regular *δεοεχδρία*, *ναυ-σί-πορος*.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part of the compound, it is to be noted, that the words beginning with *δ*, *ε*, *ο*, in composition regularly lengthen these vowels (if the last part of the compound is a simple) into *η* and *ω*, e. g. (α) *εὐήμερος* from *ἔνμερος*, *στρατηγός* from *ἄγω*, *εὐήνωρ* from *ἀνῆρ*; (ε) *δυσήρεμος* from *ἐρετ-μός*, *δυσήλατος* from *ἐλαύνω*; (ο) *ἀνωφελής* from *ὄφελος*, *πανώλεδρος* from *ἐλλυμι*, *ἀνώνυμος* from *ὄνομα*.

5. In relation to the end of the word, the following points should be noted:—

A. In the Greek language, as has been seen (§ 236, 3), a verb can be compounded only with prepositions; but if it is necessary to compound a verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly *-έω*, is regularly appended to this compound word: e. g. from *ἵππους τρέφειν*, to keep horses, the derivative is not *ἵπποτρέφειν*, but by means of the compound substantive *ἵπποτρόφος*, it is *ἵπποτροφέω*; so *δεοσεβέω* from *δεοσεβής*, *ναυμαχεῖν* from *ναυμάχος*, *εὐτυχεῖν* from *εὐτυχής*.

B. The compound is an adjective or noun:—

a. The second part is derived from a verb, and has the following endings:

(α) Most frequently *-ος*, *-ον*, e. g. *θηροτρόφος*, nourishing wild beasts, *θηρότροφος*, nourished by wild beasts. See § 75, Rem. 4.

(β) *-ης* (*-της*) or *-ας* (Gen. *-ου*), *-ηρ* (*-τηρ*), *-τωρ*, commonly used as substantives with a transitive signification, e. g. *εὐεργέτης*, benefactor; *νομοθέτης*, legislator; *μυροπώλης*, δρυνδοθήρας, παιδοδάτωρ,

(γ) -ης, -εs, commonly with a passive or intransitive signification, e. g. θεοφιλῆς, *beloved of God*; εὐμαδῆς, *quick to learn, docilis*; εὐπρεπῆς, *becoming*;

(δ) -ς (-ξ), e. g. ψευδόμαρτυς from ΜΑΡΤΥΝ, νομοφύλαξ.

b. Or the second part is a substantive:—

(a) An *attributive* relation exists between the two parts of the compound, the first containing a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e. g. ὁμόδουλος, *a fellow-slave*; βούλμος, *excessive hunger, bulimy*; ἀκρόπολις, *citadel*.

(b) An *objective* relation exists between the two parts of the compound, the last denoting the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb, or of a preposition used as an adverb, e. g. δεισιδαίμων = ὁ τοῦ δαίμονος δέσας, ἐπιχαιρέκακος = ὁ τοῖς κακοῖς ἐπιχαίρων, κακοδαίμων = ὁ κακὸν δαίμονα ἔχων, δυσέρως, *one who has an unhappy love*, ἰδδεος = ὁ τὸν δεδὸν ἐν ἑαυτῷ ἔχων, ἄποικος = ὁ ἀπὸ τοῦ οἴκου ὢν, ἄπαις = ὁ παῖδας οὐκ ἔχων. In all these examples the form of the substantive remains unchanged,¹ where the substantive has a form which is appropriate for the Masc. or Fem. of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz. -ος (Gen. -ου), -ως (Gen. -ω), -ης (Gen. -ους), -ις (Gen. -ιδος), -ων and (when it ends in -ν) -ς, e. g. σύνδαιπνος (δείπνων), *a fellow-guest*, εὐδύδικος (δικη), ἔτιμος (τιμή), δεχήμερος (ἡμέρα), φιλοχρήματος (χρήμα, χρήματα), ἄστομος (στόμα), εὐγεως (γῆ), *having a fertile soil*; λειπόνεως (ναῦς), *one who deserts the ship*; ἀνωφελῆς (τὸ ὄφελος), ἀναλκίς (ἀλκή), ἀχρήμων, ἄδακρυς, Gen. -νος (τὸ δάκρυ).

c. Or the second part is an adjective:—

The adjective retains its form, except that those in -νς commonly take the ending -ης; the first part consists either of a substantive or an adverb, e. g. ἀστυγείτων, *near the city, urbi vicinus*; πάνσοφος or πάσσοφος, -ον, *very wise*; ἀνόμοιος, -ον, *unlike*; πρόδηλος, -ον, ἀπῆδς from ἡδύς, ποδώκης from ὠκύς.

¹ For example, δεισιδαίμων is an adjective of two endings, the ending -ων being both Masc. and Fem., therefore the substantive δαίμων is not changed in composition; but σύνδαιπνος takes a regular adjective termination, as the substantive δειπνων has neither a Masc. nor Fem. ending.

SYNTAX

SECTION I

SYNTAX OF THE SIMPLE SENTENCE.

CHAPTER I

Parts of a Simple Sentence.

† 238. *Nature of a Sentence.*—*Subject.*—*Predicate.*

1. SYNTAX treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ῥόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν.* The conceptions of the mind are related both to each other and to the speaker. The conceptions or ideas themselves are expressed by *Essential* words (§ 38, 4); their relations to each other, partly by inflection and partly by *Formal* words.

Thus, e. g. in the sentence *Τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ*, there are five essential words: *καλός, ῥόδον, θάλλειν, πατήρ, κήπος*; their relations to each other are expressed partly by their inflection and partly by the Formal words *τό, ἐν, τῷ, τοῦ*.

2. Every sentence must necessarily have two parts, a subject and a predicate. The subject is that, of which something is affirmed; the predicate that, which is affirmed of the subject, e. g. in the sentences, *τὸ ῥόδον θάλλει*—*ὁ ἄνθρωπος θνητός ἐστιν*, *τὸ ῥόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν*, the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be

expressed by a mere inflection-ending of the verb, e. g. *δίδω-μι, (I) give.*

4. The subject is a substantive or a word used as a substantive, viz. a substantive pronoun or numeral; an adjective or participle used as a substantive; an adverb which becomes a substantive by prefixing the article; a preposition with its Case; an infinitive; finally, every word, letter, syllable, and every combination of words can be considered as a substantive, and with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ ῥόδον δάλλει.—Ἐγὼ γράφω, σὺ γράφεις.—Τρεῖς ἦλδον.—Ὁ σοφὸς ἐν δαίμονι ἐστὶ.—Οἱ φθονοῦντες μισοῦνται.—Οἱ πάλαι ἀνδρείοι ἦσαν.—Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο.—X. Cy. 8. 3, 42. Οὗτοι οὕτως ἦδύ ἐστι τὸ ἔχειν χρήματα, ὥς ἀναρῶν τὸ ἀποβάλλειν.—Τὸ διδάσκειν καλὸν ἐστίν.—X. R. L. 9, 2. ἔκτεται τῇ ἀρετῇ σὺ ζεσθαί εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ.—Τὸ εἰ σὺνδυσμός ἐστιν.—Τὸ ἥτα μακρόν ἐστιν.—Τὸ γυνῶδι σεαυτὸν καλὸν ἐστίν.

REMARK 1. In the construction of the Accusative with the Infinitive, the subject is in the Acc., as will be seen § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition (*eis, περί, κατά*) with its Case, e. g. *Εἰς τετταρας ἦλδον, as many as four came* (with round numbers *eis* also signifies *about, at most*). X. Cy. 8. 3, 9. *ἔστασαν πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίους* (*about four thousand stood*), *ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, διχίλιοι δὲ ἑκατέρωθεν τῶν πυλῶν.* X. H. 6. 6, 10. *ἔφυγον εἰς Λακεδαιμόνα τῶν περὶ Στράσιππον Τεγεατῶν περὶ ὀκτακοσίων.* So καὶ ἐκδούτους, *each one singly, one by one, singuli*; κατὰ ἔθνη, *singulae gentes.*

5. In the following cases the subject is not expressed by any special word:—

- (a) When the subject is a personal pronoun and is not particularly emphatic, e. g. *Γράφω, γράφεις, γράφει*;
- (b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, *οἶνοχόεει* in Hom. *ω. οἶνοχος, the cup-bearer pours out the wine*; *δύει* in Her. sc. *δ θυτῆρ.* X. An. 3. 4, 36. *ἐπεὶ ἐγγνώσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπέναι καὶ διαγγελλομένους, ἐκήρυξε* (sc. *ὁ κήρυξ*) *τοῖς Ἕλλησι παρασκευάσασθαι.* So *σημαίνει* τῇ σάλπιγγι, *ἐσάλπιγγεν*, sc. *ὁ σαλπικτής* (*the signal is [was] given by the trumpet*). So we must explain words which denote the state of the weather or the phenomena of nature; as *θεεῖ*, *it rains*; *νίφει*, *it snows*, *βροντᾷ*, *ἀστράπτει*, sc. *ὁ Ζεὺς*. Th. 4, 52. *ἔσεισε*, *there was an earthquake*. X. Cy. 4. 5, 5. *συσκοτᾷ*, *it is dark*;
- (c) The subject is easily supplied from the context; thus, in designations of time, e. g. *ἦν ἔγγυς ἡλίου δυσμῶν* (sc. *ἡ ἡμέρα*). *Ἦν ἐμπὶ ἀγορὰν πλεθούσας* and the like; *παρέχει μοι*, sc. *καιρός*, *it is time, it is allowed, one can = licet.*

e. g. Her. 3, 73. *ἡμῶν παρέξει ἀναδέσσειν τὴν ἀρχήν*. In this way the *with* *ἡ δὲ* is very frequently omitted in certain phrases, e. g. *προσημαίνω*, sc. *ἡ δὲ*; *προχωρεῖ μοι* (sc. *τὰ πράγματα*), *things prosper to me*, I succeed, comp. Th. 1, 109. In such expressions as *φασί, λέγουσι*, etc., the subject *ἄνθρωποι* is regularly omitted, as it is readily apparent;

(d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. *τὸν Ἰσθμὸν ἐτείχεον καὶ σφι ἦν πρὸς τέλει*, sc. *τὸ τεῖχος*, *they walled the Isthmus, and the [wall] was*, etc. X. Cy. 2, 4, 24. *πορεύσομαι εὐδὲς πρὸς τὰ βασίλεια, καὶ ἦν μὲν ἀδίστηται*, sc. *ὁ βασιλεὺς*. So also other Cases as well as the Nom. are thus supplied, e. g. Pl. L. 864, d. *παίδεῖ χρέμετος, οὐδὲν πω τῶν τοιούτων* (sc. *παίδων*) *διαφέρων*;

(e) With the third Pers. Sing. of the verb, in a subordinate clause containing a general idea, and in definitions, the indefinite pronoun *τις* is sometimes omitted. Pl. Criton. 49, c. *ὅτε ἀνταδικῶν δεῖ, ὅτε κακῶς ποιεῖν οὐδένα ἀνδρῶν, οὐδ' ἂν ἐτιοῦν πᾶσιν ὑπ' αὐτῶν*, *not even if any one should suffer from them*; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1218. *κούφως φέρειν χρή θνητὸν ὄντα συμφορὰς*, the participle must be considered as the subject.

REM. 2. Such expressions as *δεῖ, χρή, δοκεῖ, πρέπει, ἔξεστι(ν), ἐνδέχεται* (it is possible), *καλῶς, εὖ ἔχει, ἔχει λόγον* (consentaneum est), *λέγεται* (it is said), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs.

6. The predicate is a verb, an adjective, participle, adjective pronoun or numeral, or a substantive with the Formal word *εἶναι*; *εἶναι*, in this relation, is usually called the *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ ρόδιον δάλλελε.—Ὁ ἄνθρωπος θνητός ἐστιν.—Ἀθάνατοι εἰσιν οἱ θεοί.—Ἡ ἀρετὴ καλὴ ἐστιν.—Ἀγαθὴ παραίφασίς ἐστιν ἑταίρου.—Κῦρος ἦν βασιλεὺς.—Τοῦτο τὸ πρῶγμά ἐστι τόδε.—Σὺ ἦσθα πάντων πρῶτος.—Οἱ ἄνθρωποι ἦσαν τρεῖς.

REM. 3. The finite verb denotes both the thing affirmed (id quod praedicatur) and the relation of the affirmation to the subject and speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses; e. g. the ending of the verb *λέγω* shows that its subject is in the first person, and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with *εἶναι*, the affirmation is denoted by the adjective or substantive, and its relation to the speaker by *εἶναι*, e. g. *εὐδαίμων εἰμί = εὐδαιμονέ-ω, εὐδαίμων εἰ = εὐδαιμονέ-εις, εὐδαίμονες ἔσονται = εὐδαιμονή-σονται*, though there is a difference between the two modes of expression.

REM. 4. It is necessary to distinguish between the use of *εἶναι*, as a Formal and as an Essential word; in the former relation, it is merely a copula, connecting the subject with the substantive or adjective, etc. (§ 238, 6); in the latter, it has the idea of *being or existence, being in a certain condition*, etc., e. g. *ἔστι θεός = θεός ἐστιν ὢν* (there is a God, God exists), as in Her. 3, 108. *τῷ θεῷ ἡ προσηγορία ἐστὶ εὐσέα σοφή*.

REM. 5. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula *εἶναι*. This mode of expression, however, is more usual in poetry, though it is found also in prose, particularly in Herodotus, comp. Rem. 3. Eur. C. 381. πῶς δ' ἰταλὰ πῦρ, ἥτε πάσχοντες τάδε; Id. H. 117. ἦν σπεύδων. Her. 3, 99. ἀπαρνεόμενος ἐστὶ. Id. 9, 51. ἡ νῆσός ἐστι ἀπὸ τοῦ Ἀσσωποῦ δέκα σταδίων ἀπέχουσα. Pl. L. 860, e. εἰ ταῦτα οὕτως ἔχοντά ἐστιν. Dem. Ol. 3. (v. 1.) 11, 7. ταῦτ' ἂν ἰγνωκότες ἦσαν, *they would have been convinced of these things*.

REM. 6. The copula *εἶναι* is sometimes omitted, though commonly only in the Ind. Pres.; *εἶναι* is sometimes omitted, even when it is not a copula, but properly a verb. This ellipsis is most frequent in the following cases:—

- (a) In general propositions, observations, and proverbs. Eur. O. 330. δ' μέγας δαβος οὐ μόνιμος ἐν βροτοῖς. X. Cy. 2, 4, 27. στρατιῇ γὰρ ἡ βίασθῃ (ὁδός) ταχίστη;
- (b) Very often with verbal adjectives in -τέος, as also with other expressions denoting *necessity* and *duty*, e. g. ἀνάγκη, χρεών, δέμεις, εἰκός, also with *καρπός*, *ἔρα* and the like. Dem. Ph. 3, 129, 70. ἡμῖν γ' ὕπερ τῆς ἐλευθερίας ἀγωνιστέον. Id. Cor. 296, 205. ἀτιμίαις—ἐν δουλευούσῃ τῇ πόλει φέρεται ἀνάγκη;
- (c) Often with certain adjectives, e. g. ἔτοιμος, πρόθυμος, οἷός τε, δυνατός, βέβδιον, χαλεπός, δῆλον, ἔξιον, etc. Pl. Phaedr. 252, a. (ἡ ψυχὴ) δουλεύει ἐτοίμῃ. Dem. Ph. 1, 48, 29. ἐγὼ πάσχειν οὐκ οὔν ἐτοιμος. X. C. 1, 1, 5. δῆλον οὖν, ὅτι οὐκ ἂν (Σακράτης) προέλεγε, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Comp. ib. 2, 34. Here belong also the expressions θαυμαστὸν ὅσον, *it is very wonderful* (= *mirum quantum*), ἀμύχανον ὅσον, *it is quite impossible, inconceivable* (= *immane quantum*), see § 332, Rem. 10. On οὐδὲς οὐστις οὐ (= *nemo non*), see § 332, Rem. 12.

REM. 7. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. § 71, οὐδ' ἐν μέσῳ (sc. ἦν) καὶ παρήμην τῇ δασταλῇ εἰς τὴν ἐκκλησίαν; the Ind. Pres. also is not very often omitted after conjunctions, e. g. ὅποτε, ἐπεὶ (comp. X. C. 1, 46); on the contrary, very frequently after *ὅτι* and *ὡς* (*that*), e. g. X. C. 1, 2, 52. λέγων, ὡς οὐδὲν ὄφελος. The subjunctive is but seldom omitted after the relative *ὅς* ἂν, and especially after conjunctions, e. g. Pl. Rp. 370, e. ὅν ἂν αὐτοῖς χρεῖα (sc. ᾖ). The ellipsis of the Opt. when *ἂν* belongs to it is more frequent, e. g. X. Cy. 1, 4, 12. τίς γὰρ ἂν, ἔφασαν, σοῦ γε ἰκανότερος πείσῃ (sc. εἴη); Ib. 2, 3, 2. ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοι ἂν ἡμέτεροι (sc. εἴσαν). The ellipsis of the Imp. is very rare, e. g. S. O. C. 1480. Ἰλαος, δ' δαίμων. X. An. 3, 3, 14. τοῖς οὖν θεοῖς χάρις (sc. ἐστω), ὅτι οὐ σὺν πολλῇ βέβῃ, ἀλλὰ σὺν ἀλίγῃς ἦλδον. The participle is very often omitted, especially after *verba intelligendi* and *declarandi*, e. g. X. S. 3, 7. δῆλόν γε, ὅτι φαῖλος (sc. ἂν) φανοῦμαι, but elsewhere also, e. g. X. C. 2, 3, 15. ἅπαντα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (sc. ἔντα), *et nullo modo tibi convenientia*; even in such cases as Th. 4, 135. χειμῶνος τελευτῶντος καὶ πρὸς ἑαρ ἦδη (sc. ὄντος). The Inf. is often omitted after *δοκεῖν*, *ἡγεῖσθαι*, *νομεῖν* and the like, e. g. Th. 7, 60. βουλευτέα εἰδοκεῖ. X. Cy. 1, 6, 14. ἀπώδοντα με ἐκέλευσας τοῖς στρατηγικοῖς (sc. εἶναι) νομιζομένοις ἀνδράσι διαλέγεσθαι.

† 239. Comparison.—Attribute and Object.

1. When the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. Ὁ πατὴρ μείζων ἐστίν, ἢ ὁ υἱός.—Ὁ

σοφὸς μᾶλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασιν. And when the predicate belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, and commonly takes with it a partitive Genitive, e. g. Σωκράτης πάντων Ἑλλήνων σοφώτατος ἦν. — Ὁ σοφὸς πάντων μάλιστα ἐπιθυμεῖ τῆς ἀρετῆς.

REMARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by ἔτι, *still, even, etiam*, e. g. μείζων ἔτι, *still greater*; (b) by μακρῶ, ὀλίγῳ, πολλῶ, ἔτι πολλῶ, ὅσῳ, τοσοῦτῳ; μέγα, ὀλίγον, πολύ, ὅσον, τοσοῦτο, which show how much more or less of the quality expressed by the adjective is intended, e. g. πολλῶ μείζων, *multo major, far greater*, πολλῶ ἔτι μείζωνες, *multo majores etiam*; (c) sometimes by μᾶλλον. Her. 1, 32. μᾶλλον ὀλβιώτερός ἐστι (*far*).

REM. 2. The Superlative is strengthened or more definitely stated in the following ways: (a) by καί, *vel, even*, e. g. καὶ μάλιστα, *vel maxime, very greatly indeed*; (b) by words denoting measure or the degree of difference, viz. πολλῶ, μακρῶ, πολύ, παρὰ πολύ, ὅσῳ, τοσοῦτῳ, e. g. πολλῶ ἤριστος, *multo praestantissimus, the best by far*; μακρῶ ἤριστος, *longe praestantissimus*; (c) even by the Superlative: μάλιστα (πλεῖστον and μάλιστα *id est*), e. g. S. O. C. 743. πλεῖστον ἀνδρόνων κάκιστος. Th. 7, 42. μάλιστα-α δεινότερος; (d) by the relative: ὥς¹ (ὅπως), ὅτι and ἡ, οἷος (§ 343, Rem. 2), e. g. ὥς τάχιστα, *quam celerrime*, ὅτι μάλιστα, ἡ ἤριστον, e. g. Pl. Apol. 23, a. πολλαὶ μὲν ἀπέχθεται μοι γενέσθαι καὶ οἷαι χαλεπώταται καὶ βαρύνταται. X. An. 4. 8, 2. χωρίον οἷον χαλεπώτατον; (e) by εἷς, *unus*, e. g. Her. 6, 127. ἦλθε Σωκράτης Σωβάρτης, διὰ ἐπὶ πλεῖστον δὴ χλιδῆς εἷς ἀνὴρ ἀπῆκετο. X. An. 1. 9, 22. δῶρα πλεῖστα εἷς γὰρ ἀνὴρ ὧν ἐλάμβανε, *he received the most gifts, at least considering the fact that he was but a single individual* (C. Tusc. 2. 26, 64. *amplitudinem animi unam esse omnium rem pulcherrimam*); (f) a peculiar mode of strengthening the Superlative, is by joining ἐν τοῖς with it, in which case the Superlative must be repeated, e. g. Ὁ Ἐπεὶ ἐν τοῖς πρεσβυτάτοισι ἐστὶ (i. e. ἐν τοῖς πρεσβυτάτοις οὖσι), *the oldest among those who are very old*. Her. 7, 137. τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γενέσθαι. Pl. Symp. 173, b. Σωκράτους ἐραστῆς ὧν ἐν τοῖς μάλιστα τῶν τότε. The construction with the Fem. is found only in Thuc., e. g. 3, 81. (στράσις) ἐν τοῖς πρώτη ἐγένετο. Ib. 17. ἐν τοῖς πλεῖστασι νῆες. In such instances, τοῖς must be considered as Neut. In like manner, the expression ὁμοῖα (ὁμοῖα Ion.) τοῖς was used with the Superlative. Her. 3, 8. σέβονται δὲ Ἀράβιοι πίστις ἀνδρῶν ὁμοῖα τοῖσι μάλιστα (sc. σεβομένοις), *like those who respect very much, ut qui maxime*. Th. 1, 25. χρημάτων δύναμις ὅσας κατ' ἐκείνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις. The Superlative is also intensified by joining a positive with it, e. g. Ἀγαθῶν ἵππων κρείττος, *the best among the good horsemen = the very best*.

REM. 3. The Superlative relation is often expressed more emphatically by negative adjectives or adverbs in the Superlative, preceded by οὐ (Liddes), instead of positive adjectives or adverbs in the Superlative, e. g. οὐχ ἥκιστα, *not the least, especially*, οὐ κάκιστος, οὐκ ἐλάχιστος, *stronger than μάλιστα, βέλτιστος, μέγιστος*. Sometimes, also, it is expressed antithetically, e. g. οὐχ ἥκιστα, ἀλλὰ μάλιστα.

¹ Ὡς, ὅτι are not in themselves intensive particles, but merely connect some part of δύναμαι understood, and in that way may be said to give intensity to the Superlative. Sometimes δύναμαι is expressed. e. g. Ξενόφων ἀνίσταται ἰσταμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. The word or words which define the subject more fully, is called an *attribute*, or *attributive*. The subject is more exactly described, therefore, (a) by the addition of an adjective (attributive¹ adjective), e. g. τὸ καλὸν ῥόδον; (b) by the Gen. of a substantive (attributive Gen.), e. g. ὁ τοῦ βασιλέως κήπος, *regis hortus* (= *regius hortus*); (c) by a substantive in the same Case as the word which is more definitely described, e. g. Κύρος, ὁ βασιλεύς. The explanatory word is here said to be in apposition with the word explained, and may be called an *appositive* of that word. The predicate (which is termed the object), is more exactly described, (a) by a Case of a substantive; (b) by a preposition with a substantive; (c) by the Inf., (d) by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκέι. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπιέναι ἐπιθυμῶ. Καλῶς γράφεις.

§ 240. Agreement.

1. The finite verb agrees with the subject in Person and Number; the adjective, participle, pronoun, and numeral, in Gender, Number, and Case. The substantive, as a predicate, agrees with the subject only in Case; in Gender, Number, and Case, only when it denotes a *person*, and hence either has a particular form for the Masc. and Fem., or is of common gender. The same principle applies to substantives in apposition (§ 266, 1). But when the substantive denotes a *thing*, it agrees with the subject only in Case, e. g.

Ἐγὼ γράφω, συ γράφεις, οὗτος γράφει. — Ὁ ἄνθρωπος ἀγαθὸς ἐστίν. — Ἡ ἀρετὴ καλὴ ἐστίν. — Τὸ πρᾶγμα αἰσχρὸν ἐστίν. — Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. — Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. — Ἐγενέσθην τῷ ἀνδρὶ τούτῳ (Κριτίας καὶ Ἀλκιβιάδης) φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, X. C. 1. 2, 14. — Κύρος ἦν βασιλεύς. — Τόμυρις ἦν βασίλεια. — Κύρος, ὁ βασιλεύς, Τόμυρις, ἡ βασίλεια. On the contrary, τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν (*his daughter a wonder in beauty and size*), X. Cy. 5. 2, 7.

¹ When the adjective merely ascribes some quality to the substantive with which it agrees, it is called an *attributive* adjective, but when it belongs to the predicate and is used in describing what is said of the subject, it is called a *predicative* adjective, e. g. in the expression ὁ ἀγαθὸς ἀνὴρ (*the good man*), ἀγαθός is attributive, but in ὁ ἀνὴρ ἐστὶ ἀγαθός (*the man is good*), it is predicative.

2. The predicative adjective or substantive agrees with the subject as above stated, when the following and other similar verbs, which do not of themselves express a complete predicate sense, have chiefly the force of the copula:—

- (a) The verb *ὑπάρχειν*, *to be the cause of, to be, to exist*;
- (b) Verbs signifying *to become, to increase, to grow*, e. g. *γίνομαι, ἔφην, αὐξάνομαι*;
- (c) The verbs *μένω*, *to remain*, and *κατέστην*, *to be established, appointed, to stand*;
- (d) Verbs signifying *to seem, appear* *show one's self*, e. g. *ἴσκηται, φαίνομαι, δηλοῦμαι*;
- (e) Verbs signifying *to be named*, e. g. *καλοῦμαι, ὀνομάζομαι, λέγομαι, ἀκούω*, *to be called (like audire)*;
- (f) Verbs signifying *to be appointed to something, to be chosen, to be named*, e. g. *αἰροῦμαι, ἀποδείκνυμαι*;
- (g) Verbs signifying *to be regarded as something, to be recognized as something, to be supposed*, e. g. *νομίζομαι, κρίνομαι, ὑπολαμβάνομαι*;
- (h) Verbs signifying *to be given as something, to be received as something, to be abandoned, cast off*, and the like, e. g.

Κύρος ἐγένετο βασιλεὺς τῶν Περσῶν. — Τούτοις ὁ Φίλιππος μέγας ἠὲ ἤδη (Dem.). — Ἀλκιβιάδης ἡρέθη στρατηγός. — Ἀντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοὶ ἐχθροὶ ἀκούουσιν (audiant), they hear themselves called flatterers, etc., Dem. Cor. 241.

REMARK 1. When the verbs mentioned under (e), (f), (g), (h), have the active form, they take two accusatives (§ 280, 4).

REM. 2. Several of the verbs above named, are also joined with adverbs, but they then express a complete predicate sense; e. g. *Σωκράτης ἦν (lived) ἀεὶ σὺν τοῖς νέοις. Καλῶς, κακῶς ἐστίν (it is well, etc.). Δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι (diligenter versabantur in custodia), Her. 3, 152. Μάτην εἶναι, to be in vain. Εἶναι, as well as the verbs *γίγνεσθαι* and *πεφυκέναι*, is very often connected with adverbs of place and degree, of which the corresponding adjective-forms are not in use, as *δίχα, χωρὶς, ἐκδς, μακρόν, πόρρω, ἐγγύς, πλησίον, ὁμοῦ, ἅλις, μάλλον, μέλιστα*, e. g. *Τοῖσι Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἰγνώμαι (sententiae in diversas partes discedebant), Her. 6, 109.**

3. When a Demonstrative, Relative, or Interrogative pronoun, either as a subject or predicate, is connected with a substantive by the copula *εἶναι*, or one of the verbs mentioned in No. 2, the Greek commonly, as the Latin regularly, put the pronoun by means of *attraction*, in the same gender and number with

the substantive to which it belongs. So too, when the pronoun is in the Acc. and depends on a verb of *naming*, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. — Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. — Οἱτοι δὲ Ἀθηναῖοι γε δίκην αὐτῇν καλοῦσιν, ἀλλὰ γραφὴν, Pl. Eutyphr. princ. — Παρὰ τῶν προγεγενημένων μαρτάνετε· αὕτη γὰρ ἀρίστη διασκευαλία, X. Cy. 8. 7, 24. — Τίς ἐστι πηγὴ τῆς ἀρετῆς; — Πάντες οὗτοι νόμοι εἰσιν, οὗς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἐγραψε, X. C. 1. 2, 42. — Ἐάν τις φίλος μοι γενόμενος ἐδ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστὶ (*this is my means of life*, *hic mihi est victus*) 3. 11, 4.

REM. 3. Yet the Greeks not unfrequently put the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς, Pl. Rp. 344, a, where in Lat. it would be, *Est autem haec tyrannis*. Τοῦτό ἐστιν ἡ δικαιοσύνη, ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως, Phaedr. 245, c. The Neut. Pl. is sometimes used instead of the Neut. Sing. Ἐγωγε φημι ταῦτα μὲν φλυαρίας εἶναι, X. An. 1. 3, 18. See § 241, Rem. 3. The neuter pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. Τί ἐστι φθόνος; *quid est invidia?* (*what is its nature?*) and τίς ἐστι φθόνος; *quae est invidia?* (*what is envy?*) The neuter demonstrative is also always used, when it is more fully explained by a word in apposition, e. g. Οὐ τοῦτ' ἦν εὐδαιμονία, ὥς ἔοικε, κακοῦ ἀπαλλαγὴ, Pl. Gorg. 47d, c

§ 241. *Exceptions to the general rules of Agreement.*

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (Construction *κατὰ σύνεσιν*). Hence, after a collective noun in the Singular, when it is used of persons, as well as after the names of cities and countries, used for the *inhabitants*, and also with abstracts which stand for concretes, the *Plural* is used, and such a *gender* as belongs to the persons denoted by these words.

Her. 9, 23. τὸ πλῆθος ἐπεβοήθησαν. Th. 4, 32. ὁ ἄλλος στρατὸς ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνεχώρουν. 2, 21. παντὶ τρόπῳ ἀνηρέδιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον. With attributive adjectives, this construction is rare and only poetic, e. g. Il. χ, 84. φιλε τέκνον (Hector); but it is very common in prose with a Part. which stands in a remoter attributive relation, e. g. Th. 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. X. Cy. 7. 3, 8. ὁ ἀγαθὴ καὶ πιστὴ ψυχὴ, ὅχιρ δὲ ἀπολιπὼν ἡμᾶς. X. H. 1. 4, 13. ὁ ἐκ τοῦ ἔσπεος ὄχλος ἡδροίσθη πρὸς τὰς ναῦς, θαυμάζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, Th. 1, 136. φεύγει ἐς Κέρκυραν ὥς αὐτῶν (sc. Κερκυραίων) εὐεργέτης. 4, 15. ἐς τὴν Σπάρτην ὥς ἡγγέλθη τὰ γεγενημένα περὶ Πύλου, ἰδοὺς αὐτοῖς (sc. τοῖς Σπαρτιάταις). X. Cy. 3. 3, 14. συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιῦδε. Also with the relative pronoun; see on adjective-sentences, § 332. 5.

REMARK 1. When the subject is expressed by the Neut. article $\tau\delta$ or $\tau\acute{\alpha}$ in connection with a substantive in the Gen. Pl., the predicate is commonly in the Pl., being conformed to the attributive genitive; the predicative adjective or participle takes the gender of the attributive genitive. S. Ph. 497. $\tau\acute{\alpha} \tau\omega\upsilon\upsilon \delta\iota\alpha\kappa\omicron\upsilon\sigma\iota\omega\upsilon\iota\iota\iota \tau\eta\iota\iota \alpha\iota\alpha\delta' \eta\pi\epsilon\iota\gamma\omicron\upsilon\iota\iota \sigma\tau\acute{\alpha}\lambda\omicron\upsilon\iota\iota$ (*ἡπεργον* which has the Neut. Pl. $\tau\acute{\alpha}$ for its subject would regularly have been in the Sing. according to No. 4, but is conformed to the plurality in *διακόνων*). Pl. Rp. 8. 563, c. $\tau\delta \tau\omega\upsilon\iota\iota \delta\eta\rho\iota\omega\iota\iota \epsilon\lambda\epsilon\upsilon\delta\epsilon\rho\acute{\omega}\tau\epsilon\rho\acute{\alpha} \iota\sigma\tau\iota\iota$ (the Sing. *ἵστίη* is used on account of the Neut. Pl. *ἐλευθερώτερα*, according to No. 4, while *ἐλευθερώτερα* is conformed to the idea of *δηρία* contained in *δηρίων*).

REM. 2. Closely related to the construction just stated, is the following. When a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, as *ψυχὴ Τειρεσίαο*, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. Od. λ, 90. $\eta\lambda\delta\epsilon \delta' \epsilon\pi\iota \psi\upsilon\chi\eta\iota \Theta\eta\beta\alpha\iota\omicron\upsilon \tau\epsilon\iota\rho\epsilon\sigma\iota\alpha\omicron \chi\rho\upsilon\sigma\epsilon\omicron\upsilon \sigma\kappa\eta\pi\tau\rho\omicron\iota\iota \epsilon\chi\omega\iota\iota$, *the shade of the Theban Teiresias came, having a golden sceptre* (here *ἔχων* agrees in number with *ψυχῇ*, but in gender with *Τειρεσίαο*). Il. β, 459, $\delta\rho\upsilon\iota\delta\omega\iota\iota \pi\epsilon\tau\epsilon\eta\gamma\omega\iota\iota \epsilon\delta\rho\epsilon\alpha \pi\omicron\lambda\lambda\acute{\alpha}$, *ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσιν*.

2. When the subject is expressed, not as a special and definite object, but as a general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject.

(The English sometimes uses the words *thing*, or *something*. Sometimes the pronoun *τι*, or the substantives *χρῆμα*, *πρᾶγμα*, are connected with the adjective. When the adjective is in the Superlative, the English uses the article *the*).

Il. β, 204. $\omicron\upsilon\kappa \acute{\alpha}\gamma\alpha\delta\delta\iota\iota \pi\omicron\lambda\upsilon\kappa\epsilon\iota\rho\alpha\iota\iota\iota\iota$ (*a multiplicity of rulers is not a good thing*): $\epsilon\iota\varsigma \kappa\omicron\iota\rho\alpha\iota\iota\iota \iota\sigma\tau\omega$. Eur. O. 760. $\delta\epsilon\iota\iota\iota\iota\iota \omicron\iota \pi\omicron\lambda\lambda\omicron\iota\iota, \kappa\alpha\kappa\omicron\upsilon\rho\gamma\omicron\upsilon\iota\iota \epsilon\tau\omega \epsilon\chi\omega\iota\iota \pi\rho\sigma\tau\acute{\alpha}\tau\alpha\iota\iota$. Id. M. 329. $\pi\lambda\eta\iota\iota \gamma\acute{\alpha}\rho \tau\epsilon\kappa\eta\iota\iota\iota \epsilon\iota\mu\omicron\gamma\epsilon \phi\iota\lambda\tau\alpha\tau\omicron\iota\iota \pi\acute{\epsilon}\lambda\iota\iota\iota$. Id. H. F. 1295. $\alpha\iota \mu\epsilon\tau\alpha\beta\omicron\lambda\alpha\iota \lambda\upsilon\pi\eta\rho\acute{\omicron}\iota\iota$. Her. 3, 82. $\eta \mu\omicron\upsilon\iota\iota\iota\iota\iota \kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\iota\iota$ (*a monarchy is the best thing, or most desirable*). Pl. Rp. 2. 364, a. $\kappa\alpha\lambda\delta\iota\iota \mu\acute{\epsilon}\iota\iota \eta \sigma\omega\phi\rho\omicron\sigma\acute{\upsilon}\iota\iota \tau\epsilon \kappa\alpha\lambda \delta\iota\iota\iota\iota\iota\iota\iota\iota, \chi\alpha\lambda\epsilon\pi\delta\iota\iota \mu\acute{\epsilon}\iota\iota\iota \kappa\alpha\lambda \epsilon\pi\iota\kappa\omicron\iota\iota\iota\iota$. Also in abbreviated adjective sentences, e. g. Her. 3, 108. $\eta \lambda\acute{\epsilon}\alpha\iota\iota\iota, \epsilon\delta\iota\iota \iota\sigma\chi\upsilon\rho\acute{\omicron} \tau\alpha\tau\omicron\iota\iota \kappa\alpha\lambda \delta\rho\alpha\sigma\acute{\upsilon}\tau\alpha\tau\omicron\iota\iota$, $\acute{\alpha}\pi\alpha\zeta \epsilon\iota\iota \tau\phi \beta\iota\phi \tau\iota\kappa\tau\epsilon\iota \epsilon\iota\iota$. Pl. Rp. 4, 420, c. $\omicron\iota \delta\phi\theta\alpha\lambda\mu\omicron\iota\iota, \kappa\acute{\alpha}\lambda\lambda\iota\sigma\tau\omicron\iota\iota \delta\iota\iota, \omicron\upsilon\kappa \delta\sigma\tau\rho\epsilon\iota\phi \epsilon\iota\iota\iota\iota\iota\iota\iota\iota\iota \epsilon\iota\sigma\iota\iota\iota$. Her. 3, 53. $\tau\upsilon\rho\alpha\iota\iota\iota \chi\rho\eta\mu\alpha \sigma\phi\alpha\lambda\epsilon\rho\acute{\omicron}\iota\iota$. Pl. Th. 122, b. $\sigma\upsilon\iota\iota\iota\iota\iota \iota\epsilon\rho\delta\iota\iota \chi\rho\eta\mu\alpha$. Dem. Ol. 1. 21, 12. $\acute{\alpha}\pi\alpha\varsigma \mu\acute{\epsilon}\iota\iota \lambda\omicron\gamma\omicron\varsigma, \acute{\alpha}\iota\iota \acute{\alpha}\pi\eta \tau\acute{\alpha} \pi\rho\acute{\alpha}\gamma\mu\alpha\tau\alpha, \mu\acute{\epsilon}\tau\alpha\iota\delta\iota\iota \tau\iota \phi\alpha\iota\iota\iota\iota \kappa\alpha\iota \kappa\epsilon\rho\acute{\omicron}\iota\iota$.

3. When the subject is an Inf. or an entire sentence, the Greeks usually put the predicative adjective in the Neut. Pl. instead of the Sing., where the English uses the pronoun *it*, e. g. *it is pleasant to see the sun*. This occurs most frequently with verbal adjectives in *-τός* and *-τέος*; with those in *τέος* and many in *-τός*, the Inf. is implied in the word itself e. g.

ἀμυντέα ἐστί τι, *some one is to be helped*; πιστά ἐστι τοῖς φίλοις, *friends are to be trusted*.

Her. 1, 91. τὴν πεπρωμένην μοῖσαν ἀδύνατ' ἐστί (*it is impossible*) ἀποφρονέω καὶ δεῖ. 3, 83. δῆλα, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλεία γενέσθαι. Th. 1, 86. οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει. 4, 1. ἀδύνατα ἦν ἐν τῇ παρόντι τοὺς Λακροὺς ἀμύνεσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τὰδε (sometimes also ἐκεῖνα), to express an idea in its whole extent or in the most general manner, the plural bringing before the mind all the particulars involved in the idea. Th. 6, 77. οὐκ ἴωνες τὰδε εἰσίν, οὐδ' Ἑλληνόγοντοι, ἀλλὰ Δωριῆς, *it (this) is not Ionians, etc.* Aeschin. Ctes. p. 55. οὐκ ἐστί ταῦτα ἀρχή (*this is not an office*). Id. Leg. p. 50. ταῦτ' ἐστίν ὁ προδότης, *this is the traitor*. Pl. Phaedon. 62, d. ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου. In the English these plurals are generally translated by the singular, as *this, that*.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., inasmuch as a plurality of objects in the neuter, was regarded by the Greeks as one connected *whole*, the individuality being lost sight of.

Τὰ δὲ ζῶα τρέχει. — Τὰ πράγματα ἐστί καλά. X. Ven. 12, 11 σὺν τῇ πόλει σφάζεται καὶ ἀπόλλυται τὰ οἰκεῖα ἐκδότου. Eur. M. 618. κακοῦ γὰρ ἀνδρὸς δῶρ' ὕψισιν οὐκ ἔχει.

REM. 4. Also in adverbial participial phrases, a neuter plural is joined with a participle in the singular, e. g. δόξαν ταῦτα, *quum haec visa, decreta essent*. X. An. 4, 1, 13. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν, *when these things had been agreed upon, orders were given, etc.* Yet, X. H. 3, 2, 19. δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; most of them may be referred to the following cases:—

- (a) When the subject in the Neut. Pl. denotes persons or living creatures, the verb is very often put in the Pl. in accordance with the *Constructio* κατὰ σύνεσιν. Th. 4, 88. τὰ τέλη (*the magistrates*) τῶν Λακεδαιμονίων ὁμόσαντα Βρασίδαν ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευσον. Pl. Lach. 180, c. τὰ μεῖράκια διαλεγόμενοι ἐπιμένοντα Σικεράτους καὶ σφόδρα ἐπαινοῦσιν.
- (b) When the objects contained in the plural are to be represented *individually* rather than collectively, or when the idea of plurality composed of several parts (which may also have relation to different times and places) is to be made prominent,¹ e. g. X. An. 1, 7, 17. ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἱππῶν καὶ ἀνδράων ἵχνη πολλὰ (*many tracks here and there*). Cy. 5, 1, 14. τὰ μοχθηρὰ ἀνδρῶν πιασῶν, οἶμαι, τῶν ἐπιδυμῶν ἀκρατῇ ἐσσι, κἄπειτα ἔρωτα αἰτί-

¹ It will often, therefore, depend upon the view in the speaker's mind, whether the Sing. or Pl. is to be used.

ὄνται, the singular ἐστὶ is used here because mankind is referred to as a class, but the plural αἰτιῶνται, to denote that each individual blames love, the charge being made too, in a different manner and at different times. Th. 5, 26. ἔγω (præter) τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδαύριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέρους ἀμαρτήματα ἐγένοντο, mistakes of each of the two, at various points and times. X. An. 1. 4, 4. ἦσαν δὲ ταῦτα δύο τείχη.

(c) The non-Attic poets from Homer down, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. Ol. 11. (10.) princ. μελιγάρυες θυνο. ὥστερον ἀρχαὶ λόγων τέλλεται. This construction is very limited in prose-writers; it occurs with ἔστι and ἦν, but only at the beginning of a sentence (comp. *il est cent usages*), which then assume the character of impersonal expressions. Her. 1, 26. ἔστι καὶ μεταξύ τῆς τε παλαιῆς πόλιος καὶ τοῦ νηοῦ ἐπὶ στάδιοι. Pl. Rp. 5, 462, e. ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δῆμος. In like manner the Greeks regularly say ἔστιν, οἱ, οὗν, οἱ. See § 331, Rem. 4. The construction mentioned § 242, Rem. 2, is very different from this.

5. A subject in the Dual, as well as two subjects in the Singular, very often have a predicate in the Pl., e. g. Δύω στρατὰ ἀνεχώρησαν. Τῶν αὐτῶν δέονται καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ. The rule seems to be, that when the affirmation is made of each of the two separately, the Dual is used, but when of both together, the Plural, e. g. Μίνως καὶ Δικουῖργος νόμους ἔδρετην (*each gave laws*); ἡδονὴ σοὶ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται.

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. πόδε, χεῖρε, ὄτε, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual very often interchanges with the Pl., especially in participles, e. g. Il. 6, 621. τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτῶνας στάντε ποτὶ πρῶτον. Pl. Euthyd. 273, d. ἐγελασάτην ἑμφω βλέψαντες εἰς ἀλλήλω.

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs, are spoken of, e. g. Il. 8, 452, sqq. ὥς δ' ὅτε χεῖμαρροι ποταμοί, κατ' ὄρεσφι βέοντες, ἐς μισγομένην συμβάλλετον ἑβριμον ὕδωρ, .. ὥς τῶν μισγομένων γίνετο λαχὴ τε φόβος τε (two streams running on opposite sides are compared with two hostile parties). Il. 8, 185, sqq. ἑλῶδε τε καὶ σὺ Πόδαργε, καὶ Αἰῶν Λάμπε τε διέ, νῦν μοι τὴν κομῆν ἀποτίνεται, — 191. ἀλλ' ἐφομαρτέϊτον καὶ σπεύδετον (two pairs).

REM. 10. The following points also are to be noted in respect to the Dual:—

- (a) A substantive in the Pl. is very often connected with the Duals δύο, δύο, but seldom with δυοῖν. Il. 6, 10. δύο νιέες. Il. 1, 4. ἔνεμοι δύο. Aesch. Ag. 1395. δυοῖν οἰμώγμασιν. Pl. Soph. 244, b. προσχρόμενοι δυοῖν ὀνόμασιν. Pl. Rep. 614, c. δύο χάσματα ἐχομένω ἀλλήλοιν;
- (b) The Duals τά, τῶν, τάδε, τοῖδε, τούτω, τούτοι, αὐτά, αὐτοῖν, ὃ, οἷν, in prose are used both as masculine and feminine (i. e. they are of common gender), e. g. ἑμφω τὰ πόλεε — τὰ γυναικε — ἑμφω τούτω τὰ ἡμέρη — τῶν γεγεσῶν — τούτω τὰ τέχνη — τούτοι τῶν κινήσῶν — τὰ ὁδῶ. The Fem

form of the article *τά*, is extremely rare, e. g. *τά δ' οὖν κόρα*, S. Ant. 769; oftener the form *ταῖν*, X. H. 6, 4. 17. Pl. Tim. 79, d; so *ἐκ ταῖνδε δ' οὐσαιν παρδένουν*, S. O. C. 445. *Ταῦτα* occurs Av. Pac. 847, but *ταῦταιν* is more frequent, e. g. *ταῦταιν μόραιν*, S. O. C. 859; *ἐκ ταῦταιν*, 1149; *ταῦταιν δὲ ταῖν διαδήκαιν*, Isac. 5, 15. *Αὕτα*, S. Ant. 570. Besides the pronouns mentioned, sometimes other attributives also in the Dual are used as of common gender; the participle but seldom. Pl. Phaedr. 237, d. *ἡμῶν ἐν ἐκάσῳ δύο τινέ εἰσιν ἰδέα ἔρχοντε καὶ ἔχοντε, οἷν ἐπόμεθα*—*ταύτω δέ κ. τ. λ.*

6. When the predicate is a substantive connected to the subject by *εἶναι* or any other verb having the character of a copula (§ 240, 2), the verb often agrees by means of attraction, as commonly in Latin, with the nearest predicative substantive.

Her. 3, 60. *τὸ μήκος τοῦ δρύγματος ἐπὶ στάδιοι εἰσι*. 2, 15. *αἱ Θῆβαι Αἴγυπτος ἐκαλέετο*. Th. 3, 112. *ἐστὼν δύο λόφω ἡ Ἰδομένη ὑψηλά*. 4, 102. *τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννεία ὁδοὶ ἐκαλεῖντο*. Isocr. Paneg. 51, b. *ἔστι ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστα δυναστείας ἔχοντα Σκύθαι καὶ Θράκες καὶ Πέρσαι*. So also in the participial construction, e. g. Th. 5, 4. *καταλαμβάνουσι καὶ βρικινίας, δν ἔρυμα ἐν τῇ Λεοντίῳ*. Pl. L. 735, c. *τοὺς μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως, ἀπαλλάττειν εἰσθεν* (instead of *όντας*). So also Her. 3, 108. *ἡ Μάωα, ἐδν ἰσχυρότατον καὶ δρασύτατον, ἀπαξ ἐν τῷ βίῳ τίκτει ἓν*, instead of *εἴουσα*. Comp. No. 2. A similar attraction occurs sometimes in sentences denoting comparison, e. g. *τῶν κοινῶν τι ἔρα διανοοῦμένην, ὣν οὐδὲν σὺ μᾶλλον, ἢ τις ἄλλος ἔχει*, Pl. Theat. 209. a. (*ἔχει* here agreeing with *τις* instead of *σὺ*). In Latin this is much more frequent.

7. A superlative connected with a partitive Gen. commonly takes the gender of the subject, more rarely that of the partitive Gen.

Pl. φ, 253. (*αἰετοῦ*) *ὅσδ' ἕμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν*. X. 139. *κίρκος, ἐλαφρότατος πετεηνῶν*. Her. 4, 85. *ὁ Πόντος πελαγίστος πάντων πέφυκε θωυμασιώτατος*. Menandr. p. 193. (Mein.) *νόσων χαλεπώτατος φθόγος*. X. C. 4. 7, 7. *ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει*. Pl. Tim. 29, a. *ὁ κόσμος κάλλιστος τῶν γεγονότων*. Plutarch. Consol. 102. c. *ἡ λύπη χαλεπωτάτη παθῶν*. On the contrary, Isocr. ad Nicocl. extr. *σύμβουλος ἀγαθὸς χρησιμώτατος καὶ τυραννικώτατος πάντων κτημάτων ἐστὶ* (the Superlative here taking the gender of the partitive Gen. *κτημάτων*).

REM. 11. When the idea of personality in general is to be expressed, the Masc. form may be used, referring to words denoting females; (in this and other similar irregularities, less regard is had to strict grammatical principles than to the general idea to be expressed,) e. g. *Συνεληλύθασιν ὥς ἐμὲ καταλειμμένοι ἀδελφαί τε καὶ ἀδελφίδαι καὶ ἀνεψία τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρσεκαίδεκα τοὺς ἐλευθέρους* (*free men*), X. C. 2. 7, 2. *Ἡ στείρος οὐσα μόσχος οὐκ ἀνίσταται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα*. *she cannot endure*

that other persons (Masc.) should bring forth young, Eur. Andr. 711. So also the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. EL 391 (Electra says of herself) *πесоύμεθ', εἰ χρή, πατρὶ τιμωρούμεσσι*.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl is used, for the sake of modesty, instead of the Sing., the speaker representing his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. Ὡς Ἀλκιβιάδης, καὶ ἡμεῖς τηλικούτοις ὄντες δεῖναι τὰ τοιαῦτα ἤμεν (*I also was at that age when in these matters*), X. C. 1. 2, 46. Ἐννοῖα ποδ' ἡμῖν ἐγένετο (*the thought once occurred to me*), Cy. 1. 1, 1. Περὶ μὲν οὖν τῶν πραχθέντων ἐν τῷ παρόντι ταῦτ' εἴχομεν εἰπεῖν. Among the poets, particularly the Tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often occurs, e. g. Eur. H. F. 858. Ἥλιον μαρτυρόμεσθα δρῶσ', ἃ δρῶν οὐ βούλομαι. Hipp. 244. αἰδούμεθα γὰρ τὰ λελεγμένα μοι.

REM. 13. In an address directed to several persons, the Greek has several peculiar idioms:—

- (a) The Imp. Sing. *εἰπέ* and some others, which denote an exhortation or animating call, e. g. *ἄγε, φέρε, ἰδέ*, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. *εἰπέ μοι, ὦ Σάκρατες τε καὶ ὁμείς οἱ ἄλλοι*. Dem. Chers. 108, 74. *εἰπέ μοι, βουλευέσθε*.
- (b) In an address directed to several persons, the predicate in the Pl. often refers to a Voc. which denotes only one of the persons addressed; this is done for the purpose of making the principal person prominent. Od. β, 310. Ἀντίνο', οὐκως ἔστιν υπερφίλοισι μεθ' ὁμῖν δαίνυσθαι. μ, 82. νῆα ἰδύνετε, φαίδιμ' Ὀδυσσεύ. X. H. 4. 1, 11. Ἰτ', ἔφη, ὁμείς, ὦ Ἡριππίδα, καὶ διδάσκετε αὐτὸν βουλῇσθαι ἅπερ ἡμεῖς· οἱ μὲν δὲ ἀναστάντες ἰδίδασκον. An interchange of the Sing. and Pl. often occurs among the Tragedians, when the chorus is either addressed by others, or speaks of itself, the poet having in mind, at one moment, the whole chorus, at another their leader, e. g. S. O. C. 167. *ξεῖνοι, μὴ δῆτ' ἀδικηδῶ σοι πιστεύσας*.
- (c) The second Pers. Imp. instead of the third, is sometimes connected with the indefinite pronoun *τις* or *πᾶς τις*, or even with a substantive and *τις*; this idiom, which is not common, occurs mostly in the Attic dialogue, e. g. Ar. Av. 1186. *χῶρε* (instead of *χωρεῖτω*) *δεῦρο πᾶς ὑπῆρέτης* (*every servant come hither*): *τόξευε* (instead of *τοξενέτω*) *πᾶς τις* (*every one use his bow*). Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) *στειχέτω τις ὡς τάχος, ἐλθὼν δὲ δάκους τοῦδ', ὧς οἰωνοσκοπεῖ, μοχλοῖς τριῶνου κἀνάτρεψον ἔμπαλιν, καὶ—μέδεις*. Comp. Larger Grammar, § 430, 2 (γ).

‡ 242. Agreement when there are several subjects.

1. When there are two or more subjects connected together there is a double relation to be distinguished:—

- (a) The subjects are regarded as expressing *multitude*, and the predicate is referred to all the subjects *equally*; then the predicate is in the Plural, and when there are but two subjects, in the Dual or even in the Plural (comp. ‡ 241,

5); the gender of the predicative adjective is determined according to the following rules:—

- (α) With words of like gender denoting persons, the adjective has the same gender; with words of different gender denoting persons, the gender of the adjective is conformed to the masculine subject rather than to the feminine or neuter, and to the feminine rather than the neuter; in both cases the adjective and verb are plural.
- (β) With words of like gender denoting things, the adjective is either in the same gender and in the plural, or is in the neuter plural; with words of different gender denoting things, the adjective is in the neuter plural.
- (γ) When words denoting persons and things stand in connection, the adjective is plural and takes the gender of the words denoting persons, when the persons are to be considered as the more prominent idea, or the things are to be viewed *personally*; but when both are to be viewed merely as things, the adjective is in the neuter plural.

Καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλὰκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν, X. C. 3. 12, 6. Σακράτει ὁμιλετὰ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν πόλιν ἐποίησάτην, ib. 1. 2, 12. Ἡρακλῆς καὶ Θησεὺς μόνοι τῶν προγεγενημένων ὑπὲρ τοῦ βίου τοῦ τῶν ἀνθρώπων ἀδληταὶ κατέστησαν, Isocr. Pan. 212. Καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσιν, Pl. Men. 73. Αἱ δέ που ἡμέτεραί τ' ἔλοχοι καὶ νήπια τέκνα εἶατ' ἐν μεγάροις ποτιδέγμεναι, Pl. β, 137. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν, X. Cy. 3. 1, 7. Ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσι κακά. — Σώματος κάλλος καὶ ἰσχύς διελθὲ καὶ κακῷ ξυνοικοῦντα πρόποντα φαίνεται, Pl. Menex. 246, c. Εὐγένειαι τε καὶ δυνάμεις καὶ τιμαὶ δὴλὰ ἐστὶν ἀγαθὰ ὄντα, Pl. Ἡνὶ ἀγορὰ καὶ τὸ πρυτανήϊον Παρίῳ λῶθ' ἡσκημένα, Her. 3, 57. Αἱδοί τε καὶ πλύνδοι καὶ ἑύλα καὶ κέραμος ἀτάκτως ἐβρίμμένα οὐδὲν χρήσιμά ἐστιν, X. C. 3. 1, 7. Ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι, Aesch. Ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ δὲ ἡμῖν εἴη διελθεῖν, ὁ ὑμῶν τε καὶ τύραννος, Pl. Rp. 562, a.

- (b) Each subject is considered *separately* and *by itself*; then the predicate is confined to one of the subjects and

agrees with it. This construction is also used, when one of the subjects is to be represented as more prominent than the others. There are here three positions of the predicate: (a) before all the subjects; (b) after all the subjects; (c) after the first subject.

Pl. *Lys.* 207, d. φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ. *Her.* 5, 21. εἰπετό σφι καὶ ὁ χήματα καὶ δερμάοντες καὶ ἡ πᾶσα πολλὴ παρασκευή. *X. R. Ath.* 1, 2. αἱ τέοντες καὶ ὁ δῆμος πλέον ἔχει. *Pl. Symp.* 109, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ ἰερά τὰ παρὰ τῶν ἀνδράπων ἠφανίζετο. *Th.* 8, 63. οἱ ἐν τῇ Μιλήτῃ καὶ ὁ Ἀστυόχος... ἐδάρσθη. *Th.* 3, 5. Μελέας Δάκων ἀφικνεῖται καὶ Ἑρμιάδης Θηβαῖος. *X. An.* 2, 2, 1. Φαλίνας φέχετο καὶ οἱ σὺν αὐτῷ.

REMARK 1. Sometimes the verb, though it follows different subjects, agrees with the first subject, the remaining subjects being then represented as subordinate, e. g. *X. An.* 1, 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ δειόκων εἰσπύρει. So also with the attributive adjective, e. g. *X. An.* 1, 5, 6. ἐπὶ δόβου καὶ ἡμοβόλιον Ἀττικοὺς (the adjective here agreeing with δόβου rather than ἡμοβόλιον). *Th.* 8, 63. Ἀστυόχος ἐπιδέτο τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα.

REM. 2. The verb sometimes stands in the Sing., if several nouns in the Pl. denoting things precede, when it is intended to represent those nouns as making up one whole, as a condition, state, etc., e. g. *Pl. S.* 188, b. καὶ πᾶχναί καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἑλλήλα τῶν τοιοῦτων γίγνεται ἐρωτικῶν.

REM. 3. When the subjects are connected by *ἢ—ἢ*, *αὐτ—αὐτ*, *καί—καί*, *ἢ—ἢ*, *οὗτε—οὗτε*, *neque—neque*, the predicate agrees with the subject standing nearest to it, if each subject is to be regarded *separately* and *by itself*, e. g. *ἢ οὗτος, ἢ ἐκεῖνος ἀληθῆ λέγει*, *aut hic, aut ille vera dicit*; but when the subjects are not considered separately or as independent of each other, but as expressing plurality, the predicate is in the Pl., e. g. *Dem. Aph.* 817, 12. ἂ Δημοφῶν ἢ Θηραππίδης ἔχουσιν.

REM. 4. The attributive adjective commonly agrees with the substantive nearest to it, e. g. Ἀμφοτέροις οἱ αὐτοὶ ὄρκοι καὶ ξυμμαχία κατέστη, *Th.* But where perspicuity or emphasis requires it, the adjective is repeated with each substantive, e. g. πάντες ἄνδρες καὶ πᾶσαι γυναῖκες; or the constructions stated under No. 1 are observed, e. g. Ἡρακλῆς καὶ Θησεὺς μόνοι. Πατήρ καὶ μήτηρ καὶ ἀδελφοὶ αἰχμαλώτοι γεγενημένοι, etc. See examples under No. 1.

2. When several subjects of different persons have a common predicate, the verb (which is commonly plural) is in the first person rather than the second or third, and in the second rather than the third.

Ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*. — Ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*. — Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*. — Σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*. — Ἐγὼ καὶ ἐκεῖνοι γράφομεν. — Σὺ καὶ ἐκεῖνοι γράφετε. — Ἡμεῖς καὶ ἐκεῖνοι γράφομεν. — Ὑμεῖς καὶ ἐκεῖνοι γράφετε.

REM. 5. Sometimes also for the sake of a more forcible contrast, the person of the verb agrees with the subject nearest to it, e. g. *X. C.* 4, 4, 7. περὶ τοῦ

δικαίον πάνι οἷμα νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὐτε σὺ οὐτ' ἂν ἕλλος οὐδεὶς θά-
ναιτ' ἄντειπεῖν. Pl. Phaedon. 77, d. ὁμοι δέ μοι δοκεῖς σὺ τε καὶ Σιμμίλως
ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι (pertractare) τὸν λόγον. X. An. 2, 1,
18. σὺ τε γὰρ Ἑλλήνι εἰ καὶ ἡμεῖς. Comp. Rem. 4.

† 243. *Remarks on certain Peculiarities in the use of Number.*

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets: δάκρυον, ἄκτις, σταγὼν, στάχυς, harvest, etc.; in prose: κύμα, ἱσθίς (like vestis), λίθος, πλίνθος, ἄμπελος, ἡ ἱπ-
πος, cavalry, ἡ ἄσπις, a body of troops, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing., e. g. ὁ Πέρσης, the Persians, ὁ Ἀράβιος, ὁ Λυδός, ὁ Ἀσσύριος, etc. This rarely occurs in respect to nations that have a free government, e. g. τὸν Ἑλλήνα φίλον προσδέσθαι, Her. 1, 69. Also the words στρατιώτης, πολέμιος and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, nor to the names of materials, nor to abstracts; still, even such nouns in certain relations take the Pl., namely, when they express the idea of a common noun:—

(1) Proper names: (a) to denote several individuals of the same name, e. g. δύο Κατύλοι; (b) to denote persons that possess the nature or the qualities of the individual named, e. g. Pl. Theæt. 169, b. οἱ Ἡρακλεῖς τε καὶ Θη-
σέες, men like Hercules and Theseus.

(2) Names of materials occur not seldom in the Pl., since either the single parts, which make up the material, or the different kinds of a given material, are contemplated, e. g. ἅλας, salt; ψάμαδοι, sand; πυροὶ καὶ κριδαί; ἄνε-
μος καὶ ὕδατα, οἶνοι πολυτελεῖς, οἶνοι παλαιοί; ξύλα καὶ λίθοι, etc.

(3) Abstracts in the plural have a concrete signification, since the plural is used when the separate kinds or circumstances or relations of the abstract idea, are denoted, or the manifestation of the abstract action, as repeated in different places or times; hence also when the abstract idea relates to several persons, e. g. Herod. 7, 158. ὑμῖν μεγάλα ὠφελίαι τε καὶ ἐπαυρέσεις γέγονασι. 3, 40. ἔμοι αἱ σὰ μεγάλα εὐτυχία οὐκ ἀρέσκουσι. So ἔχθρη, inimicitiae; στά-
σεις, seditiones; φίλλαι, ταλαιπωρίαι, aerumnæ; θάνατοι, mortes; ψύχη καὶ δάλη, θυμοί, animi; φόβοι, φρονήσεις, reflections; ἀπέχθεται, ἀνδρίαι, brave deeds; ὑγίειαι καὶ εὐξίαι τῶν σωμάτων, like valetudines, etc.; πιστεῖς, testimonia; εὐνοίας δοῦναι, to show acts of kindness; χάριτες, presents; in many cases, the Pl. denotes a plurality of parts, e. g. πλοῦτος, treasures, divitiæ (πλοῦτος, riches, abstract); γάμοι, nuptiæ; νύκτες, the hours or watches of the night, horæ nocturnæ; ταφαί, funera, etc. So, e. g. in Eng-
lish, *How long these nights are?* when one night is meant.

REMARK. The Greeks commonly use the Pl. of Abstracts as well as Con-
cretes, when they refer to a Pl. Adj., the idea contained in the abstract term

being then applicable to several persons, e. g. *κακοὶ τὰς ψυχὰς; καλοὶ τὰ σώματα; ἄριστοι τὰς φύσεις; καὶ ταῖς γνώμαῖς καὶ τοῖς σάμασι σφαλλόμενοι*, X. Cy. 1. 3, 10.

4. When neuter adjectives, pronouns, and numerals are used as substantives, the Greek, like the Latin, always employs the Pl., when several individual things, individual relations or circumstances, a whole which is represented as consisting of single parts, are to be understood by these words; the English often uses the singular here, as *this, that* (*ταῦτα, ἐκεῖνα*). Comp. § 241, Rem. 3. The Sing. of adjectives used substantively is put in the Neut., when an abstract idea, a whole as such, is to be expressed, e. g. *τὸ καλόν, the beautiful* in the abstract, *τὸ κακόν, the bad*. The Pl., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. *τὰ καλὰ, res pulchrae; τὰ κακὰ, mala, the evil deeds, things, etc.*

§ 244. THE ARTICLE.

1. The subject as well as every substantive, takes the article, when the speaker wishes to represent an object as a *definite* one, and to distinguish it from other objects of the same kind. The substantive without the article denotes either an indefinite individual, or it represents an abstract idea in the most general manner, without any limitation.

Ἄνθρωπος: (a) *a man, as an individual*, i. e. some one of the race of men; (b) *man, a man, as a species*; *ὁ ἄνθρωπος*: (a) *the man, as an individual*, the man whom I have in view and consider as an individual distinguished from other men; (b) *the man, as a class or species*, as I think of him as something definite and limited in respect to his entire nature or constitution; — *γάλα*, milk, *τὸ γάλα*, the milk (as a particular substance); *σοφία*, wisdom, *ἡ σοφία*, the wisdom (viewed as a definite property or particular kind of wisdom); *φιλοσοφία*, philosophy in general, *ἡ φιλοσοφία*, as a particular science or a particular branch of philosophy. When the Inf. is to be considered as an abstract substantive, it has the article, e. g. *τὸ γράφειν*. But the abstract noun takes the article when it expresses a concrete idea, e. g. *ἡ στάσις*, the (particular) sedition; *τὸ πρᾶγμα*, the (particular) deed; hence also the Pl. *αἱ στάσεις*, τὰ πρᾶγματα.

REMARK 1. From what has been said, it follows: (a) That the substantive, as the subject of a sentence, may stand with or without the article, according as it is intended to be represented, either as a definite or an indefinite object; (b) on the contrary, that the substantive, as a predicate, must be generally without the article, since the predicate does not denote a definite individual, but only the abstract idea of a quality in general. Her. 1, 103. *νύξ ἡ ἡμέρα ἐγένετο*, the day became night. Isocr. Nicocl. 28, α. *λόγος ἀληθείας καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἶδωλόν ἐστι*. But when the predicate denotes a definite, a before-mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. *συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι*, he concluded that this was the Orestes, namely, the one before-mentioned. 5, 77. *οἱ δ' ἱπποβόται ἐκαλούντο οἱ πᾶσις*, the rich bore the name of (before-mentioned) *ἱπποβόται*. In

passages like X. Cy. 3. 3, 4. ὁ μὲν ταῦτα εἰπὼν παρήλασεν· ὁ δὲ Ἀρμένιος συνοπώσκειτο καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. An. 6. 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βᾶλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, the article denotes, that the ideas expressed by *benefactor, honest man, traitor*, point to a definite action either before named, or well-known. — When the predicate is a superlative or a substantive with a superlative, the article is not used in Greek; the English, however, uses it here. Οἱ φασηλίται εἰσι πονηρότατοι ἄνθρωποι καὶ ἀδικώτατοι (*the most wicked, etc.*), Dem. 25, 2. Ἀνδρὶ καλῷ κάγαθῷ ἐργασία κρατίστη ἐστὶ γεωργία, X. Oec. 6, 8. Comp. § 241, 7.

2. Hence the article is used to denote the whole compass of the idea, everything which can be included under the term used; one object is here considered as a representative of the whole class.

Ὁ ἄνθρωπος θνητός ἐστι, πῶν (i. e. all men) is mortal. Χρὴς αὐτὸ φέρεσθαι τὸν ῥήτορα καὶ τὸν νόμον, Aesch. Ctes. 16. Ἡ ἀνδρεία καλὴ ἐστίν, i. e. everything which is understood by the idea of ἀνδρεία. Τὸ γάλα ἡδύ ἐστιν.

REM. 2. Where the English uses the indefinite article *a* or *an*, denoting merely a class, as *a man*, or an individual of a class who is not distinguished from the others, as *some man*, it not being determined what man, the Greek omits the article; hence ἄνθρωπος in both instances.

REM. 3. Common nouns sometimes omit the article, where, according to the statement in No. 1, it would be inserted. This is the case: (a) In appellations denoting *kindred* and the like, where the particular relation is obvious of itself, or is sufficiently definite from the connection or the context, e. g. πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, husband, γυνή, wife, etc. Comp. the expressions, *Father has said it, Mother comes*; (b) When two or more independent substantives are united, forming one whole, e. g. παῖδες καὶ γυναῖκες (like English *wife and child, horse and rider*), πόλις καὶ οἰκίαι (*city and houses*), Th. 2, 72; (c) When common nouns are, at the same time, used as proper nouns; these being definite from their nature or from usage, do not need the article, e. g. ἥλιος, οὐρανός, ἄστυ, *used of Athens*, πόλις, *of a particular city*, known from the context, γῆ, *of a particular country*, βασιλεὺς, *of a particular king*, commonly *the king of Persia*, etc.; other like expressions are ἄνεμος, δάσασσα, etc. The article is often omitted also with words denoting time, though this is generally the case only in connection with prepositions, e. g. ἂψ ἡμέρας, μέχρι νυκτός, ἅμα ἑρδρῶ, περὶ ἡλίου δυσμᾶς, μετὰ ἡλίου ἀλωσιν. The omission of the article is altogether natural when a common noun has an abstract signification, or expresses an action, or the manner of an action, most frequently in connection with prepositions, e. g. ἡγεῖσθαι θεούς, *to believe in gods*. Ἐπὶ δεῖπνον ἐλθεῖν, *to come to supper*, *to a feast*, X. C. 1. 3, 6. Ἐφ' ἵππου ἵναμι, *horse-back*. Ἐπὶ θήραν ἐξίταται (i. e. *ad venandum*), X. Cy. 1. 2, 9. Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζευγος λαβεῖν κρείττον, ἢ μὴ ἐπιστάμενον (*ad vehendum*), X. C. 1. 1, 9. Ἐπὶ ὕδωρ ἵναμι (*aquatum ire*), Her. 3, 14.

REM. 4. The names of the arts and sciences, of the virtues and vices, often omit the article, even where they occur in a definite relation, since, as well-known appellatives, they have come to be used as a kind of proper names, e. g. Πάντα μὲν οὖν ἐμοίγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἡκιστα δὲ σφροσύνη. X. C. 1. 2, 23. Ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσι ἀρετῇ σοφία ἐστὶ, 3. 9, 5. Ἐπιστήμη ἥρα σοφία ἐστίν, 4. 6, 7. Μάλιστα γὰρ

ἀμεμπλήκει αὐτῷ ἰππικῆς, Cy. 8. 3, 25. The omission of the article is natural also, when an abstract is to be represented actively, e.g. Ἐν φιλοσοφίᾳ (ῶσιν, in philosophizing (in philosophando), Pl. Phaed. 68, c. But where a particular art or science, etc. is to be distinguished from another, the article is used, e.g. ἡ ῥητορικὴ, ἡ ἀριθμητικὴ. The substantives μέγας, πλεῆθος, ὄψος, εὐρος, βάθος, γένος and the like, are very often found in the Acc. or Dat. without the article, as they are to be received as a kind of adverbial expression, e.g. ποταμὸς Κύδρος ὀνομα, εὐρος δύο πλέθρων, two plethra wide, X. An. 1. 2, 23.

3. The article is very often used with common nouns to denote what belongs to an object or is requisite for it, what is due to it.

X. Cy. 3. 3, 6. Ἐνομίζε γὰρ, εἰ ἕκαστος τὸ μέρος ἀξίπαινον ποιήσῃ, τὸ ὅλον αὐτῷ καλῶς ἔχειν (partem, cui praeest; centuriam suam). 8. 3, 3. νείμας δὲ τούτων (τῶν στολῶν) τὸ μέρος ἑκάστῳ τῶν ἡγεμόνων, ἐκέλευσεν αὐτοὺς τοῖσι κοσμοῖν τοῦς αὐτῶν φίλους (partem debitam). An. 7. 6, 23. ἀλλὰ, φάλητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδὲ εἰ ἐβούλετο εἶδναι ἂν ταῦτα ἑκατῶν (the measures requisite to guard against deception). 5. 6, 34. οἱ στρατιῶται ἠπείλουν αὐτῷ εἰ λήφονται ἀποδιδράσκοντα, οἷ τὴν δίκην ἐπιδήσοιεν (the due, deserved punishment).

4. Hence the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person, mentioned in the sentence. In such cases, the English uses the possessive pronoun.

Οἱ γονεῖς τὰ τέκνα στέργουσιν (parents love THEIR children). Ὁ στρατηγὸς τοὺς στρατιώτας ἐπὶ τοὺς πολεμίους ἄγει (leads HIS soldiers). Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέθυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε, X. An. 1. 8, 3.

5. As the article may make one object prominent, by individualizing it and presenting it apart from others, it is often used, when an object is to be represented in a distributive relation to the predicate of the sentence.

Προσαιοῦσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται δόσειν ἀπὸν δαρεικοῦ τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιώτῃ (singulis mensibus singulis militibus, three half-Darics a month to each soldier, comp. English so much the pound), X. An. 1. 3, 21. (comp. 5. 6, 23.) Δαρεικὸν ἕκαστος ὁσεί τοῦ μηνὸς ὁμῶν (each of you shall have a Daric each month), 7. 6, 7. Ὁ δὲ συνεδισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὕψῳ προέμπει, ὅτε μὴ παρήῃ πολλὰ, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρήσθαι (singula panis frustra, to dip each morsel into the different sauces), Id. C. 3. 14, 6.

6. The article is properly and originally a demonstrative pronoun, and is still often used in a demonstrative sense. This

is particularly the case in Homer, where the article almost uniformly has a pronominal relation. Comp. § 247.

The simplest use of the article as a demonstrative, is as follows: An object not before described or referred to, when it is first mentioned as an indefinite individual, does not take the article; but when it is repeated, it takes the article, because it has been already referred to and is known, e. g. *Εἶδον ἄνθρωπον* - *ὁ δὲ ἀνὴρ μοι ἔλεξεν*. Hence the article is also used when the speaker *points to* an object, e. g. *Φέρε μοι, ὦ παῖ, τὸ βιβλίον* (*the book = this or that book*). In this relation, the article may be used with material nouns, e. g. *Δός μοι τὸ γάλα* (*the milk, which had been pointed out*); and even when a part only of the material is referred to, the article is employed, though material nouns elsewhere are always without the article, as they contain no idea of individuality, e. g. *Πίνω τοῦ οἴνου* (*of this wine*). The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. *ὁ καλὸς παῖς*, *that beautiful boy*; this is very frequent with proper names. See No. 7. *Ὅτε ἡέρξης ἀγέλας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα* (*that numberless host*), X. An. 3. 2, 13.

7. Personal proper names as such, i. e. so far as they in themselves denote merely individuals, do not take the article. But they take it, when they have been already mentioned, and are afterwards referred to (No. 6); or even when they have not been before named, if it is intended to designate them as well-known and distinguished (No. 6). Plural names of nations, and also the names of countries, districts, and festivals, are both with and without the article.

Σωκράτης ἔφη. So also where an adjective is joined with a proper name, e. g. *σοφὸς Σωκράτης*, *the wise Socrates*. *Ἐνίκησαν Θηβαῖοι Λακεδαιμόνιους*. *Ἀβροκόμας οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλείᾳ ἀπῆλυνεν*, X. An. 1. 4, 5. *Κῦρον δὲ μεταπέμπεται (Δαρεῖος) . . ἀναβαίνει οὖν ὁ Κῦρος*, X. An. 1. 1, 2. *Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὀρείδυιαν ἀρπάσαι*, Pl. Phaedr. 229, b (*as well-known names*).

REM. 5. When a noun in apposition, accompanied by the article, follows a personal proper name, the proper name does not take the article, e. g. *Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς*. But yet when the article is used, e. g. *ὁ Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς*, it has a demonstrative sense, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when it serves to distinguish the person or thing mentioned from others of the same kind, or when the person or thing named is to be pointed out as one known. e. g. *Σωκράτης, ὁ φιλόσοφος*; *Σωκράτης, ὁ Ἀθηναῖος*, *Socrates, the philosopher, the Athenian*; *Χειρίσοφος, ὁ Λακεδαιμόνιος*; on the contrary, the noun in apposition does not take the article, when it expresses merely an adjective attributive, e. g. Her. 1, 1. *Ἡρόδοτος Ἀλικαρνασσεύς*, *Herodotus of Halicarnassus*. Th. 1, 1. *Θουκυδίδης Ἀθηναῖος*, *Thucydides an Athenian*, or of Athens. *Κλεόνωρ Ὀρχομένιος*, *Cleanor of Orchomenus*, X. An. 3. 2, 4. The names of rivers are

commonly placed as adjectives between the article and the word ποταμός, e. g. δ' Ἄλυσ ποταμός (*the river Halys*), Her. 1, 72. δ' Ἀχελῷος ποταμός, Th. 2, 102. ἐπὶ τὸν Σάρον ποταμὸν, ἐπὶ τὸν Πύραμον ποταμὸν, X. An. 1, 4, 1. ἐπὶ τὸν Εὐφράτην ποταμὸν, 11. πρὸς τὸν Ἀράξην ποταμὸν, 19. Examples like the following are more seldom: ἐπὶ τῷ ποταμῷ Κακυνάρεϊ, Th. 7, 80. ἐπὶ τὸν ποταμὸν τὸν Ἐριμεῖον, ib. 82. Sometimes the article is wanting: ἐπὶ Ψάρον ποταμὸν (according to the best MSS.), X. An. 1, 4, 1; ἐπὶ Ἀρπασον ποταμὸν (according to the best MSS.), ib. 4, 7, 18; ποταμοὶς Ξελινούς, 5, 3, 8. The names of mountains, islands, seas, cities, etc., are also placed between the article and the noun, when they are of the same gender or, at least, of the same declension as the nouns to which they belong, viz. γῆ, ἄκρον, ὄρος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν κόμην, Th. 4, 43; τὸ Ζούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος; τοῦ Σκόμβρου ὄρους, Th. 2, 96; τοῦ Αἴμου ὄρους, Th. 2, 96 (δ' Αἴμος); ἡ Βόλβη λίμνη, Th. 1, 58, 4, 103; ἡ Μένδη πόλις, Th. 4, 130. But if the gender (or declension) is not the same, they must be regarded as in apposition with the nouns to which they belong, and are placed before or after them, e. g. τῷ ὕρει τῇ Γερανείᾳ, Th. 4, 70; τὴν ἄκραν τὸ Κυνεὶ σῆμα, 8, 105; τῆς Ἰδης τοῦ ὄρους, 108; ἡ Λήκυδος τὸ φρούριον, 4, 113; τὸ χωρίον αἱ Ἐννέα ὁδοί, 1, 100; τὴν πόλιν τοὺς Ταρσοὺς, X. An. 1, 2, 26. The article is seldom omitted, e. g. ἀπὸ Ἀβδηρῶν πόλεως, Th. 2, 97.

8. When adjectives or participles are used as substantives, they regularly (according to No. 2) take the article. The English here either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker* (= *the one speaking*); or resolves the participle by *he who*, *they who*, *that which* (= to the Lat. *is, qui*). This usage is very frequent in Greek with all the participles.

Ὁ σοφός, *the wise* (man), α *wise* (man), οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες (*those who judge*), *the judges*; οἱ λέγοντες, *the orators*; τὸ ἀγαθόν, τὸ καλόν, τὰ καλὰ, δ βουλούμενος, *quintis*; δ τυχάν, *whosoever happens*. Ὁ πλείστα ὠφελῶν τὸ κοῦνδ μεγίστων τιμῶν ἀξιοῦται. Ὁ πλείστα ὠφελήσας τὸ κ. μ. τ. ἀξιοῦται. Ὁ πλείστα ὠφελήσων τ. κ. μ. τ. ἀξιοῦται. — Ὁ ἀρετὴν ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἔαν δέ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησόντων, X. An. 7, 7, 42. But when the adjectives and participles are designed to express only a part of a whole, the article is omitted, e. g. ἀγαθοί, *good men*; φιλοσοφούντες, μαδόντες; κακὰ καὶ αἰσχροὶ ἐπραξεν.

9. Participles also take the article, when definite individuals are spoken of, in the sense of *those, who*; a participle with the article is very often appended to a preceding substantive, in the form of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *eum, eam, id dico, qui, quae, quod*, or *et is quidem, qui*.

Her. 9, 70. πρῶτοι ἐσθλῶδον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου αὗτοι ἦσαν οἱ διαρπάσαντες (*and these are they that robbed, etc.*). X. C. 2, 6, 18. οὐ μόνον οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελουόμεναι, καὶ τὰ αἰσχροὶ ἥκιστα προσιέμεναι πολεμικῶι

ἔχουσι πρὸς ἀλλήλας. 3. 5, 4. Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τοῖς μὲν ἄνθρωποις Ἀθηναίοις ἔνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιπαρατεῖσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν.

10. The Greek may convert adverbs of place and time, more seldom of quality, into adjectives or substantives by prefixing the article. In like manner a preposition with its Case may be made to express an adjective or substantive meaning.

Ἡ ἄνω πόλις, *the upper city*. Ὁ μεταξὺ τόπος, *the intervening place*. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. Ὁ νῦν βασιλεὺς. Οἱ πάλαι σοφοὶ ἄνδρες. Οἱ τότε, *the men of that time*. Ἡ αἰών (sc. ἡμέρα). Ἡ ἐξαίφης μετὰστασις. Ὁ ἀεὶ, *an immortal*. So τὸ and τὰ νῦν, *now*, i. e. *at the present time*; τὸ πάλαι, *formerly*, in the former time; τὸ πρὶν, τὸ αὐτίκα, *immediately*. Οἱ πάντες τῶν στρατιωτῶν, *the best of the soldiers*. Τὰ κάρτα ψῦχος. Ἡ ἔργον ἀμέλεια. Ὁ ὁμολογουμένως δοῦλος. Th 6, 80. τὴν ἀκινδύνως δουλείαν. So also τὸ πάντων and τὸ παράπαν, *omnino*, τὴν κάρτα, τὸ παραπολύ used adverbially. Even: Ἡ τῶν γεφυρῶν οὐ διὰλυσις, *the not destroying of the bridges*. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσόφους, *the philosophers*. Οἱ ἐν ἔστει. Ἡ ἐν Χερρόνησσι τυραννίς.

11. The neuter article τό, may be placed before every word or part of speech, when the word is not considered in relation to its meaning, but is used only as a form of speech, or when a preceding word is repeated, without regard to the structure of the sentence in which it is repeated. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

Τὸ τῷ τῷ, τὸ τῷ τῷ. Dem. Cor. 255, 4. ὅμοιός, ὁ ἄνθρωπος Ἀθηναῖος· τὸ δ' ὅμοιός ὅταν εἴπω, τὴν πόλιν λέγω. Pl. Rp. 352, d. οὐ περὶ τοῦ ἐπιτυχόντος (*de re levi*) ὁ λόγος (ἐστίν), ἀλλὰ περὶ τοῦ ἐν τινι τρόπῳ χρήζῃ.

§ 245. Position of the Article.

1. The article is sometimes separated from its substantive by intervening particles, e. g. μὲν, δέ, γέ, τέ, γάρ, δῆ; by the indefinite pronoun τις (in Herodotus very often), and by αὐτὸς ἑαυτοῦ.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα. When a preposition stands before the article, the prose-writers say either: πρὸς δὲ τὸν ἄνδρα, or πρὸς τὸν ἄνδρα δέ, but not πρὸς τὸν δὲ ἄνδρα. — Τὸν τις Περσέων, Her. 1, 85. Τοῖς αὐτοῖς αὐτοῦ πῆμασι βαρύνεται, Aeschyl. Ag. 845.

2. When several substantives are connected by καί or τε — καί, there are two Cases: (1) the article is *repeated* with each; then the separate ideas expressed by the substantives are con-

sidered independent of each other, or they stand in contrast; or (2) the article is *not repeated*; then the separate ideas are considered as forming one single conception.

Σωκράτης πάντα ἡγεῖτο θεοὺς εἶδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σκεπτόμενα (the first two members form a whole, but the last is contrasted with them), X. C. 1. 1, 19. Αἱ ῥαδιουργίαι καὶ ἐκ τοῦ παραχρήμα ἦδοναί, 2. 1, 20. Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ κακῶν ἔργων, *ib.* Τὰ τε συμφέροντα καὶ κεχαρισμένα, 2. 2, 5. Οἱ στρατηγοὶ καὶ λοχαγοί, An. 7. 3, 21. Τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον (here the first two and also the last two form one single conception), X. C. 3. 10, 5. Τοὺς ἀγροὺς τοὺς αὐτοῦ καὶ οἰκίας, Th. 2, 13. Οἱ παῖδες τε καὶ γυναῖκες (so many MSS.), Pl. Rp. 557, c.

3. When a substantive having the article has attributive expletives joined with it, viz., an adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case (§ 244, 10), then the article has a different position according to the idea to be expressed, as will be seen from the two following cases:—

(a) The attributive is joined with its substantive to express a single idea, as *the wise man* = *the sage*, and is designed to contrast the object denoted by its substantive with other objects of the same kind. In this case, the attributive stands either between the article and the substantive, or after the substantive with the article repeated; or the substantive stands first without the article, and the attributive follows¹ with the article.

Ὁ ἀγαθὸς ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (in contrast with the bad man). See Rem. 1. Οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in contrast with poor citizens). Ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμός. Οἱ τρεῖς ἄνδρες or οἱ ἄνδρες οἱ τρεῖς. Ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians in contrast with another people). Οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν. Ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (literally *the against the Persians war*, i. e. *the war against the Persians*, in contrast with other wars). Ἀπὸ θαλάσσης τῆς Ἰώνων. Τυραννὶς ἢ ἐν Χερρονήσῳ. Ἡ ἐν Σαλαμῖνι ποδὶ τὸν Πέρσῃ ναυμαχία, *the in*

¹ Where the attributive expletive consists of several words, or where the expletive is itself qualified by another expletive, it is usually placed after its substantive, otherwise too long a phrase would intervene between the article and its substantive; such expletives involved the idea of some such phrase as, *I mean*, etc., e. g. ἡλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν (*they encamped in the villages [I mean] those above*, etc.). Here *κώμαις* is qualified by *ὑπὲρ πεδίου*, and this by *παρὰ Κεντρίτην*, etc., X. An. 4. 3, 1. Τρίτος μαστίδος λοιπὸς ἦν, . . . ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἰδελόντων, here *ὁ ὑπὲρ* and what follows qualifies the word *μαστίδος*, X. An. 4. 2, 14.

Salamis against the Persian sea-fight, i. e. *the sea-fight in Salamis against*, etc. These last examples show that a substantive with its Case has an adjective force.

REMARK 1. In the first position (*ὁ ἀγαθὸς ἄνθρωπος*), the emphasis is on the attributive, e. g. *Δεῖ παύεσθαι κοινωνεῖν τὸ δῆλον γένος ἡμῖν τῷ τῶν ἀρρένων (γένει)*, Pl. L. 805, d. But in the second position (*ὁ ἄνθρωπος ὁ ἀγαθός*), the idea expressed by the substantive is represented as a definite one or one already mentioned, or is contrasted with that of another substantive; in the third position (*ἄνθρωπος ὁ ἀγαθός*), the idea expressed by the substantive is represented as indefinite, but in contrast with another. *Τί διαφέρει ἄνθρωπος ἀκράτης θηρίου τοῦ ἀκρατεστάτου*, X. C. 4. 5, 11. *Ἡ ἀρετὴ σύνεσι μὲν θεοῖς, σύνεσι δὲ ἄνθρώποις τοῖς ἀγαθοῖς*, 2. 1, 32. *Τὸ ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν*, Pl. P. 294, a. *Διοικούντων αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρόποις τῶν ἐφεστικόντων, αἱ δὲ πόλεις (republics) αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις*, Aeschin. 3, 6. *Τὸ ἱππικὸν τὸ ἐκείνων* (sc. τῶν Σκυθῶν) *οὕτω μάχεται, τὸ δὲ ὀλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω*, Pl. Lach. 191, b. *Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημι οὐ μόνον τῶν σωμάτων τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας καὶ ὑμῶν πάντων, τῶν ἐν τῇδε τῇ ἡμετέρᾳ*, Pl. Menex. 240, c. *Διεξέρχονται τὰς τε συμφορὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῶν γεγεννημένας καὶ τὰς ὠφέλειαις τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνων ἐσομένας*, Isocr. Paneg. 43, 15. Sometimes the position varies in the same sentence, e. g. *Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἡ πεισὶ καὶ ἡ καρτερίᾳ καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται* (*great pleasures and advantages*), X. Cy. 3. 3, 8. *Πῶς ποτε ἡ ἀκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἀκρατος ἔχει*; Pl. Rp. 555, a. Then the second position does not differ from the first.

REM. 2. With a verbal substantive, the attributive expressed by a preposition and its Case, is often placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the substantive: *Ἡ συγκομὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ*, Th. 2, 52. *Ἡ οὖν ἀμετρία ὀργῇ ἐς Μιτυληναίους*, 3, 44. *Τῆς τῶν γυναικῶν φιλίας πρὸς τοὺς ἄνδρας*, X. Hic. 3, 4. Also the more definite expletives of an Inf., Part. or adjective, frequently are not placed between the article and these words: *Τὴν σοφίαν τοὺς ἀργυροὺς τῷ βουλομένῳ πωλοῦντας σοφιστὰς ἀποκαλοῦσιν*, X. C. 1. 6, 13 (instead of *τοὺς τὴν σοφίαν . . . πωλοῦντας*, in order to make prominent the idea in *τὴν σοφίαν*).

(b) The attributive is joined with its substantive not to express a single idea, but is to be regarded as the predicate of an abridged subordinate clause; then the attributive is not contrasted with another object of the same kind, but with itself; it being designed to show that the object to which the attributive belongs, is to be considered, in respect to a certain property, by itself, without reference to another. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

Ὁ ἄνθρωπος ἀγαθός or *ἀγαθὸς ὁ ἄνθρωπος*, a good man (= *ἀγαθὸς ὢν, the man who is good, inasmuch as, because, if he is good*). *Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν* or *κακὸν τὸν ἄνδρα*, they hate the bad man, i. e. *they hate the man, inasmuch as, because, if he is bad*. (On the contrary, *τὸν κακὸν ἄνδρα* or *τὸν ἄνδρα τὸν κακόν*, the bad man, in distinction from the good; hence, *τοὺς μὲν ἀγαθοὺς ἄν-*

δράκους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν.) 'Ο βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens*, i. e. *if or because they are good* (on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς καλοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens). 'Ο θεὸς τὴν ψυχὴν κρατῖσθην τῷ ἀνδράπῳ ἐνέφυσεν (*a soul, as it is the most excellent*), X. C. 1. 4, 13. Οἱ ἐκ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερά τ' ἔχουσιν (*a blacker skin*; the blackness of the skin is the consequence of the καταλαμπέσθαι ἐκ τοῦ ἡλίου), 4. 7, 7. 'Ενέπρησάν τε τὰς σπηρὰς ἐρημικοὺς καὶ τὰ χρήματα διήρπασαν (*quia deserta erant*), Th. 1, 49. 'Αξιῷ (postulo) τοὺς δεράποντας ἔμοι μὲν ἔφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι (= ὥστε αὐτὰ ἄφθονα εἶναι), X. C. 2. 1, 9.

REM. 3. If a substantive having the article has a Gen. or a preposition and its Case connected with it, the position under (a) occurs, only when the substantive with its Gen., etc. forms a contrast with another object of the same kind, e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians in contrast with another people); the emphasis here is on the Gen., e. g. Οὐκ ἄλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον, ἀναμνηστικαὶ δὲ καὶ τὰς τῶν προγόνων τῶν αὐτοῦ εἰς τοὺς Θηβαίους προγόνους εὐεργεσίας, Dem. (Psephism.) 18, 186. 'Εδωκατόν τε τῶν ἐν τῇ Σπάρτῃ τελεῶν, X. An. 2. 6, 4. On the contrary, the Gen. without the article, is placed either before or after the other substantive, when that substantive denotes only a part of that expressed in the genitive; the emphasis is then on the governing substantive, e. g. ὁ δῆμος Ἀθηναίων, or Ἀθηναίων ὁ δῆμος, the people and not the nobles. Hence, with this position, a partitive and not an attributive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz., the nobles. Compare further, ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, i. e. the philosophy of SOCRATES, the SOCRATIC philosophy, in contrast with the philosophy of another, e. g. Plato's, the Platonic, with ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φιλοσοφία, i. e. the PHILOSOPHY of Socrates and not something else of his, e. g. his life. Ὡς περ οἰκίας τὰ κατώθεν (domus infimas partes) ισχυρότατα εἶναι δεῖ, οὕτως καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποδέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει, Dem. 2. 10. Τούτων ἐβ' ἔδρευε καὶ ἐπαίδευσεν, ὡς δοκεῖ Ἀθηναίων τῷ πλήθει, to the multitude, not to the intelligent, Pl. Menon. 90, b. Τὸ ἐἶδος τοῦ παιδός (contrasted with τοῦ νοῦ τοῦ παιδός), Pl. Lysid. 204, c.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives ἑαυτοῦ, σεαυτοῦ, etc. are placed according to (a), e. g. Τὸν ἑαυτοῦ πατέρα or τὸν πατέρα τὸν ἑαυτοῦ, etc.; but the simple personal pronouns μοῦ, σοῦ, etc. stand without the article, either after or before the substantive with the article, e. g. ὁ πατήρ μου or μοῦ ὁ πατήρ, ὁ πατήρ σου or σοῦ ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, my, thy, his (ejus) father, ὁ πατήρ ἡμῶν, ὑμῶν, νῶν, αὐτῶν, or ἡμῶν, ὑμῶν, νῶν, αὐτῶν ὁ πατήρ, our, your, their (eorum) father. But when the substantive has another attributive joined with it, these pronouns can stand between the substantive and that attributive, e. g. Ἡ πάλα ἡμῶν φύσις. In the Sing. and Dual, the enclitic forms are always used; these never stand at the beginning of a sentence; but in connected discourse they can stand before the substantive which has the article. The Gen. of demonstrative and also of reciprocal pronouns, have the position of (a), e. g. ὁ τούτου (ἐκείνου) πατήρ or ὁ πατήρ ὁ τούτου (ἐκείνου). Τῇ ἀλλήλων εὐνοίᾳ. The demonstratives are sometimes also found without the article after the substantive with the article, e. g. Οἱ ἀναγκαῖοι ἐκείνου, Isac. 9. 10. Τὰ ἱερὰ ἐκείνου, ib. 36. Τοῦ πατρὸς τούτου, 1C. 3. Τῇ νῦν ὕβρει τούτου, Dem. 4, 3.

REM. 5. The difference between the two cases mentioned is very manifest with the adjectives ἄκρος, μέσος, ἑσχατος. When the position mentioned

under (a) occurs, the substantive with its attributive forms a contrast with other objects of the same kind, e.g. ἡ μέση πόλις or πόλις ἡ μέση, *the MIDDLE city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, *the MOST REMOTE island*, in contrast with other islands. Ἐς τὸ ἐσχάτον ἔρμα τῆς νήσου (in contrast with other ἐρμασι), Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, the attributive then only defining it more fully. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e.g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain* (properly on the mountain where it is the highest); ἐν μέσῳ τῇ πόλει (seldom ἐν τῇ πόλει μέσῳ), *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border of the island*. Ἐν μέσοις τοῖς πολεμίοις ἀπέδανε, X. H. 5. 4, 33. Κατὰ μέσον τὸν κόκλον, Cy. 2. 2, 3. Οἱ Πέρσαι περὶ ἄκρας ταῖς χερσὶ χειρὶδας θαλάσσης ἔχουσιν, 8. 8, 17.

REM. 6. In like manner, the word *μόνος* has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e.g. ὁ *μόνος* παῖς, *the ONLY son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e.g. Ὁ παῖς *μόνος* or *μόνος* ὁ παῖς παίζει, *the boy plays alone (without company)*. Μόνην τῶν ἀνδράπων (γλῶττων) ἐποίησαν (οἱ θεοὶ) ὅταν ἀνδρῶν τὴν φύσιν, i. e. ἡ τῶν ἀνδρ. γλῶττα μόνη ἐστίν, ἣν ἐποίησαν ὅταν κ. τ. λ., *they made the human tongue only, capable of articulating sounds*, X. C. 1. 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other (§ 264, 2), one position may be as an English, e.g. Οἱ ἄλλοι ἀγαθοὶ ἄνδρες, *the other good men*; or the limiting attributive with the article either stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. Ὁ ναυτικός ὁ τῶν βαρβάρων στρατός. Αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναί, *the other bodily pleasures*, Pl. Rp. 565, d. Ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις, Lys. 281. (When ὁ ἄλλος is joined with an adjective used substantively, the article is commonly repeated, e.g. τὰλλα τὰ πολιτικά, X. Hicr. 9, 5. Οἱ ἄλλοι οἱ παραπληγέστεροι, X. Apol. 11.) Ἡ οὐχ ἥκιστα βλάβησα ἡ λοιμώδης νόσος, Th. 1, 23. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ, Th. 1, 126. Ἐς αὐτὸν τὸν ἐπὶ τῷ στόματι τοῦ λυμένους τὸν ἕτερον πύργον, 8, 90. Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ, Pl. Cratyl. 398, b. Τὸ ἐν Ἀρκადίᾳ τὸ τοῦ Διὸς ἱερόν, Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive; in this case the article is used before each of the three parts, e.g. τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρὰ ἀπέτελεσαν, Th. 1, 108. (But the article is omitted with a limiting demonstrative standing between the substantive and the limited attributive, e.g. Τὴν τοῦτου ταυτηρὶ τὴν δαυμαστὴν κεφαλὴν, Pl. Symp. 213, c.) Finally, if the limiting attributive with the article is placed first, the limited substantive and its attributive follow, both without the article, e.g. Πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας, Eur. Hel. 476. Τάλας ἐγὼ τῆς ἐν μαχρῇ ξυμβολῆς βαρείας, Ar. Acharn. 1210. Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων, X. H. 4. 3, 15. Τὰς ὑπὸ τῇ Θερμῇ οἰκούσας πόλεις Ἑλληνίδας, 4. 8, 26.

REM. 8. When an attributive participle has a more definite expletive belonging to it, their relative position is as follows:—

(a) Ὁ πρὸς τὸν πόλεμον αἰρεθεὶς στρατηγός.

(b) Ὁ στρατηγὸς ὁ πρὸς τὸν πόλεμον αἰρεθεὶς.

When there are two of these more definite expletives, one stands either after the substantive or after the participle, e.g. Τὴν πρὸς Εὐβουλον γενομένην εἴστω ὁμῖν, Aeschin. 3, 25. Τῶν καθ' ὅμᾱς πεπραγμένων καλῶν τῇ πόλει, Dem. 18, 95. Τῆς νῦν ὑπαρχούσης αὐτῷ δυστήνους. 4, 4. Τὰς πρὸ ὁμῶν ὑπαρχούσας αὐτῷ τιμὰς, 20, 83.

- (c) Ὁ αἰρεθεὶς πρὸς τὸν πόλεμον στρατηγός. Τὴν ὑπάρχουσαν τῇ πόλει δύναμιν, Dem. 8, 10.
- (d) Ὁ αἰρεθεὶς στρατηγὸς πρὸς τὸν πόλεμον. Τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι, Dem. 6, 8.
- (e) Ὁ πρὸς τὸν πόλεμον στρατηγὸς αἰρεθεὶς (this position is most frequent, when the participle has two more definite expletives). Τὰς ὑπὸ τοῦτου βλασφημίας εἰρημένας, 18, 126. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, Th. 7, 23. Τὸ πρὸς Λιβύην μέρος τετραμμένον, 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. Τὴν τότε Θηβαίους ῥάμην καὶ δόξαν ὑπάρχουσαν, Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. Οἱ παρὰ τοῦτου λόγοι τότε ῥηθέντες, Dem. 18, 35. Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὑπάρχουσαν τῇ πόλει, 19, 84.

REM. 9. When a participle used substantively has predicative expletives joined with it, these are placed between the article and the participle. Thus, for example, πρότερος, πρῶτος, ὅστερος, ὅστατος (*he came first*, etc.), becomes: ὁ πρότερος (πρῶτος, ὅστερος, ὅστατος) ἀφικόμενος (*he who came first*); ὁ ἕκων ἁμαρτάνει becomes: ὁ ἕκων ἁμαρτάνων; ἀνδρείος νομίζεται: ὁ ἀνδρείος νομίζεσθαι; αὐτὸς ἀδικεῖ: ὁ αὐτὸς ἀδικῶν (*one doing wrong of his own accord*); τοιοῦτός ἐστιν: ὁ τοιοῦτος ὢν; μόνος ἐστίν: ὁ μόνος ὢν. When the predicative expletive consists of an adjective and substantive, the substantive is usually placed directly after the participle, e. g. πρῶτος τεταγμένος ταξίαρχος (*he who had been placed as the first centurion*).

§ 246. Use of the Article with Pronouns and Numerals, with and without a Substantive.

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the *personality* is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to. On ὁ ποῖος, see § 344, Rem. 3. .

Τὸν ἐαυτὸν δὴ λέγων μάλα σεμνῶς καὶ ἐγκωμιάζων (*his important person*), Pl. Phaedr. 258, a. Δεῦρο δὴ, ἥ δ' ἔσσι, εὐδὲ ἡμῶν. Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνες τοὺς ὑμᾶς (i. e. καὶ τίνες εἰσὶν οὗτοι, οὓς λέγεις ἡμᾶς), Pl. Lys. 203, b.

2. The article is used with a substantive which has a possessive pronoun belonging to it, or the Gen. of a personal or reflexive pronoun (§ 245, Rem. 4), when the object is considered as a definite one or as relating *exclusively* to possession; the possessive is placed between the article and the substantive [§ 245, 3 (a)].

Ὁ ἐμὰς πατήρ, ὁ σὸς λόγος, *thy word* (a definite or particular one), ὁ ἐμὸς παῖς, *my son* (a definite one of several, or even the only one); also ὁ λόγος σου; τὸν σεαυτοῦ πατέρα or τὸν πατέρα τὸν σεαυτοῦ; on the contrary, the article is omitted when it is to be denoted, that the object named belongs to the possessor in common with others of the same kind, or when the substantive with the posses-

sive is a predicate or in apposition: ἐμὸς ἀδελφός or ἀδελφός μου, *a brother of mine* (it not being determined which); ἐμὸς παῖς or παῖς μου; οὗτός ἐστι(ν) ἀδελφὸς σός or ἀδελφός σου; οὗτος, ἀδελφὸς ἐμὸς or ἀδελφός μου.

3. A substantive to which one of the demonstrative pronouns οὗτος, ὃδε, ἐκεῖνος, and even αὐτός, *ipse*, is joined, regularly has the article. As these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive [comp. § 245, 3 (b)]; thus:—

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ),
 ἦδε ἡ γνώμη or ἡ γνώμη ἦδε (not ἡ ἦδε γνώμη),
 ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος (not ὁ ἐκεῖνος ἀνὴρ),
 αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός (but ὁ αὐτὸς βασιλεὺς [seldom] (ὁ) βασιλεὺς ὁ αὐτός] signifies *idem rex, the same king*).

REMARK 1. The substantive does not take the article:—

- (a) When the pronoun is used as the subject, and the substantive as the predicate (§ 244, Rem. 1), e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετὴ (*this is the virtue of a man*), Pl. Men. 71, e. Αὕτη ἐστὶν ἰκανὴ ἀπολογία, Apol. 24, b. Κίρσις αὕτη μέγιστη δὴ τοῖς Ἕλλησιν ἐγένετο (*this was the greatest agitation*), Th. 1, 1; hence a distinction must be made between τοῦτω τῷ διδασκάλῳ χρώνται (*they have this teacher*), and τούτῳ διδασκάλῳ χρώνται (*they have this man for a teacher*). Τεκμηρίω τούτῳ χρώμενος (which signifies *τοῦτό ἐστι τεκμήριον, ὃ ἐχρήτο*), X. C. 1. 2, 49. Ταύτην γνώμην ἔχω (which signifies *αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω*), An. 2. 2, 12. If, however, the predicative substantive is to be represented as a definite object or one before-mentioned, it takes the article, e. g. Ὅποτε (Σωκράτης) τι τῷ λόγῳ διεξίει, δὲ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου (*hanc esse firmam illam disputandi rationem, viz. such a mode as had been clearly shown by previous examples*), X. C. 4. 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης. Εὐθύδημος οὗτος, X. C. 4. 2, 3. Νικηράτου τούτου, Symp. 2. 3. Χαρμίδης οὗτος, 2, 19. Αὐτὸν Μένωνα, An. 1. 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλέως, An. 1. 7, 11. Ἐπὶ γῆν τήνδε ἡλδομεν (with the variation ἐπὶ τὴν γῆν τ.), Th. 2, 74. The article occurs but seldom, and then with a demonstrative force. Τί δὴτ' ἐκεῖνον τὸν Θaalῆν θαυμάζομεν; Ar. Nub. 181. Τόνδε τὸν Ἰππίην μετεπεμψάμεθα, Her. 5, 91. Comp. 8, 27.
- (c) When the idea of an object is to be expressed *absolutely*, the substantive without the article is joined with the pronoun αὐτός. Comp. § 244, 1. Αὕτῃ δεσποτεῖα αὐτῆς δουλείας, Pl. Parmen. 133, d. Αὐτῆς ἐπιστάτης οὐ μετέχομεν, 134, b. Οὐκ αὐτοῦ δεσπότου δῆπου, ὃ ἐστὶ δεσπότης, ἐκείνου δούλος ἐστιν, 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially scorn or contempt, instead of the pronoun σύ. Οὗτος ἀνὴρ οὐ παύσεται φλυαῶν; Εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνῃ ὀνόματα θνητῶν; (= *blockhead, why dost you cease?*) Pl. Gorg. 489, b. Οὐκ οἶδ' ἔττα λέγεις, ὦ Σώκρατες, ἀλλ' ἄλλω τινὰ ἐρώτα. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελοῦμενος (= *you, oh man can you not hear to be benefited?*) Ib. 505, c.

(e) In passages like *Οὗτοι, οὓς δοῶτε, βάρβαροι πολεμώτεροι ἡμῶν ἔσονται*, X. An. 1. 6, 16, the relative clause supplies the place of the article. But there are few passages like: *Φέρε λαβὼν χιτῶνας μὲν τουτουσί* and the following *τούςδε χιτῶνας*, X. Cy. 8. 3, 6, where the demonstrative is used like a *deictic* (*that which points out*) adverb (*here, there*). The poets very often omit the article where the prose-writers must use it.

REM. 2. When the pronoun *οὗτος* or *ἐκεῖνος* belongs to a substantive having the article and an attributive, then these pronouns are often placed between the attributive and the substantive, e. g. *Αἱ τῶν Πελοποννησίων αὐταὶ νῆες*, Th. 3. 80. *Ἡ στερὴ αὐτῇ ὁδός*, X. An. 4. 2, 6. *Ὁ Λιβὺς ἐκεῖνος λέων*, Ad. H. A. 7, 48. So *ὁ αὐτὸς οὗτος πόλεμος*, Luc. de hist. conscr. c. 14. So also with the genitives *μου, σου, αὐτοῦ*, etc. (§ 245, Rem. 4); likewise with *πᾶς, ὅλος*, e. g. *ἀγαθὸς μου πατήρ; ἡ τῶν Ἀθηναίων πᾶσα (ὅλη) πόλις*.

4. A substantive with which *τοιούτος, τοίοςδε, τοσοῦτος, τηλικούτος*, are joined, takes the article placed according to § 245, 3 (a), when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named.

Ἄρ' οὖν δύναο τὸν τοιοῦτον ἀμεμπτον φίλον νομίζειν; (i. e. *talent, qualis antea descriptus est*), X. Cy. 5. 5, 32. *Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους* (i. e. *talis vir, qualem descriptissimus Socratem*), C. 1. 2, 8. *Τῶν τοσοῦτων καὶ τοιοῦτων ἀγαθῶν ὁμῶν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν* (in relation to what precedes), Dem. Cor. 327, 305. *Ὅρῶν τοὺς τηλικούτους φυλάττοντας μέλιστα τὰς γυναῖκας* (relating to the preceding *γεραῖφι*, but at the same time designating the whole class of the *γεραῖοι*), X. R. L. 1, 7. So also when taken substantively: *ὁ τοιοῦτος, τὰ τοιαῦτα*. On the contrary, the article must be omitted, when the object is indefinite: any one of those who are of such a nature, or are so great, e. g. *Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης*.

5. When *πᾶς, πάντες, ὅλος*, belong to a substantive, the following cases must be distinguished:—

(a) When the idea expressed by the substantive is considered as altogether a general one, the article is not used.

Πᾶς ἄνθρωπος (seldom *ἄνθρωπος πᾶς*), *every man* (i. e. every one to whom the predicate *man* belongs; *πάντες ἄνθρωποι*, *all men*. So also *ὅλη πόλις*, a whole city, *πόλις ὅλη*, a whole CITY. Then *πᾶς* in the singular signifies *each, every*. *Πᾶς* may often be translated by *mere*, or *utter*, e. g. *Ὁ Ἑρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν*, Pl. Rp. 573, a. *Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται*, Polit. 284, a.

(β) When the substantive to which *πᾶς, πάντες* belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3 (a). Here *πᾶς, πάντες* are emphatic.

Ἡ πᾶσα γῆ, *the whole earth*; οἱ πάντες πολῖται, *all citizens without exception*. This usage is more seldom than that under (a). This construction occurs also with ὅλος, but it is still rarer than with πᾶς, e. g. ἡ ὅλη πόλις, *πόλις ἡ ὅλη, the whole city*. Here the singular πᾶς always has the sense of *whole*. Πειρώσθαι (χρῆ) κοινῇ σώζειν τὴν πᾶσαν Σικελίαν, Th. 4, 61. Ἐβόξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτείνει, ἀλλὰ καὶ τοὺς πάντας Μιτυληναίους, 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι, Pl. Theaet. 204, a. Ἀνδρόποισι γὰρ τοῖς πᾶσι κοινὸν τοῦξαμαρτάνειν, S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥστερ τὰ τοῦ προσώπου μόρια ἔχει πρὸς τὸ ὅλον πρόσωπον, Pl. Prot. 329, e. Hence it signifies, in *all*. Πέμπουσι χιλίους τοὺς πάντας ὀπλίτας, *a thousand hoplites in all*. Συνεπληρώσαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, Th. 3, 66.

(γ) When the words πᾶς, πάντες, intended merely as a more definite explanation, without any special emphasis, belong to a word denoting a definite object and hence having the article, they are then placed according to § 245, 3 (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, in connection with a substantive and the article.

Οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν οἱ ἅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες οἱ πάντες οἱ στρατιῶται καλῶς ἐμαχέσωντο. Διὰ τὴν πόλιν ὅλην οἱ διὰ ὅλην τὴν πόλιν (simply *through the whole city*, whereas διὰ τὴν ὅλην πόλιν, *through the whole city*). Διαβαίνουντι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται, X. An. 7. 1, 7. Εἰ ὑπὸ τῆς Ἑλλάδος πάσης ἀξιῶς ἐπ' ἀρετῇ θαυμάζισθαι, τὴν Ἑλλάδα πειρατέον εὐ ποιεῖν, X. C. 2. 1, 28.

6. When ἕκαστος, *each, every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each, every*, when the idea expressed by the substantive is considered as a general one; but when the idea contained in the substantive is to be made prominent, it takes the article which is always placed according to § 245, 3 (b).

Κατὰ τὴν ἡμέραν ἐκάστην, Dem. Cor. 310, 249, or καθ' ἐκάστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ καθ' ἐκάστην ἡμέραν (*quotidie, each day, every day, general*) τοιαῦτα ὁρᾷν τε καὶ ἀκούειν, X. C. 4. 2, 12. Ἀ ἐκάστη ἡλικίᾳ προστέτακται ποιεῖν, διηγησόμεθα, X. Cy. 1. 2, 5. Τυραννοῦνται ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἐκάστη πόλει, H. 3. 5, 13; but Ὅ τι ἂν ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ᾖ, μεμνησονται, *in every single land*, Cy. 8. 6, 6. Καὶ ἡγεῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας, An. 7. 4, 14.

7. When ἕκτερος, *each of two*, ἄμφω and ἀμφότερος, *both*, belong to a substantive, the article is always used, since here

only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to ‡ 245, 3 (b).

Ἐπὶ τῶν πλευρῶν ἑκατέρων, X. An. 3. 2, 36, or ἐπὶ ἑκατέρων τῶν πλευρῶν. Τὰ ὅτα ἀμφοτέρα or ἀμφοτέρω τὰ ὅτα. Ἀμφοῖν τοῖν χεροῖν or τοῖν χεροῖν ἀμφοῖν. Καθ' ἑκάτερον τὸν ἐκπλοῖς, Th. 4, 14. Τῷ ὅτι ἑκατέρω, X. Ven. 5, 32.

8. In respect to the pronoun αὐτός and the indefinite pronouns or numerals ἄλλος, ἕτερος, πολὺς, πλείων, πλείστος, the following points are to be observed:—

(a) Ὁ αὐτός signifies *the same, idem*, e. g. ὁ αὐτὸς ἄνθρωπος, *idem homo*; ταὐτό, *the same*; but ὁ ἄνθρωπος αὐτός or αὐτὸς ὁ ἄνθρωπος, *homo ipse*.

(b) Ἄλλος = *alius, another*, in contrast with *ipse* (αὐτός); ὁ ἄλλος = *reliquus the other*; οἱ ἄλλοι = *reliqui, ceteri, the rest*, e. g. ἡ ἄλλη Ἑλλάς, *reliqua Graecia the rest of Greece*, in contrast with some part before named; οἱ ἄλλοι ἄνθρωποι. *the other men or the others*, in relation to definite individuals. Ὡς Ἀριαῖς καὶ οἱ ἄλλοι ἔσοι ἦτε Κύρου φίλοι, *Ariaeus and the rest*. But Ὁ Γλοῦς ἐπεφάνη μετ' ἄλλων, *Glus appeared with others*, in contrast with himself;—ἕτερος = *one of two* (it not being determined which), or it forms a contrast with ὁ αὐτός and denotes *difference or contrast*;—ὁ ἕτερος = *the other*, i. e. the definite one of two, e. g. ἡ ἑτέρα χεὶρ τῇ ἐτέρᾳ χρῆται; οἱ ἕτεροι in reference to two parties.

(c) The following cases of πολὺς, πολλοί are to be distinguished: (a) When πολὺς, πολλοί belong to a substantive without the article, as πολὺς πόνος, πολλὰ σπουδή, πολὺς λόγος, πολλοὶ ἄνθρωποι, an object is denoted as an indefinite one, e. g. Πολὺν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ ὄντος διέας ἀπέρχονται (*having much toil*), Pl. Phaedr. 243, b. Πολλοὶ ἄνθρωποι τοῦ πλοῦτου δρέγονται (*many men, general*); (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and πολὺς is then placed: (1) as an attributive between the article and the substantive, e. g. ἡ πολλὰ σπουδὴ τὴν ἀληθείαν ἰδεῖν πεδίον (*magnum illud, de quo dixi, studium, that great zeal, of which I have spoken*), Pl. Phaedr. 248, b. Ἐν περὶ τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας (*multum illum sermonem, e scriptis ejus satis cognitum*), 270, a. Ἐν ταῖς πολλαῖς γενέσεσι (*among the many generations mentioned*), Phaedon. 88, a; οἱ πολλοὶ ἄνθρωποι signifies either *the many men named or a multitude of men belonging together*, in opposition to the parts of the whole, hence also οἱ πολλοί, *the many, the multitude, the populace, plebs*, or even *the most, the majority* (in contrast with the separate individuals), e. g. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι (*what the few prescribe to the many [the majority] not by persuasion but by force*), X. C. 1. 2, 45; τὸ πολὺ, *the greater part*, e. g. Τῶν πολεμίων τὸ μὲν πολὺ ἔμεινεν, μέρος δ' αὐτῶν ἀπῆντα τοῖς κατὰ τὰ ἄκρα (*most of the enemy remained*), X. An. 4. 6, 24. What is true of the Positive, is true also of the Comparative and Superlative. Ἐὰν φίλους ἢ πόλιν ὠφελεῖν δὲρ, ποτέρω ἢ πλείων σχολῇ ταύτων ἐπιμελεῖσθαι, τῷ ὥς ἐγὼ νῦν, ἢ τῷ ὥς σὺ μακαρίζεις διατρωμένῳ (*the greater leisure, considered as a definite thing, or as a definite whole*), X. C. 1. 6, 9. Ἐλ ἰδίδου, ἐπὶ τούτῳ

ἐν ἰδίῳ, ὅπως ἐμοὶ δοῦς μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον, An. 7. 6, 16. "Ἐπειτα τῇ ἀρετῇ σῴζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ, R. L. 9, 2; οἱ πλείους or τὸ πλεῖον signifies the *majority* in opposition to the *minority* (οἱ ἑλάσσους), therefore a definite whole; οἱ πλείεστοι, *the most*, τὸ πλείεστον, *the greatest part*, also to be considered as a definite whole. — Or, (2) πολὺς is joined with the substantive having the article, and is placed according to § 245, 3 (b); πολὺς is then to be taken in a predicative sense, e. g. Ἐπεὶ ἔώρα πολλὰ τὰ κρέα (when he saw the flesh that it was much, the flesh in great abundance), X. Cy. 1. 3, 6. Σφίσι πολλὰ τὰ ἔπορα ξυμβεβηκότα (sc. ὀρώντες), Th. 1, 52. Πολλὰν τὴν αἰτίαν εἶχον (they had censure in great abundance, i. e. were very severely censured), 6, 46.

(d) Ὀλίγοι, *few*, e. g. ὀλίγοι ἄνθρωποι; οἱ ὀλίγοι, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz. emphatically *the Oligarchy*, considered as a whole, in opposition to οἱ πολλοί, e. g. Πρέσβεις οἱ Μῆλιοι πρὸς μὲν τὸ πληθὺς οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευεν, Th. 5, 84; but when only an indefinite idea is expressed by the word ὀλίγος, the article is omitted, e. g. Προδοθῆναι τὴν πόλιν ὑπ' ὀλίγων (by oligarchs, not by the Oligarchs).

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. τρεῖς ἄνδρες ἦλθον; but the substantive takes the article which is placed: (a) according to § 245, 3 (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions ἀμφί, περί, εἰς, ὑπέρ; but the article is here used most frequently, when a preceding substantive with a cardinal number agreeing with it, and without the article, is referred to.

Οἱ τῶν βασιλέων οἰνοχόοι διδῶσι τοῖς τρισὶ δακτύλοις ὀχούντες τὴν φιδάλην (with the three fingers, i. e. the three generally used), X. Cy. 1. 3, 8. Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πέντηκοντα ἔτη (he had reached about the sum of fifty years), X. An. 2. 6, 15. Ἰππεῖς εἰς τοὺς τετρακισχιλίους συνελέγοντο αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους, Cy. 3. 2, 3. Τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν οὐ παρουσῶν (referring to the preceding words οἱ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι, Th. 1, 49).

(β) But the article is placed according to § 245, 3 (b), when the numeral without any emphasis, is joined with the definite object, merely to define it more definitely, and when the numeral had not been previously mentioned, e. g. Ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλίται χίλιοι or χίλιοι οἱ μετὰ Π. ὀπλίται, *the hoplites with Pericles, a thousand in number, fought*.

REM. 3. The article is frequently omitted with substantives which have an ordinal number joined with them, as the ordinal in a measure supplies the place of the article. Τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα (*he died the third year*), Th. 2, 103. Comp. 3. 25, 88.

‡ 247. *The Article as a Demonstrative and Relative Pronoun.*

1. The article ὁ ἡ τό had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun ὁ ἡ τό has almost wholly the sense both of a substantive and adjective demonstrative pronoun, which refers to an object, and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Il. α, 12. ὁ (he) γὰρ ἦλθε θεῶς ἐπὶ νῆας Ἀχαιῶν. 29. τῇν (her) δ' ἐγὼ οὐ λύσω. Od. κ, 74. οὐ γὰρ μοι θέμις ἐστὶ κομίζεμεν οὐδ' ἀποπέμψαι ἄνδρα τόν (that man), ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν. Hence, in Homer, the substantive is found in very many passages without the article, where later writers, particularly the Attic, would use it. Comp. Il. α, 12 seq. with Pl. Rp. 393, c. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g. ὁ ἄριστος, ὁ νικῆσας, ὁ γεραίος; so also, τὸ πρῖν, τὸ πρόσθεν (*præ*); it is found in connection with a substantive and an attributive adjective or adverb, the attributive being placed between the article and substantive, e. g. τῶν προτέρων ἐτέρων, Il. λ, 691. Τὸν δεξιὸν ἵππον ψ, 336. Οἱ ἐνερθε θεοί ξ, 274. Τὸ σὸν γέρας α, 185. Τὸ σὸν μένος α, 207; so it is used in case of apposition. e. g. Od. λ, 298. καὶ Λήδην εἶδον τὴν Τυνδαρεῖον παρὰκοῖτιν. Od. ξ, 61. ἑταῖρες οἱ νέοι; further, Ἀντιγυεῖς αἱ περὶ δίφρον, Il. λ, 535. Ἀνδρῶν τῶν τότε ι, 559. Τίς οἱ Δαλλεῖοι, Od. ω, 497; also with the demonstrative, αἱ κύνες αἶε τ, 372; it also takes the place of the possessive pronoun, e. g. Il. λ, 142. νῦν μὲν δὴ τοῦ πατρὸς δεικέα τίσετε λάβῃν (*of your father*), and denotes what belongs to an object, e. g. Od. ο, 218. ἐγκοσμεῖτε τὰ τεύχε', ἐταῖροι, νηὶ μελαίνῃ (*the τεύχεα belonging to the ship*).

3. The use of the article as a demonstrative *adjective*, is not unfrequent in all the post-Homeric writers (§ 244, 6); but as a demonstrative *substantive* pronoun, it was retained, in certain cases, through every period of the language; thus:—

- (a) Τὸ δέ (*id autem*, or *on the contrary*), very frequently at the beginning of a sentence; ὁ μὲν (*is quidem*), ὁ δέ (*is autem*), οἱ δέ (*ii autem*) very frequently at the beginning of a sentence; πρὸ τοῦ (*προτοῦ*), *formerly*; often καὶ τόν, τήν, *et eum, et eam*, at the beginning of a sentence, e. g. X. Cy. 1. 3, 9. καὶ τὸν κελεῦσαι δοῦναι. In connection with καὶ, the Greek says in the Nom.: καὶ ὅς, καὶ ἥ, καὶ οἱ (§ 334), but in the Acc. καὶ τὸν, καὶ τήν; seldom τό γε, *id quidem*, τῷ, *ideo*, and the like.
- (b) In such phrases as, τὸν καὶ τόν, τὸ καὶ τό, *this man and that man, this thing and that thing*; τὰ καὶ τὰ, *varia, bona et mala*.
- (c) It is used immediately before a sentence introduced by ὅς, ὅσος or ὅτος, which sentence expresses periphrastically the force of an adjective, or

especially, an abstract idea. This usage is confined mostly to Plato Pl. Phaedon. 75, b. *ὁρέγεται τοῦ ὅ ἐστιν ἴσον* (= τοῦ ἴσου ὄντος), *he reaches after that which is equal*. Prot. 320, d. *ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται*. Soph. 241, c. *εἴτε μνημάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, ὅσαι περὶ ταῦτά εἰσι*.

- (d) In such phrases as, *ὁ μὲν—ὁ δέ, οἱ μὲν—οἱ δέ*, *the one—the other some, the others*. Isocr. Paneg. 41. *εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες, treating some with contempt, and being slaves to others*. Very frequently *τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ*, *partly—partly, τῇ μὲν—τῇ δέ*, *on one side—on the other side*.

4. In the Homeric language, the demonstrative *ὃ ἢ τό*, is frequently used in place of the relative. Il. α. 125. *ἀλλὰ τὰ μὲν πολλῶν ἐξεπράδομεν, τὰ δέδοσται* (*quae ex urbibus praedati sumus, ea sunt distributa*). The relative use was transferred from Homer to the Ionic and Doric writers also; so the Tragedians take this liberty, though very rarely. Her. 3, 81. *τὰ μὲν Ὀδάνης εἶπε, λελέχθω καὶ μοι ταῦτα· τὰ δ' ἐς τὸ πλεῖστος ἔνωγε φέρειν τὸ κράτος, γνῶμης τῆς ἀρίστης ἡμάρτηκε*. Comp. Larger Grammar, Part II. § 482.

§ 248. CLASSES OF VERBS.

In relation to the subject, the predicate can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms:—

(1) The subject appears as *active*, e. g. *Ὁ παῖς γράφει, τὸ ἄνθος θάλλει*.—But the active form has a two-fold signification:—

(a) *Transitive*, when the object to which the action is directed, is in the Acc., and therefore appears as *passive* or as *receiving* the action, e. g. *Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν*,—Transitive verb.

(β) *Intransitive*, when the action is either confined to the subject, as *Τὸ ἄνθος θάλλει*, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. *Ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν*,—Intransitive verb.

(2) Or the subject performs an action which is confined to, or is reflected upon itself, e. g. *Τύπτομαι, I strike MYSELF; βουλευόμαι, I advise MYSELF, or I deliberate; τύπτομαι τὴν κεφαλὴν, I strike MY OWN head; καταστρέφομαι τὴν γῆν, I subjugate the land for MYSELF; ἀμύνομαι τοὺς πολέμους*

ous, I keep off the enemy from MYSELF, — Middle or Reflexive verb.

REMARK 1. When the reflexive action is performed by two or more subjects on each other, as *Τύπτονται*, *they strike each other*; *διακελεύονται*, *they exhort each other*, it is called a reciprocal action, and the verb, — Reciprocal verb.

(3) Or the subject appears as *receiving* the action, i. e. the action is performed upon the subject, e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, *were pursued*, — Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses: the Fut. and Aor. All the other passive forms are indicated by the Mid., since the passive action was considered as a reflexive one.

REMARKS ON THE CLASSES OF VERBS.

‡ 249. A. Active Form.

1. Many *active* verbs, especially such as express *motion*, besides a transitive signification, have an intransitive or reflexive sense. (So in English, as *he leads, the birds move, the carriage breaks, the snow melts*, which have also a transitive sense; so the Lat. *vertere, mutare, declinare*, etc.)

Ἀχέρων ποταμὸς ἐσβάλλει ἐς τὴν λίμνην, Th. 1, 46. Ἡ Βόλβη λίμνη ἐξίησιν ἐς θάλασσαν, 4, 103. Ἐγγὺς ἦγον οἱ Ἕλληνες (comp. to draw near), X. An. 4, 2, 15. So also ἀνάγειν, to go back, to withdraw; διδάγειν, perstare, to continue, are found in prose. — Ἐλαύνειν or ἐλαύνειν ἵππῳ (X. An. 1. 8, 1), to ride; προσελαύνειν, adequare, to ride up to. — Many compounds of βάλλειν, e. g. ἐμβάλλειν and εἰσβάλλειν, to fall into, to empty (of a river); ἐκβάλλειν, to spring forth, to put forth (of plants, etc.); μεταβάλλειν (like mutare), διαβάλλειν, to cross over; προσβάλλειν τινί, to make an attack upon; συμβάλλειν τινί, thanus conserere, to engage in combat with; ἐπιβάλλειν, to fall upon; ὑπερβάλλειν, to exceed, to be prominent. — Κλίνειν and its compounds, e. g. ἐπικλίνειν, to incline to something; ἀποκλίνειν, declinare. — Τρέπειν, like vertere; ἐπιτρέπειν, se permittere, to entrust one's self to. — Στρέφειν (like mutare) and its compounds. — Πταίνειν, to strike against, to stumble; προσπταίνειν, as μεγάλως προσέπτασαν, they suffered a total shipwreck (Her. 6, 95). Ἀπαλάττειν, to get off, escape. — Compounds of διδόναι, as ἐνδιδόναι, to discharge itself (of a stream); ἐπιδιδόναι, proficere, to increase, advance. — Compounds of ἴέναι, e. g. ἀνίεναι, to relax, be remiss; ἐφίεναι (sc. ταυτὸν) ἰσχυρῶ γέλωτι (indulgere), Pl. Rp. 388, e. Compounds of μάγειν, μίγνυναι, as συμμίσγειν, commisceri; προσμύγειν, to fight with, also appropriquare, e. g. προσέμizan τῷ τείχει, Th. 3, 22. Αἵρειν, to get under way, set out (of ships, to weigh anchor), also compounds, e. g. οἱ βάρβαροι ἀπῆραν ἐκ τῆς Δήλου (to set sail), Her. 6, 99; ἀνταίρειν (sc. χεῖρας) τινί, to fight with, to withstand. — Σινδύπτειν, manus con-

serere. — Ἐχειν, *to land*; ἔχειν τινός (*desistere*), *Th. 1, 112*; ἔχειν with adverbs, as εὖ, καλῶς, κακῶς, *like bene, male habere*; ἔχειν ἀμφὶ τι, *in aliqua re occupatum esse*; προσέχειν (sc. νοῦν), *attendere, to give one's attention to, or appellare, to land*; προέχειν, *praestare*; ἐπέχειν, *se sustinere, or expectare, in mente habere*, e. g. ἐπι-
χον στρατεύεσθαι; κατέχειν, *se retinere, also to land*; παρέχειν, e. g. τῇ μουσικῇ, *musicae se dare*; ἀπέχειν, *to be distant from*; ἀντέχειν, *resistere*. — Πρὸ τ τ τ εἶν with adverbs, e. g. εὖ, καλῶς, or with the Acc. of adjectives, e. g. καλὰ, κακὰ, *to fare well or ill*. — Διατρίβειν (*consumere*), *versari, to employ one's self*. — Compounds of φέρειν, as διαφέρειν, *to be different, differre*; ὑπερφέρειν (*eminere*) πλοῦτος. — Ἀναλαμβάνειν, *refici, recreari*. — Οἰκεῖν, *administrari*, e. g. πόλις οἰκεῖ (*the state is managed*), *Plat.* — Τελευτᾶν, *to end, to die*. — Κατορθοῦν, *to succeed*. — Νικᾶν, *to prevail*, e. g. ἐνίκα ἡ χεῖρων τῶν γνωμέων (*like vincit sententia*), *Her. 6, 109*. Ἐλλείπειν, *officio suo desse*; ἀπολείπειν, *to remain behind, etc.*

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive, but in the second Aor. an intransitive sense:—

δύω, *to wrap up*, first Aor. ἔδυσα, *I wrapped up*, second Aor. ἔδυν, *I amnt in*,
ἵστημι, *to place*, “ ἔστησα, *I placed*, “ ἕστην, *I stood*,
φύω, *to produce*, “ ἔφυσα, *I produced*, “ ἔφυν, *I was produced*,
σκέλλω, *to make dry*, “ (ἔσκηλα, poet. *I make dry*), “ ἔσκλην, *I withered*.

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive, but in the second an intransitive sense:—

ἐγείρω, *to wake*, first Pf. ἐγήγερκα, *I have awakened*, sec'd Pf. ἐγήγερκα, *I am awake*,
ὀλλύμι, *perdo*, “ ὀλόλεκα, *perdidi*, “ ὀλόλα, *perii*,
πείθω, *to persuade*, “ πέπεικα, *I have persuaded*, “ πέποιδα, *I trust*,
ἀνοίγω, *to open*, “ ἀνέφρα, *I have opened*, “ ἀνέφρα, *I stand open*
(§ 187, 6),
πράττω, *to do*, “ πέπραχα, *I have done*, “ πέπραγα (sc. εὖ), *I*
fare well.

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive sense:—

ἄγνυμι, <i>to break</i> ,	second Pf. ἔαγα, <i>I am broken</i> ,
ῥήγνυμι, <i>to tear</i> ,	“ ἔρρωγα, <i>I am torn</i> ,
τήκω, <i>to smell (iron)</i> ,	“ τέτηκα, <i>I am smelted</i> ,
πτήγνυμι, <i>to fasten</i> ,	“ πέπηγα, <i>I am fastened</i> ,
σήκω, <i>to make rotten</i> ,	“ σέσηπα, <i>I am rotten</i> ,
φαίνω, <i>to show</i> ,	“ πέφηνα, <i>I appear</i> .

REMARK 1. The Pass. ἀλίσκομαι, *to be taken*, has an active form in the Perf. and Aor., viz., ἔδλωκα, *I have been taken*, ἔδλω, *I was taken* (§ 161, 1).

3. Intransitive active verbs are sometimes used in the place of the passive.

This is particularly the case with πάσχειν, πίπτειν, φεύγειν, εἶ, κα-
κῶς ἀκούειν, δυνήσκειν, more seldom τελευτᾶν. These active verbs
with ὑπό and the Gen. are very commonly used instead of the passive of such
verbs as ἀδικεῖν, βίπτειν or βάλλειν, διώκειν, κτείνειν; δυνήσκειν in certain forms
is always so used (§ 161, 13). Μεγάλα πεσόντα (*eversa, were destroyed by*)
πρήγματα ὑπὸ ἡσσόνων, Her. 7, 18. Δευότερον ἐνόμισεν εἶναι κακῶς ὑπὸ τῶν
πολιτῶν ἀκούειν (*audire, they thought it worse to be evil spoken of by the citizens*),
ἂ καλῶς ὑπὲρ τῆς πόλεως ἀποδυνήσκειν, Isocr. Paneg. 56, 77. So ἐκπίπτειν ὑπὸ
τινος, *expelli ab aliquo*; very often φεύγειν ὑπὸ τινος, *fugari ab aliquo, to be put*
to flight by some one, or in a judicial sense, *accusatum esse ab aliquo*, e. g. ἀσεβείας
φεύγειν ὑπὸ τινος, *to be accused by some one of impiety*. Εἰ, κακῶς πάσχω
ὑπὸ σου, *I am benefitted, injured by you*. Ἐτελεύτησαν π' Ἀθηναίων
(*interfecti sunt*), Her. 6, 92.

REM. 2. It will be seen (§ 279, Rem. 5) that intransitive active verbs are
frequently used in poetry in a transitive sense, e. g. ἀστράπτειν σέλας, βαλεῖν
πόδα.

REM. 3. The transitive active is not unfrequently used, when the subject
does not itself perform an action, but causes it to be performed by another;
yet this usage is admissible, only when it is evident from the context or from
the nature of the case, that the subject does not itself perform the action. X.
An. 1. 4, 10. Κύρος τὸν παράδεισον ἐξέκοψε καὶ τὰ βασίλεια κατέκλυσεν, *caused*
to be cut down. So frequently ἀποκτείνειν, δάπτειν, οἰκοδομεῖν and similar exam-
ples; often also διδάσκειν, παιδεύειν (comp. Pl. Prot. 320, a. 324, d. Menon. 94, b).

‡ 250. B. Middle Form.

1. The Mid. denotes an action, which is performed by the
subject, and is again reflected upon it or is confined to it. Two
cases are here to be distinguished:—

(a) The Mid. denotes, first and most frequently, an action
which the subject performs upon an object within its own
sphere, i. e. upon an object belonging to the subject, connected
with it, or standing in any near relation to it. In English, this
relation of the Middle voice is expressed by a possessive pro-
noun, or by the preposition *to* or *for* with a personal pronoun.

Τύπτομαι, ἐτυψάμην τὴν κεφαλὴν, *I strike, I struck my own head* (τύπτειν κ., *to*
strike the head of another); λούσασθαι τοὺς πόδας, *to wash one's own feet* (λούειν τ.
π., *to wash the feet of another*); ἀποκρύψασθαι τὰ ἑαυτοῦ, *to conceal one's own*
affairs; περιβρῆξασθαι χιτῶνα, *suam vestem, to rend one's own garment* (περιβρῆξαι,
alius, that of another); παρ᾽ ἑαυτοῦ τι, *to give something from one's own means, to*
furnish of one's self, as ναῦς, hence also *to show*, e. g. εὖνοιαν παρέχεσθαι (on the
contrary παρέχειν τι πρᾶγματα, φόβον, etc., *to cause trouble, fear, etc., to some*
one);—ἀποδείξασθαι τι, e. g. ἔργον, γνῶμην, δύναμιν, *to show one's own work, etc.*;
ἐπαγγέλλασθαι τι, *to promise*; in a reciprocal relation: νειμάσθαι τι, *aliquid inter*
se partiri, to divide something with each other, so μερίσασθαι;—βοήσασθαι τι, *to do*

or make something for one's self, e. g. εἰρήνην, σπονδὰς (ποιεῖν, to do or accomplish), ποιεῖσθαι πόλεμον, to carry on war; ἐπιμέλειαν, to use care; ἄγεσθαι γυναῖκα, to take a wife for one's self, to marry; ἐλέσθαι τι, sibi sumere, hence to choose, prefer; ἔρασθαι τι, to take up for one's self, to lay on one's self (ἀφρὲν τι, to take up something in order to lay it upon another); αἰτήσασθαι τι, to ask for one's self (αἰτεῖν, to ask); πράξασθαι χρήματ' αὐτοῦ, sibi ab aliquo pecuniam exigere; μισθώσασθαι, conducere, to hire for one's self (but μισθῶσαι, locare, to let out); μεταπέμψασθαι, to cause to come to one's self, to send for; καταστρέψασθαι, καταδουλώσασθαι γῆν, sibi subjugare terram; ἀναρτήσασθαι τινα, sibi devincire, to make dependent on one's self; ἀπολύσασθαι τινα, to free for one's self, to ransom; *ορίσασθαι τι, sibi aliquid comparare (πορίζω τί τινα, alii aliquid comparare), κομίσασθαι, e. g. Πλαταιεὺς πῦλιν καὶ γυναικας ἐκ κεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας, Th. 2. 48; κτήσασθαι, παρασκευάσασθαι τι, sibi comparare; δίδωμι and γράφω νόμους are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, δέωμι and γράφω νόμον are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. Ἐχὼς ἀν εἰπεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔδιδοντο; Ἐγὼ μὲν δέωδ' αὐτοὺς τοὺς νόμους τοῦτους τοῖς ἀνθρώποις δέωμι, X. C. 4. 19; — ἀμύνεσθαι τοὺς πλεμύλους, propulsare a se hostes, hence to defend one's self against any one (ἀμύνειν, properly to ward off, then to help); τιμωρῆσασθαι τι, to revenge one's self on some one, to punish him (τιμωρεῖν τινα, to help one); τρέψασθαι, to put to flight; ἀπέσπασθαι κακὰ, a se propulsare mala; ἀποπέμψασθαι τινα, a se dimittere; ἀποσεισάσθαι τι, a se depellere; παραιτήσασθαι, deprecari; διαδέσθαι, ἀποδόσθαι, to sell; ἀποτρέψασθαι, ἀποβαλέσθαι, ἀποκρούσασθαι. Several Deponent Middle verbs also belong here (§ 102, 3).

(b) The Middle denotes, second, but much more seldom, an action which the subject performs *immediately* on itself, so that the subject is at the same time, also, the *object* of the action. The English here uses the active verb with the Acc. of the reflexive pronoun, e. g. τύπτομαι, *I strike myself*; ἐτυλόμην, *I struck myself*. Here belong particularly the following verbs:—

Ἀπώγειν τινά, to strangle some one; ἀπώγεσθαι, to strangle one's self, τύψασθαι, κόψασθαι, to strike one's self; κύψασθαι, to bend one's self down; οἰκίσασθαι, migrare; ἐπιβαλέσθαι, to apply or devote one's self to something; παρασκευάσασθαι, se parare; τάξασθαι, to place one's self in order of battle, e. g. οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1. 48; [but also to fix or establish for one's self according to No. (a), e. g. τάξασθαι φόρον, to agree to pay tribute;] προσδέσθαι, se adjungere, to agree with; ἵστασθαι (στήναι, ἵσταναι) and its compounds, to place one's self [but also according to No. (a), sibi ponere, to place for one's self, e. g. τρώπαιον]; ὀρμίσασθαι, καθορμίσασθαι, to land (comp. Th. 4, 15); κυκλώσασθαι, to encircle (comp. Th. 5, 72), but κυκλωθῆναι, to form a circle or place one's self in a circle; τραπέσθαι [not τρέψασθαι, see No. (a)], to turn one's self (Th. 5. 29, 73); ἐγγυῆσθαι, to pledge one's self:

παύσασθαι, to cease (from παύω, to cause to cease); δειξάσθαι, to show one's self; particularly verbs which express an action performed by the subject upon his own body, e. g. λούσασθαι, νίψασθαι, ἀλείψασθαι, χρίσασθαι, ζῶσασθαι, γυμνάζασθαι, καλύψασθαι, κοσμήσασθαι, ἀμφιέσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, ἀπομόρξασθαι, se abstergere; ἀπομόρξασθαι, se emungere; ἀποψήσασθαι, se abstergere; στεφάνωσασθαι; στείλασθαι, to get ready, to fit one's self out; also some few verbs which in the Mid. express internal, mental action, e. g. φυλάξασθαι, to be on one's guard, to be cautious (but φυλάττειν τινά, to guard some one); ψηφίσασθαι, to determine or decree by vote (but ψηφίζω, to put the vote); βουλευέσασθαι, to deliberate, to advise one's self (but βουλεύειν τινί, to advise some one); γεύσασθαι, to taste (γεύειν, to cause to taste, to give a taste of); τιμωρήσασθαι, to avenge; the reciprocals διακαταλύσασθαι, πρὸς τινι, to be reconciled to any one; συνδέσθαι, to bind one's self, to agree with any one; σπειράσθαι, to make a treaty, peace with; ἀποσχέσθαι, to restrain one's self, to abstain from; several compounds of ἵημι, e. g. ἐφίσθαι, to strive; ὑφίσθαι, to yield, be remiss; μεδίεσθαι, to neglect, be remiss; ἀντιποιήσασθαι τινος, to strive for something; ἀντιλαβέσθαι τινός, to lay hold of something. Here belong, also, most Deponent Middle verbs (§ 197, Rem. 2).

REMARK 1. This immediate reflexive relation is expressed also: (a) by middle verbs with a Pass. Aor., e. g. διαλύνω, to separate, διαλυθήναι, to be separated, to separate one's self, discedere (see § 197, Rem. 3); (b) by the active form, e. g. μεταβάλλω, to change one's self (see § 249, 1); (c) by the active form with the Acc. of the reflexive pronoun, e. g. ἐπαινεῖν ἑαυτόν, ἀναρτῶν ἑαυτόν, to attach one's self to, to make one's self depend on any one; ἀποκρίντεν ἑαυτόν, ἐδίξην ἑαυτόν, παρέχω ἑαυτόν, ἀπολύειν ἑαυτόν, to free one's self; ἀποσφάττειν ἑαυτόν, ἀποκτείνω ἑαυτόν; the Mid. then has the signification of the Pass.; thus, ἐπαινεῖσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and has for its Aor. and Fut. a Pass. form. Sometimes the active form with the reflexive pronoun is used, even when the verb has a middle form. This mode of expression is very natural in antithesis or contrast, e. g. Ἐδάφην ἀπὸ ἵππου, ὅπου γυμνάζαι ἑαυτόν τε καὶ τοὺς ἵππους, X. An. 1. 2, 7.

REM. 2. The Mid. in the same manner as the Act. (§ 249, Rem. 3), can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. Ὁ πατήρ τοὺς παῖδας ἐδίδεκετο (ἐπαυδεύετο), which signifies either, the father educated the children for himself, or, if it is clear from the context, he caused them to be educated (as X. C. 1. 6, 2; on the contrary, διδάσκειν, παυδεύειν are used without referring back to the subject, § 249, Rem. 3); κείρασθαι, to shave one's self, or to get shaved. Ἀργεῖοι σφῶν εἰκόνας ποιησάμενοι (having caused to be made) ἀνέδσαν ἐς Δελφοῦς, Her. 1, 31. Πανσωνίας ῥάπεσαν Περσικὴν περὶ δαίτη (caused to be set before him), Th. 1, 130. Οἱ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκόμισαντο (caused to be removed), 4, 38.

REM. 3. The reflexive relation of the middle to the subject, is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the advantage or disadvantage of the subject, e. g. Il. ο, 409. οὔτε ποτὲ Τρῶες Δαναῶν δὴναυτο φάλαγγας βῆξάμενοι (in suum commodum κλισίῃσι μεγήμεναι). Hence the reflexive pronoun is not seldom used with the middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the middle only in a general and indefinite manner, e. g. Περσέων

βουλεύεται ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι (to gain a name and power for himself) X. An. 5. 6, 17. Ἐπεδείξαντο τὰς αὐτῶν ἀρετάς, ISOCT. Paneg. 58, 85. Ῥάδυνον αὐτοῖς κατεστήσαντο τὸν βίον, 63, 108. Τὴν ἑμαυτοῦ γνῶμην ἀποφαίνόμενος, Id. Permut. 309, 22.

REM. 4. In many verbs, the active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the active expresses the action absolutely, or objectively, without any accessory idea; the middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence, the middle is employed when the literal meaning is changed into the figurative, e. g. διοικεῖν of an outward arrangement, διοικεῖσθαι of mental; ὀρίξιν literally, ὀρίξεσθαι figuratively; σταδμῶν only in a literal sense, to measure, but σταδμᾶσθαι also in a figurative signification, to weigh or measure in one's mind, aliquid secum pendere; σκοπεῖν, to look at something, σκοπεῖσθαι, to look mentally, to consider; so in derivative verbs in -εῖν and -εῖμαι, the active form is used absolutely, to be in a certain state; the middle, on the other hand, signifies, to act the part of that which is indicated by the root, to show one's self as such, to have the tendency or habit, to act as such, e. g. πονηρεῖν, to be bad, πονηρεύομαι, to demean one's self badly; πολυτελεῖν, to be a citizen, πολιτεύομαι, to live and act as a citizen; ταμεῖν, to be a manager, ταμεύομαι, to conduct business, to arrange, especially in a metaphorical sense, e. g. τοῦς νόμους; στρατεῖν, to undertake an expedition, used of a general or a state, στρατεύομαι, to engage in an expedition, used of the soldiers. Derivatives in -ίζομαι correspond in sense to those in -εῖμαι, e. g. ἀσπερίζομαι, to demean myself as a citizen; χαριεντίζομαι, to act in an agreeable manner. Still, derivatives in -ίζω, from names of nations, reject the middle, e. g. θαπρίζω, to demean myself or to speak like a Dorian.

REM. 5. Several verbs which in the active have a causative sense, in the middle have a simple intransitive sense, though some of them are constructed with an Acc., e. g. φοβῆσαι, to cause to fear, φοβήσασθαι, to fear; αἰσχύναι, to make ashamed, αἰσχυνεῖσθαι, to be ashamed, to feel shame; πορεύσαι, to cause to go, to convey, πορεύσασθαι, to go; περαιῶσαι, to cause to pass over, περαιώσεσθαι, to pass over; κοιμῆσαι, to cause to sleep, lull to sleep, κοιμήσασθαι, to sleep; παύσαι, to cause to cease, παύσασθαι, to cease; πλῶξαι, to cause to wander, πλώξεσθαι, to wander, etc.

REM. 6. The middle form, as already stated (§ 248, Rem. 1), is often used to express reciprocal actions. This is particularly the case with verbs signifying to contend, vie with, converse with, embrace, salute, to make an agreement or compact, e. g. μάχεσθαι, to fight with; ἀμιλλᾶσθαι, to contend with; ἀγωνίζεσθαι, to strive; διαλέγεσθαι, to converse with; ἀσπάζεσθαι, to salute; ταῦτα συντίθεσθαι, mutually to agree on these points; σπονδὰς σπένδεσθαι or ποιεῖσθαι, to make a treaty (σπονδὰς ποιεῖν signifying to make a libation). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in questions and answers, e. g. πυνθάνεσθαι and ἔρεσθαι, to inquire; ἀποκρίνεσθαι and ἀπαμειβεσθαι, to answer; συμβουλευέσθαι, to consult with one, ask his advice, and ἀνακουφίσθαι, to consult one (ἀνακουφίον being especially used of consulting oracles).

§ 251. C. The Passive.

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another upon itself,—permits the action to be performed upon itself. Hence the subject always appears as a *passive* or *suffering* object.

Μαστιγοῦμαι, ζημοῦμαι (ὅπό τις), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one); βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice; δίδασκομαι, I let myself be instructed, I receive instruction, I learn, hence ὅπό τις, from some one = doceor ab aliquo; πείδομαι, I persuade myself, or I permit myself to be persuaded, ὅπό τις, by some one = I am persuaded.

2. Yet, there are but two tenses, the Fut. and the Aor., which have special forms to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule: The Fut. and Aor. Mid. have a reflexive (or intransitive) sense only; but all the other tenses of the Mid. serve at the same time for the Passive also.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense also. The reason of this may be found in a great measure in the shorter form of this Fut. compared with that of the Fut. Pass. This passive use of the Fut. Mid. is found most frequently with Pure verbs; much more seldom with Mute verbs, and very seldom with Liquid verbs (probably not at all in Attic prose). *Μαστιγώσεται, σπρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τώφθαλμός, τελειῶν πάντα κακά παδὼν ἀνασκινδυλευθήσεται*, Pl. Rp. 361, e. *Τῇ τῶν χρημάτων σπάνει κωλύσονται*, Th. 1, 142. *Ἦν τις βουληθῇ κακὸς γενέσθαι, κολασθήσεται τῇ κρεποσῇ (ζημία· οἱ δὲ ἀγαθοὶ τιμῶσονται τοῖς προσήκουσιν ἔδλοις τῆς ἀρετῆς (but the brave shall be honored with the befitting rewards of valor), 2, 87. Περὶ τῶν σφετέρων φρουρίων, ὥς ἐπιβουλευσομένων, πολλάκις πράγματα εἶχον*, X. C. 6, 1, 10. *Εἰρήδμεθα (includemur)*, X. An. 6. 6, 16. *Ἡ γῆ εὐφυλάζεται ὑπὸ τῶν φρουρούντων. Οὐκ ἀγροῦντες, ὅτι ἐνεδρεύσονται ὑπὸ τῶν πολεμίων*, H. 7, 2, 15. Very commonly *ἀδικήσομαι, ἔξεομαι* (from *ἔρχω, impero*), *βλάψομαι, δρέψομαι*. So always *ἀλώσομαι*. Some verbs have both forms of the future, as, e. g. *ὠφέλειν, ζημοῦν, στερεῖν, φοβεῖν, ἔγειν*; then the Mid. form seems to denote a condition, the Pass. an action received. But in very many instances, the Pass. sense is only apparent, e. g. *Ἡ πόλις βραχέα ἡσδεῖσα μεγάλα ζημώσεται, shall suffer great loss therefor*, in contrast with *βραχέα ἡσδ.*, Th. 3 40. *Σοῦ ζῶντος, βέλτιον δρέψονται καὶ παιδεύονται (they shall grow up better and educate themselves)*, Pl. Crito. 54, a.

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so Od. 3, 35. *κούρω δὲ δῶ καὶ πενήκοντα κρινάσδων κατὰ δῆμον*, means, *let them select for themselves* (on the contrary, 48. *κούρω δὲ κρινάσδων κ. πεντ.*, the selected). Hes. Sc. 173. *κάπροι δοιοὶ ἀπουράμενοι ψυχὰς, they had deprived each other of life*. Pl. Phaedr. 244, e. *τῷ ὀρῶν μανέντι καὶ κατασχομένῳ*, “in fine frenzy” and in ecstasy.

REM. 3. It has been shown, § 197, and Rem. 3 (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. *βούλομαι, I will, ἐβουλήθην, I willed; εὐφραίνω, I gladden, cheer, εὐφραίνομαι, I am glad, εὐφράνθην, I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. *ἡδομαι, I rejoice, ἡσδην, I rejoiced, ἡσθήσομαι, I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of the passive condition or state is generally expressed by the Prep. *ὑπὸ* with the Gen., e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολ. ἐμίων ἐδιώχθησαν*. Instead of *ὑπὸ, πρὸς* with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος. Βαναν*

(*ea conditione, ut haec vere dicantur*), X. Cy. 4. 6, 10. Ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύουσθαι (in periculum vocari), Th. 2, 35. Οὐ βέβαιον τὰ ὑπὸ πολλῶν κινδυνεύουσθαι ὅφ' ἐνὸς βῆθῃναι, Lys. 5, 112.

‡ 252. *Remarks on the Deponents.*

It has been seen above (§ 102, 3) that Deponents are simply verbs which occur either in the Mid. only, or in the Mid. with a Pass. Aor., and have a reflexive or intransitive signification; and, also, that they are divided into Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form. The reflexive sense of many Deponents is so slight, that they seem to be, in our mode of regarding them, merely transitive verbs, e. g. δέχομαι τι, *I take* (namely, to myself) something, ἐργάζομαι τι, *busy myself* with something, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf., and Fut. in a Pass. sense are very rare, and are found only in such Deponents as have in single examples an active form, e. g. βιάσθαι, ἀνείσθαι.

Πάντα ἀπειργασται τῷ θεῷ, Pl. L. 710, d. Μεμιμημένος (*ad imitationem expressus, made like*), Her. 2, 78. Ἐδ' ἐντεθυμημένον (*well-considered*), Pl. Crat. 404, a. Νῆες οὐκ ἐχρήσθησαν (*adhibitae sunt*), Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. ἐδέξάμην, *excepti*, ἐδέχθην, *exceptus sum*; ἐβιάσάμην, *coegi*, ἐβιάσθην, *coactus sum*; ἐκτεσάμην, *mihī comparavi*, ἐκτεσθην, *comparatus sum* (*I was gained*); ὀλοφύρασθαι, *to lament*, ὀλοφύρησθαι, *to be lamented*; ἀκέσασθαι, *to heal*, ἀκεσθῆναι, *to be healed*; ἀποκρίνασθαι, *to reply*, ἀποκριθῆναι, *to be separated*. In a few verbs only are both Aorists used without distinction of meaning (§ 197, Rem. 1).

‡ 253. *Tenses and Modes of the Verb.*

(a) Tenses denote the relation of *time* expressed by the predicate, this being designated either as Present, Future, or Past, e. g. the rose *blooms, will bloom, bloomed*;

(b) Modes denote the relation of what is affirmed in the predicate to the subject; this relation being denoted either as an actual fact, as a conception or representation, or as a direct expression of the will. The mode which expresses a fact, as the rose *blooms*, is called the Indicative; that which denotes a conception, as the rose *may bloom*, the Subjunctive; that which denotes the direct expression of the will, the Imperative, as *give*.

§ 254. A. More Particular View of the Tenses.

1. The tenses are divided, according to their form and meaning, into two classes: (a) into Principal tenses, which, both in the Ind. and Subj., always denote something present or future; (b) into Historical tenses, which in the Ind. always denote something past, in the Optative, something present or future.

2. The Principal tenses are:—

- (a) The Present: (a) Indicative, e. g. γράφωμεν, *scribimus*; (β) Subjunctive, e. g. γράφωμεν, *scribamus*;
- (b) The Perfect: (a) Indicative, e. g. γεγράφαμεν, *scripsimus*; (β) Subjunctive, e. g. γεγράφαμεν, *scripserimus*;
- (c) The Future Indicative, e. g. γράψομεν, *scribemus*, *we shall write*; Subjunctive wanting;
- (d) The Future Perfect Indicative, e. g. βεβουλευσόμεν, *I shall have advised myself*, or *I shall have been advised*; Subjunctive wanting.

The Subj. Aor. also belongs here, e. g. γράψω, *scripserim* or *scribam*. See § 257, 1 (a).

3. The Historical tenses are:—

- (a) The Aorist: (a) Indicative, e. g. ἔγραψα, *I wrote*; (β) Optative, e. g. γράψαιμι, *I might write*, or *I might have written*;
- (b) The Imperfect: (a) Indicative, e. g. ἔγραφον, *scribebam*; (β) Optative, e. g. γράφοιμι, *scriberem*;
- (c) The Pluperfect: (a) Indicative, e. g. ἐγεγράφεον, *scripseram*; (β) Optative, e. g. γεγράφοιμι, *scripsissem*;
- (d) The Optative of the simple Future, e. g. γράψοιμι, *I would write*, and of the Fut. Perf., e. g. βεβουλευσοίμην, *I would have deliberated*, or *I would have been advised*, when in narration (and consequently in reference to the past), the representation of a future action, or of one to be completed at a future time, is to be expressed, e. g. ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πόλεμοι νικήσοιεν, *the messenger said, that the enemy WOULD conquer*; ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλευόοιτο, *he said that everything WOULD be well planned by the general*.

§ 255. (a) Principal Tenses: Present, Perfect, Future.

1. The Present Indicative represents the action as taking place in time present to the speaker. The Present is often used, in the narration of past events, for the purpose of a more vivid and graphic representation; past time is then viewed as present. This is called the Historical Present.

*Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνετα. Κίρον προελαύνοντα, X. An. 1. 7, 16. Ἦν τις Πριάμῳδον νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἔμοι πατήρ δίδωσι Πρίαμος ἐν δόμοις γρέφειν, Eur. Hec. 1116. The Hist. Pres. is sometimes used even in passages which in themselves, aside from adverbs like ποτέ, πάλαι (poet. πάρος), are considered as involving past time, e. g. Ζῶντ' εἰσακούσας παῖδα, ὃν ἐκσώζει ποτέ, Eur. El. 419.

REMARK 1. An action is often viewed by the language as present, which belongs, indeed, to the past, but at the same time extends to the present, or in its results reaches to the present. In this manner, the following verbs particularly are used: (a) verbs of perceiving, e. g. ἀκούω, πυνθάνομαι, αἰσθάνομαι, γινώσκω, μαρτάνω (like Lat. *audio, video*, etc., and Eng. *to hear, to see, to perceive, to observe*), when the object of these verbs is to be represented as still continuing in the present; (b) φεύγω, *I have given myself to flight, and I am now a fugitive, hence to live in exile*; νικῶ and κρατῶ (*I am a victor, hence have conquered*), ἡττῶμαι (*I am vanquished, have been vanquished*), ἀδικῶ (*I am in the wrong, have done wrong*), γίγνομαι (*I am descended*), etc.; (c) in poetry: φονεύω (*I am a murderer, have murdered*, e. g. S. Ant. 1174), θνήσκω (*I am dead, have died*, S. El. 113), τίκτω, γεννῶ (*I am a father or mother*, Eur. Ion. 356. Her. 209), etc. This usage extends to all the Modes and Participials of the Pres. as well as to the Impf. Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; Pl. Gorg. 503, c. Πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους, Her. 1, 69. Τί δέ; σὺ ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισιδεῖς ἐν τῇ βασιλείᾳ χάρα κατέχοντες ἐρυμνὰ πᾶν χωρία δύνανται (τὴν ἐλευθεροῖ; — Καὶ τοῦτό γ', ἔφη, ἀκούω, *hast thou heard?* ἀκούω, *yes, I have known of it*, X. C. 3. 5, 26. Ἀπαγγέλετε Ἀριαῖν, ὅτι ἡμεῖς γε νικῶμεν βασιλέα, καί, ὡς ὁρᾶτε, οὐδεὶς ἡμῶν ἔτι μάχεται, An. 2. 1, 4. Τῶν νικούντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν, 3. 2, 39. Δαρίου καὶ Παρυσάτιδος παῖδες γίγνονται δύο, 1. 1, 1.

REM. 2. Οἴχομαι and ἤκω, with Pres. forms, are often translated in Eng. by Perfects, namely, οἴχομαι, *I have departed*, and ἤκω, *I have come*; yet οἴχομαι, properly means, *I am gone*, and ἤκω, *I am here* (*adsum*), e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἴχεται εἰς τοὺς πολεμίους, that *Araspas is gone*, has departed (= *transfugit*) to the enemy, X. Cy. 6. 1, 45. Ἦκω νεκρῶν κευδῶνα καὶ σκότον πύλας λυπῶν, Eur. Hec. 1. Ἦμεῖς μόλις ἀφικνέσθε, ὅποι ἡμεῖς πάλαι ἤκομεν, X. Cy. 1. 3, 4.

REM. 3. But the language often considers an action as present, which is not yet accomplished, but is either *actually* begun, or is begun in *our mind*, or *purpose*; such an action is virtually future, though considered as present. Compare the English: *I go to-morrow*, i. e. *I shall go, I intend to go*, and the like. This usage also belongs to all the Modes and Participials of the Pres. and the Impf. It specially holds of the Pres. of εἶμι, which, in the Ind. has regularly the meaning of the Fut., *I shall go*; the Subj. includes a Fut. meaning in itself (§ 257, Rem. 4); but the Inf. and Part. have both a Pres. and Fut. meaning. Ἐπειτα τὰ τε νῦν ὄντα ἐν τῷ παραδελῶσθαι δηρὰ δίδωμι σοι, καὶ ἄλλα παντοδαπὰ συλλέξω, X. Cy. 1. 3, 14 (δίδωμι, *I offer*). Ἐκαστός τις ἐπειδὴν Εὐνοφῶντα ὑποστήναι τὴν ἀρχήν (persuadere studebat), X. An. 6. 1, 19. Μιτυληναῖοι ἐπὶ Μήδωμον ὡς προδιδόμενην ἐστράτευσαν (putantes parati ibi prodicionem), Th. 3, 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἦ πάραλος ἐς τὰς Ἀθήνας ἔπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα (for the purpose of announcing), X. H. 2. 1, 29. Καὶ τῷ βίγει ἀπωλλόμεδα, καὶ χιὼν πλείστη ἦν (we expected to perish), An. 5. 8, 2. — Οὐκ εὐδὺς ἀφῆσω αὐτὸν, οὐδ' ἀπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω, Pl. Apol. 29, c. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, εἰδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κίρον, X. Cy. 1. 3, 13.

REM. 4. But also actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears already present, e. g. 'Εν μὲ μᾶχῃ τήνδε τὴν χώραν προσκταῖς δὲ καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε (you gain, will gain, and free), Th. 4, 95. 'Ἦν θανὼς σὺ, καὶς δδ' ἐκφεύγει μέρον· σοὺ δ' οὐ δολούσης καταδανῆν, τόνδε κτενῶ, Eur. Andr. 381.

2. The Perfect (Indicative) represents a past action in time present to the speaker; the action appears as already accomplished at the present time. Hence the Perf. represents not only a *past action*, but its *present effects* or *results*.

Γέγραφα τὴν ἐπιστολήν, I HAVE WRITTEN the letter, the letter is now WRITTEN, whether written now, or some time ago; the writing is the past act, the letter is the result still present. 'Ἡ πόλις ἐκτίσται, the city WAS BUILT (in past time), is now built, and there it now stands built. 'Αστυγὴς τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν, X. Cy. 1. 3, 18. Οὐδέν ἐστι κερδαλέωτερον τοῖ νικᾶν· ὁ γὰρ κρατῶν ἕμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας, καὶ τὰς γυναῖκας, 4. 2, 26.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its *result* as exhibited at the present moment; and hence they used the Perf., in order to indicate a *present condition* or *state* that was occasioned by the completion of the action. As such a use of the Perfect does not belong to the English, we translate many Greek Perfects by our Present, where the *present condition* is more prominent than the *past act*; the Plupf. of such verbs is then translated by our Impf., e. g. τέθνηκα (I have died), I am dead (Eur. Alc. 557. τεθνῶσιν οἱ θανόντες, those who died, are dead); κέκτημαι (I have acquired), I possess; τεθαύμακα (I have been wondering), I am astonished; βεβούλευμαι (I have taken counsel with myself), I am determined; πέφνηκα (I have shown myself), I appear; οἶδα, novi (I have seen), I know; τέθηκα (I have blossomed), I bloom; πέποιδα (I have convinced myself), I trust; βέβηκα (I have taken steps), I am going; μέμνημαι, memini (I have called to mind), I am mindful, or remember; κέκλημαι (I have been named), I am called, etc. The Pres. and Impf. of many verbs, especially such as express the idea of to sound, to call, are not used at all, or but very seldom, so that the Perf. and Plup. seem to take entirely the place of the Pres. and Impf., e. g. κέκραγα, I cry, properly, I am a crier; μέμνηκα, I roar.

REM. 6. The transition from the completed action to the condition or state produced by it, is more obvious in the Pass. than in the active. Comp. ἡ θύρα κέκλεισται, the door has been shut, and it is now shut. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would command with emphasis, that the thing spoken of should remain fixed and permanent in its condition, i. e. not only that the action should be performed, but particularly that the result should continue, e. g. τὸ ἀγκύριον ἀνεσπᾶσθω, let the anchor be drawn up and remain so; λελεῖσθω, reliquum esto, let it remain permanently; κτενέσθω, let it be tried; νῦν δὲ τοῦτο τετελεσθῶ εἰπεῖν. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. ἐξόντες δὲ εἶπον, τὴν θύραν κεκλειῶσθαι, that it be shut, and remain shut.

REM. 7. The Perf. is used with special emphasis, even of future actions, the occurrence of these being affirmed with the same definiteness and confidence, as if they had already taken place. Il. ο. 128. θιέφθωρας! you are lost, will be

ιστ. So δλωλα, like *perii, interii, actum est de me*, it's all over with me, will be, etc. Pl. Phaed. 80, d. ἡ ψυχὴ ἀπαλλακτομένη τοῦ σώματος. εὐδὲς διαπέφύσηται καὶ ἀπὸ λωλεν.

3. The Future (Indicative) denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *shall, should, must, or can be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξει δαί τοιοῦτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλευθέρος ὁ βίος παρασκευασθήσεται (*should be obtained*), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγυνός καὶ ἀβίωτος ὁ αἶὼν ἐπινακείσεται (*should be imposed upon them*), X. Cy. 3. 3, 52. Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἰ γε πεινῆσουσι καὶ διψήσουσι καὶ βιγῶσουσι καὶ ἀγρυπνήσουσι (*if they must hunger, etc.*), C. 2. 1, 17. Ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατέρας νόμους ἐυγυγάψουσι, καθ' οὓς πολιτεύουσιν (*who should draw up laws, according to which they should live*), H. 8. 2, 3.

4. The second person of the Fut. Ind. is often used to express commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions; here the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is left to the choice of the person addressed, and is only expected. This differs chiefly from the Imp. only in being a milder form of expression. On the contrary, the Fut. is used with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of the action is expected necessarily.

"Ὅρα οὖν καὶ προθύμου κατιδεῖν, ἴδαν πως πρότερος ἐμοῦ ἴθρη, καὶ μοι φράσεις (you will communicate it to me = communicate), Pl. Rp. 432, c. "Ὡς οὖν ποιήσετε καὶ πεῖδεσθε μοι (you will do thus, etc. = do thus), Prot. 338, a. Οὐ θράσεις τοῦτο, thou wilt not do this, as I hope = do it not; but οὐ θράσεις τοῦτο; wilt thou not do this? = do it. Οὐ πάβῃ λέγων; non desines dicere? instead of desine dicere. Pl. Symp. in. οὐ περιμενεῖς; wilt thou not wait? Dem. Phil. 2, 72. οὐ φυλάξεις δ', ἔφη, ὥπως μὴ δεσπότην εὕρηται; But when in this manner, a negative command is to be expressed, the negative μὴ is to be used with οὐ; and when two sentences of this kind, one with an affirmative meaning and the other with a negative, follow each other, οὐ stands in the first sentence, μὴ in the last. Οὐ μὴ φλυαρήσεις; Οὐ μὴ λαλήσεις; ἀλλ' ἀκολούθήσεις ἐμοί, Ar. Nub. 505 (instead of μὴ φλυαρεῖ, μὴ λάλει, ἀλλ' ἀκολούθει). Pl. Symp. 175, a. οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις.

5. The Future Perfect (Indicative) represents a *future* action as *past* (completed) in relation to another future action; hence a future prior to another future. Such an action is future with reference to the present, past with reference to another future.

Καὶ τοῖσι μεμιξεται ἐσθλὰ κακοῖσιν (*the good shall have been mixed with evil*), Hes. Op. 177. Ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων, Pl. Rp. 506, a. As the Greek Perf. frequently denotes the *present* condition or result of a completed action, so the Fut. Perf. frequently denotes the *future* condition or result of a completed action. Hence the Fut. Perf. of those verbs whose perfects are translated by the present tense of other verbs (see Rem. 5), must be translated by the simple Fut., e. g. μεμνήσομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful, shall remember* (but μνήσομαι, *I shall remind myself*); κекτήσομαι (*I shall have acquired*), *I shall possess* (but κτήσομαι, *I shall acquire*), etc.

REM. 8. The Fut. Perf., like the Perf. (Rem. 7), is used instead of the simple Fut., to express a thing emphatically. Here as in the Perf. used for the Fut., the speaker looks upon the action as already accomplished; hence the Fut. Perf. often denotes the *rapidity* and *certainly* of the action, the process or progress being left wholly out of view, e. g. ὦράξῃ, καὶ πεπράξεται (*and it shall be [CERTAINLY, IMMEDIATELY] done*), Ar. Plut. 1127; φίλος ἡμῶν οὐδεὶς λελείψεται (*no friend will [CERTAINLY] be left us*), X. An. 2. 4. 5. So also in the Inf. Δυνὼν ἢ τριῶν ἡμερῶν ταῦτα πεπράξεσθαι, Dem. 19, 74. In the Act. the periphrasis βεβουλευκὼς ἔσται is found.

REM. 9. The Fut. Perf. is used in Greek only in principal clauses, and in subordinate clauses introduced by *ὅτι* and *ὥς* (*that*), by *ἐὶ* used instead of *ὅτι*, and by *ὥστε* (*so that*), all with the Ind. In all other subordinate clauses, the Aor. Subj. (more seldom the Perf.) is used instead of it, in connection with a conjunction compounded of *ἐν*, as *ἐάν*, *ἐπεί*, *ἐπειδὴ*, *ὅταν*, *πρὶν ἐν*, *ἐστ' ἐν*, *ὅς ἐν*, etc., e. g. Ἐάν τοῦτο λέξῃς (*si hoc dixeris*), ἀμαρτήσῃ.

† 256. (b) *Historical Tenses: Aorist, Imperfect, and Pluperfect.*

1. The Aorist (Ind.) expresses past time, in a wholly indefinite manner, with no other relation, e. g. ἔγραψα, *I wrote*, Κύρος πολλὰ ἔθνη ἐνίκησεν. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. (Ind.) represent an action as past, but always as having relation to another past action. But the Impf. expresses the action as contemporary with this other past action; the Plup. expresses the action as already past before this other past action.

Ἐν ᾧ σὺ παίζεις, ἐγὼ ἔγραφον, *while you were playing, I was writing*. "Ὅτε ἔγγυς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο. "Ὅτε οἱ βάρβαροι ἐπεληλύθ-
δεσαν, οἱ Ἕλληνες ἐμάχοντο. Τότε (οἱ ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες
θαπταλέωτα ἐμάχοντο. Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθδεσαν, οἱ πολέμοι
ἀπεπεφύγεσαν. "Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας
ἐνενίκηκεσαν. Ἐγγεγράφειν τὴν ἐπιστολὴν, *I had written the letter (before
the friend came)*.

REMARK 1. It is to be noted that the Greeks freely use the Aor. instead of the Plup., when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, e. g. Ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον (quum Gracii venissent), οἱ πολέμοι ἀπεπεφύγε-
σαν. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aorist (Ind.) is used in historical narrations, in order to indicate the principal events, while the Impf. (Ind.) is used to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often interchanged with the Impf., which describes and paints; often, also, with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; not seldom, also, with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

Ἦμος δ' Ἐυσφόρος εἰσι φῶς ἀρών ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραίνεται, παύσατο δὲ φλόξ (the fire upon the funeral pile began to abate, and the flame ceased), II. ψ, 228. Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἔγγυς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐδὺς εἴποντο (the barbarians withstood the peltasts and continued to fight with them; but when the hoplites drew near, they fled, and immediately the peltasts set out in pursuit), X. An. 5. 4, 24. Ἐυνέβη τῷ Ἀδοκτῇ καὶ ἑξαπίσσης ἀμφοτέρωθεν τοὺς Ἀθηναίους δορυβ-
δῆναι· καὶ τὸ μὲν ἐδάστυμον κέρας αὐτῶν, ὅπερ δὴ καὶ προκεχωρήκει, εὐδὺς ἀπορῆγεν· καὶ οἱ Βρασίδας, ὑποχωροῦντος ἤδη αὐτοῦ, ἐκπαριῶν τῇ δεξιᾷ, τιτρώσκειται· καὶ πεσόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πλησίον ἑστώτες ἀπήνεγκαν· καὶ ὁ μὲν Κλέων, ὥς τὸ πρῶτον οὐ διανοεῖτο μένειν, εὐδὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρκινίου πελταστοῦ, ἀποθνήσκει· οἱ δὲ αὐτοῦ ξυστραφεύοντες ἐπλῖται ἡμύνοντο κ. τ. λ., Th. 5, 10. Ὁ μὲν πόλεμος ἀπάντων ἡμῶν τῶν εἰρημίων ἀπεστέρηκε· καὶ γὰρ τοὶ περσιότεροι πεποίηκε, καὶ πολλοὺς κινδύνους ἐπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς, Isocr. Pac. 163, a. (The Perfects denote the result, the Aorist the event.)

Rem. 2. Inasmuch as the Aor. Ind. represents a past action independently and absolutely, unconnected with any other past time, while the Impf. Ind. represents a past action as always connected with another past action, being

consequently, employed in exhibiting an action in its *duration* and *progress*, and hence used in *description*; accordingly the Aor. expresses a *moment* or *point of time*, while the Impf., denotes *duration* or *continuance*. The Aor. therefore describes a *momentary* action or a *single* action; the action, however, described by the Aor. may be a continued or protracted one, but the writer in using the Aor. presents no such view of it, communicating merely the fact of the occurrence. The Impf., on the other hand, describes an action in its *continuance* and *progress*, — not merely a *single* act, but a *series* of acts. It often depends on the choice of the writer whether the Impf. or Aor. is used. An action graphically presented in its duration and progress by the Impf., can be stated historically as a mere past act, by the Aor. And so, many actions stated in the Aor. might be more vividly described by the Impf., if the writer wished it.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted:—

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Κῆρος ἐξελαύνει* — ἐπὶ τῶν Χάλων ποταμόν, ὅντα τὸ εἶρος πλέθρον, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶτων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων (which the Syrians consider as gods, namely, as I then saw), X. An. 1. 4, 9. Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος. — ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ, 2. 4, 12. Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τῶν ποταμῶν, ὅς ὤριζε τὴν τε τῶν Μακρόνων [χώραν] καὶ τὴν τῶν Σικυθίων, 4. 8, 1. Ἀτὰρ, ὃ ἐταῖρε, ἄρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; Pl. Phædr. 230, a. Οὐκ ἔρ' ἀγαθὸς τὰ πολιτικὰ Περικλῆς ἦν ἐκ τούτου τοῦ λόγου (namely, when he so appeared to us, consequently = οὐκ ἔρ' ἀγαθὸς ἐστίν, ὡς ἐφαίνετο, he is not therefore distinguished, as he then seemed to be), Gorg. 516, d. — From the idea of *duration* or *continuance* contained in the Impf. several other relations originate: (a) The *beginning* of an action, e. g. ἐπεὶ ἐγγὺς ἐγένοντο, ἐξεκίνησε οἱ μὲν αὐτῶν ἐτόξευσον, some of them began to shoot their arrows; — (β) *habit* or *custom*, e. g. αὐτὸν ὅπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, those who were before accustomed to do obeisance to him, did it then also; — (γ) *wish*, *endeavor* or *attempt*, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβίβλετο ἰέναι, Clearchus endeavored to compel his soldiers to advance.

(b) The Aor. is often used in general propositions which express a fact borrowed from experience, and hence what is *customary*; here a single fact which has been observed to be true in many instances, but not established as *universal*, is stated to be *generally* true, — the truth frequently observed in regard to a single event, is considered as holding in the case of other similar events. In such cases the Aor. is usually translated into English by the present, or by the verb *is wont*, *is accustomed*, with the Inf. Il. ρ, 177. αἰὲν τε Διὸς κρείσσων νόσι αἰγιόχοιο, ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ῥηϊδίᾳ (who inspires the brave man with fear, and bears off the victory). X. Cy. 1. 2, 2. αἱ μὲν γὰρ πλείους πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ τάλλα τὰ τοιαῦτα ἑσθαιώς. ἦν δὲ τις τούτων τι παραβαίη, ζημίαν αὐτοῖς ἐπέδεσσαν (were accustomed to impose a penalty upon them). Dem. Ol. 1(2). 20, 9. ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὥπερ οὗτος (Φίλιππος), ἰσχύσῃ, ἢ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχάιτισσε καὶ διέλυσεν.

Εκκ. 3. When the idea of *being wont to do*, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs φιλεῖν and ἐθέλειν. Hec. 7. 10, 5. φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα καλοῦσιν. 157. τῇ εὐβουλεύδοντι πρήγματι τελευτῇ ὡς τὸ ἐπῆκαν χρηστή ἐδέλε ἐπιγίγασθαι.

(c) Hence in poetry, the Aor. is often used in comparisons, instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. γ, 33—36. ὡς δ' ὅτε τις τε δράκοντα ἰδὼν παλινὸρσος ἀπέστη οὐρεὸς ἐν βήσσῃ, ὑπὸ τε τρόμος ἔλλαβε γυῖα, ἔψ τ' ἀνεχώρησεν, ἄχρὸς τέ μιν εἶλε παρειάς· ὡς αὖτις καδ' ὄμιλον ἔδυν Τρώων ἀγεράχων (sc. Πάρις). Il. π, 482. ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπεν.

(d) The Tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a decision or determination, which has respect, indeed, to the present time, but which the speaker wishes to represent as having been previously established and settled in his own mind. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing strong feeling or passion, e.g. ἀπέπτυσσα (*I do abhor*), ἐγέλασα (*I cannot help laughing*), ἐπήνεσα, ἤμωξα, ἐδαύμασα, ἐπάμοσα, ἤσθην. S. Phil. 1434. ἂν λάβῃς σὺ σκύλα τοῦδε τοῦ στρατοῦ, τόξον ἐμὸν μνημεῖα, πρὸς πυρὰν ἐμὴν κόμῃς· καὶ σοὶ ταῦτ', Ἀχιλλεύς τέκνον, παρήνεσα, *this I counsel thee, this I have counselled thee*. Eur. Med. 223. χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν (sc. accommodate) πόλει οὐδ' ἀσπὸν ἦνεσ', ὅστις αἰδῶδης γυγὼς πικρὸς κοιλίαις ἐστὶν ἡμαδίας ὕπο (nec laudo, nec unquam laudavi). Hec. 1276. Πολυμ.: καὶ σὴν γ' ἀνέγκη παῖδα Κασάνδραν θανεῖν. Hecuba: ἀπέπτυσσα, *this thought I do abhor = a thought which I have abhorred*.

(e) With like effect the Aor. is often used by Attic writers, apparently instead of the Pres. in urgent appeals or commands, expressed in the form of a question introduced by τί οὖν οὐ or τί οὐ. The speaker wishes, as it were, to see the desired action already accomplished. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι (quin igitur mihi recenses? why hast thou not yet told me of the forces? instead of tell me forthwith!) B. 4, 37. τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τειχὴ φυλακῇ ἐχυρὰ ἐποίησας (why therefore have you not made the walls strong by a guard? = at once make them, etc.); Pl. Phaedon. 86, d. εἰ οὖν τις ὁρῶν ἐπυρότερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; (is quam celeritè respondet, let him answer at once). The Pres. is also so used; yet the expression is then far weaker, e.g. Τί οὖν, ἦ δ' ὅς, οὐκ ἐρωτᾷς; (stronger than ἐρώτα, but weaker than Τί οὖν οὐκ ἠρώτησας or ἤρουν;) Pl. Lysid. 211, d. Τί οὖν οὐ σκοποῦμεν, X. C. 3. 1, 10.

(f) The Aor., like the Perf. (§ 255, Rem. 7) is used, when the speaker confidently considers a future event as already taken place. Il. 3, 160—162. εἶπερ γὰρ τε καὶ αὐτίκ' Ὀδύσειος οὐκ ἐτέλεσσεν, ἔκ τε καὶ ὧπ' τελεῖ, σὺν τε μεγάλῃ ἀπέτισαν σὺν σφῆρην κεφαλῇσι γυναιξὶ τε καὶ τεκνέσσιν (then have they paid a heavy penalty, then shall they pay). Eur. Med. 78. ἀπωλόμεσθ' ἂν, εἰ κακὸν προνοήσαντες νείον πωλαίῃ (then we shall perish, if, etc.).

(g) The Aorist is very often used in all its forms to denote the *coming into a condition*; this the Ind. always represents naturally in the past. Βασίλειος, I

am a king, ἐβασίλευσα (not *I was a king*, but) *I came to be a king, was made a king, βασιλεύσας, having been made king, rex factus. Βουλευέω, I am a senator* (X. C. 1. 2, 35), *βουλευσας, having been made a senator, senator factus* (ib. 1. 1, 18). *Σοῦ στρατηγήσαντος, te duce facto* (ib. 3. 5, 1). *Ἰσχύω, I am strong, ισχύσας, having become or been made strong, potens factus* (Th. 1, 3). *Δυνήδεαι, potentiam nactus. Ἀσθενῆσαι, to have become sick, in morbum incidisse. Κύρος ἡγάσθη αὐτόν (Κλέαρχον), X. An. 1. 1, 9. Cyrus came to admire him, ejus admiratione captus est.*

§ 257. Subordinate Modes.

1. As the Aorist Indicative expresses a past action as independent and completed, having no relation to another past action; while the Imperfect, always representing a past action in relation to another past, and being used in describing and painting, presents the action in its *duration* and *progress*, so the same distinction holds in regard to the subordinate modes of the Aorist and Present:¹ The subordinate modes of the Aor. (Subj. Opt. and Impr.) together with the Infinitive and Participle, are used, when the speaker wishes to represent the action by itself, as completed; the subordinate modes of the Present together with the Infinitive and Participle, and also the Imperfect Opt. are used, when the speaker, considering the *performance* of the action, wishes to represent it *descriptively* in its *duration* and *progress*. In this way the following modes stand in contrast with each other:

- (a) The Subjunctive and Optative Aorist with the Subjunctive Present and the Optative Imperfect, e. g. *φύγωμεν* and *φεύγωμεν, let us flee*. With *φύγωμεν*, the idea of fleeing itself is urged and is had in mind; with *φεύγωμεν*, I rather have reference to the performance and progress of the action; the Aor. expresses the action with more energy, as it denotes an instantaneous, momentary act. The same distinction exists in all the following examples. *Τί ποιήσωμεν* and *ποιῶμεν; what shall we do?* *λέγω, ἵνα μάθῃς* and *ἵνα μάθῃς, ut discas; λέγον, ἵνα μάθῃς* and *ἵνα μάθῃς, ut disceres*. The Greek Subj. always refers to the future, and hence is never used, as in Latin, of the present and past, e. g. *Laudat puerum, quod diligens sit or fuerit, because he is or has been*. In subordinate clauses with *ὅς ᾤν, ὅταν, ὅταν*, etc. [§ 260. (a)], the Subj. Aor. corresponds with Latin Fut. Perf. (§ 255, Rem. 9). *Ἐάν τοῦτο λέγῃς, ἀμαρτήσῃ (si hoc dicis or quotiescunque hoc dicis, errabis). Ἐάν τοῦτο*

¹ The subordinate modes of the Imperf. are supplied by those of the Pres

λέγῃς, ἀμαρτήσῃ (*si hoc dixeris, if you shall have said*). Comp. the examples under §§ 333, 3. 337, 6. 339, 2, II. (b). The Impf. and Aor. Opt. has the sense of the present or future in clauses which express a supposition, conjecture, or undetermined possibility, in prose commonly with ἄν, in hypothetical clauses with εἰ; the Opt. in this sense is found in clauses denoting a wish, in final clauses, and in direct interrogative clauses, particularly in deliberative questions. Τοῦτο ῥαδίως ἂν γίγνοιτο or γένοιτο, *this might easily be done*. See §§ 259, 3 and 6, and 260, 4. Εἰ τοῦτο λέγοις or λέξεις, ἀμαρτάνοις or ἀμάρτοις ἄν, *if you should say this, you would err*. See § 339, II, (a). Εἶδε τοῦτο γίγνοιτε or γένοιτο, *O that this might be!* See § 259, 3. (b). Ἐλεγον, ἴα πανδάνοις or μάδοις, *ut disceres*. See § 330, 2. Τίς τοιαῦτα ὑπολαμβάνοι or ὑπολάβοι; *who would suppose such things?* See § 259, 3, (c). Οὐκ εἶχον, οὔποι τροποίμην or τροποίμην, *I knew not what I should do*. See § 259, 2. The following case also belongs here: When the subordinate clauses in §§ 333, 3. 337, 6. and 339, II, (b), are made to depend on an historical tense, and the Opt. without ἄν takes the place of the Subj. with ὅς ἄν, ὅταν, ἐπειδάν, ἕαν, etc., the Opt. has a future sense. Οὗς ἄν ἴδω τὰ καλὰ ἐπιτηδεύοντας, τιμήσω (quos visurus essem). Ἐπειδὴ ἄν σὺ βούλῃ διαλέγεσθαι, σοὶ διαλέξομαι (*si or quotiescunque vis*). Ἐφην, ἐπειδὴ σὺ βούλοιο διαλέγεσθαι, σοὶ διαλέξομαι (*si or quotiescunque velles, of the future*). In other kinds of clauses, the Opt. of the Impf. and Aor. has a *past* sense, so that it corresponds with the Ind. of each of these tenses. Τισσάφερνός διέβαλε τὸν Κύρον, ὥς ἐπιβουλεύοι αὐτῷ (*that he was plotting against him*). Ἐλεξαν, ὅτι Κύρος ἀποθάνοι (*that C. was dead*). Ὅποτε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίλοιον or ἐπέλθοιεν, ἀπέφηνον, *quotiescunque impetum faciebant*). Ἀναβίους ἔλεγον, ἃ ἐκεῖ ἴδοι (*what he had there seen, a dependent question*). Comp. No. 2, (b).

- (b) The Imperative Aorist with the Imperative Present, e. g. φύγε and φεύγε, *flee*. Δός and δίδου μοι τὸ βιβλίον, *give*. Μὴ δορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμεῖνατέ μοι, ὅς ἐθεήδην ὑμῶν, μὴ δορυβεῖν ἐφ' οἷς ἂν λέγω (*the principal fact is here ἐμμεῖνατε, the more definite explanation δορυβεῖτε*) Pl. Apol. 30, c. Ἐπειδὴν ἔπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε. Dem. Ph. 1. 44, 14. Ἀλλ', ὦ Σόκράτες, ἔτι καὶ νῦν ἐμοὶ πείδου καὶ σώθητι. Pl. Crito 44, b (= ἐμοὶ πειδόμενος σώθητι, i. e. by a process of persuasion, save yourself). In precepts respecting the rules of life, etc. the Pres. is the natural and usual tense. Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείδου, Isocr. Demon. 16. Comp. § 259, 4.

- (c) The Infinitive Aorist with the Infinitive Present, e. g. Ἐθέλω φυγεῖν and φεύγειν, *I wish to flee*. Ἰκανός εἰμι ποιῆσαι and ποιεῖν τι ('Ἡ γεωργία) μαθεῖν τε ῥάστη ἰδοῦναι καὶ ἡδίστη ἐργάζεσθαι, X. Oec. 6, 9. Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν, ἢ ζῆν αἰσχρῶς, Isocr. Pan. 95. Οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥσπερ τὸ λαβόντα

στερηθῆναι λυπηρόν, X. Cy. 7. 5, 82. Κελεύει σε δοῦναι and διδόναι μοι τὸ βιβλίον. Καλέσας δὲ Κύρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάττειν αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν, X. Cy. 5. 1, 2, with which compare in 3. following: ταύτην οὖν ἐκέλευσαν δὲ Κύρος διαφυλάττειν τὸν Ἀράσπην, ὥς ἂν αὐτὸς λάβῃ (to continue to guard, the subordinate clause necessarily implying duration in διαφυλάττειν). In the *oratio obliqua* after verbs of saying and thinking, the Inf. Aor. and Pres. is frequently used to denote what is *past*; then the Inf. Aor., like the Ind. Aor., is used to denote the principal events, the Inf. Pres., like the Ind. Impf., to denote the accompanying subordinate circumstances, e. g. Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι (τοὺς Πελασγούς) κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῇ Ὑμησῶ ἐνδεύτην ὀρμωμένους, ἀδικεῖν τὰδε φοιτᾷν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐν ὕδαρ· οὐ γὰρ εἶναι τοῦτων τὸν χρόνον σφίσι καὶ οἰκέτας· ὅκως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγούς ὑπὸ ὕβρισι βιάσθαι σφας κ. τ. λ. (*Oratio recta*: ἐξηλάσαμεν· αἱ γὰρ Πελασγοὶ ἡδίκουν τὰδε· ἐφοίτων, etc.) Her. 6, 137. The Inf. Aor. has a *past* relation only after verbs of *saying* or *thinking*, and in the construction of the Acc. with the Infinitive with the article. Ἐνταῦθα λέγεται Ἀπύλλων ἐκδεῖραι Μαρσύαν καὶ τὸ δῆρμα κρεμάσαι ἐν τῇ ἑστρῇ, X. An. 1. 2, 8 (*culem detraxisse*—*suspendisse*, to have flayed, and hung up). Comp. No. 2, (c). Θαυμαστὸν φαίνεται μοι τὸ πεισθῆναι τινάς, ὡς Σακράτης τοὺς νέους διέφθειρεν, X. C. 1. 2, 1 (*persuasum esse quibusdam*, that certain individuals had been persuaded). Τὸ μεδεμίαν τῶν πόλεων ἄλῶναι πολιορκίᾳ, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκίας ταῦτα παθεῖν, Dem. 19, 61. (But when by the Acc. with the Inf. with the article, a *purpose* is expressed, the Inf. Aor. has naturally something of a future relation, e. g. Ἐπεμελήθην τοῦ διδάσκαλόν μοι τινα γενέσθαι, I took care that I might have some one as a teacher, X. C. 4. 2, 4.) In all other cases the Inf. Aor. has the relation of *present* time.

- (d) The Participle of the Aorist with the Participle of the Present; comp. λάβε φεγγών with λύναντε φεγγών. Περιέπλων Σότιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἔστυ (*wishing to come into the city sooner*) Her. 6, 115. Τοὺς ἀνδράποδος λήσαντες ἐπικεσόντες (*will secretly attack*), X. An. 7. 3, 43. In all such examples the Aor. does not express the relation of past time, but merely the action of the verb taken by itself; the time is denoted by the finite verb with which the Part. is connected; the Aor. Part., therefore, denotes only that the subordinate action (expressed by the Part.) is contemporaneous with the principal action (expressed by the verb). Yet it is to be observed, that the Aor. Part. is commonly used to designate *past* time, e. g. Ταῦτ' εἰπὼν ἀπέβη = ταῦτ' εἶπε καὶ ἀπέβη.—It may be added here as a general principle, that while the Aor. Part. generally denotes past time, the subordinate modes of the Aor. and Present, of themselves denote no relation of time, the Aor., however, designating a *momentary*, the Pres. a *continued* action.

2. The subordinate modes and participials of the Aorist, form a contrast also with the subordinate modes and participials of the Perfect and Pluperfect; the former denote an action *absolutely*, as past or completed; the latter, on the contrary, in relation to the subject of the finite verb; by this relation the subordinate idea of the *duration of the result* of what is denoted by the verb, is naturally derived. In this way the following forms stand in contrast with each other:

- (a) The Subjunctive Aorist with the Subjunctive Perfect, e. g. Ἐὰν σκοποῖαι γένωνται, ἔξουσιν (ἔκεισε), ἔνθεν ἔξουσιν τὰ ἐπιτήδεια (if a treaty shall have been made), X. A. 2. 3, 6. Ὅν δὲ γνώμῳσι (κύνει Ἰδρ), ἀσπάζεται, κἄν μηδὲν πρότερον ὑπ' αὐτοῦ ἀγαθὸν πεπόνθῃ (whosoever he recognizes, he greets, even if he shall have received no favor from him), Pl. Rp. 376, a. Ἀπέχεσθε τῶν ἀλλοτρίων, ἵν' ἀσφαλέστερον τοὺς οἴκους τοὺς ὑμετέρους αὐτῶν κεκτῇσθε, Isoc. Nic. 49. (Comp. § 255, Rem. 5.) It has already been stated No. 1. (a) that the Greek Subj. always refers to the future.
- (b) The Optative Aorist with the Optative Pluperfect, e. g. Οἱ Ἰνδοὶ ἔλεξαν, ὅτι πέμψειε σφῶς δ' Ἰνδῶν βασιλεὺς (had sent), X. Cy. 2. 4, 6. Ἔδεισαν, κἂν λῦττα τις ὥστερ κούιν ἡμῶν ἐμπεπτόκοι (that some madness had fallen upon us, the effects still continuing), X. An. 5. 7, 26. Ἀγασίλαος ἐβόηθη τῆς πύλλας ἀφαιρεῖν αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ἐπηρετῆκοι ἡ τῶν Μαιωτίων πόλις ἐν τοῖς πρὸς Μεσσηνίαν πολέμοις, H. 5. 2, 3. In what instances the Opt. Aor. is used of the present or future, and in what of the past, has been stated in No. 1. (a).
- (c) The Infinitive Aorist with the Infinitive Perfect; comp. ἀποθανεῖν with τεθνηκέναι. Πατὴρ Κῦρος λέγεται γενέσθαι Καμβύσῳ, Περσῶν βασιλεὺς X. Cy. 1. 2, 1. Λέγεται ἄνδρα τινὰ τῶν Μήδων ἐκπεπλήχθαι πολλὴν δὲ τινα χρόνον ἐπὶ τῷ κάλλει τοῦ Κίρου (stood or continued amazed), ib. 1. 4, 27. Comp. § 255, Rem. 6.
- (d) The Aorist Participle with the Perfect Participle; comp. ἀποθανόν with τεθνηκώς, Plut. Aem. Paul. c. 36. extr. Περσεὺς μὲν ἔχει καὶ νενικημένος (even though vanquished, in the condition of one vanquished) τοὺς παῖδας, Αἰμίλιος δὲ τοὺς αὐτοῦ (sc. παῖδας) νικήσας ἀπέβαλεν = νενικητὰς μὲν — ἔχει δέ —, ἐνίκησε μὲν — ἀπέβαλε δέ. Perseus even though conquered still has his children; Aemilius in his otherwise successful war, lost his.

REMARK 1. From the above explanation, it is evident why the Aor., though an Historical tense, has besides an Opt. a Subj. also; the Aor. Subj. stands in contrast, on the one hand, with the Subj. Pres.; on the other, with the Subj. Perf. The Greek Fut. has no Subj. as in Latin (e. g. Gaudet, quod pater venturus sit), because the Greek Subj. of itself denotes future time. But the Aor. has an Opt., which stands in dependent sentences after an historical tense, and consequently, in direct discourse, takes the place of the Ind. Future, e. g. Ἐγγεῖλεν, ὅτι πολέμοι νικήσοιεν (that the enemy would conquer). X. An. 7. 1, 33. ἔλεγεν, ὅτι ἔταμος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον, ἔνθα πολλὰ

καὶ ἀγαθὰ λήψονται (where they *would* receive). X. Cy. 8. 1, 43. ἐπιμελεῖται δπως μήτε ἄσται, μήτε ἄποτοί ποτε ἔσονται. (But ἐπιμελεῖται, δπως . . . ἔσονται). X. An. 4. 1, 25. ἔφη εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψεται, ἀδύνατον ἔσεσθαι παρελθεῖν. (Oratio recta: εἰ προκαταλήψεται, ἀδύνατον ἔσται παρελθεῖν.)

REM. 2. Verbs of willing, refusing, delaying, entreating, persuading, commanding, forbidding, hindering, of being able, and unable, expecting (προσδοκῶ, ἐπιδοξός εἰμι, εἰκός ἐστιν, it is likely, to be expected), when they relate to a future object, are sometimes connected with the Fut. Inf., sometimes with the Pres., sometimes with the Aor. The Fut. Inf. is used, when the idea of *futurity* is to be made specially prominent, e. g. a condition continuing in the futuro; the Inf. Pres., to denote a continuing or permanent condition, the idea of *futurity*, evident of itself, being left out of sight; this Inf. is also used to denote the *immediate occurrence* of the action; the Inf. Aor., when the idea of the *action* itself is made prominent. In English all three forms of the Inf., when the subject of the Inf. is the same as that of the governing verb, are translated by the Pres. Inf.: Μέλλω γράφειν, γράφειν, γράψαι (I am now about to write, intending to write). 'Αδύνατοί εἰσιν ἐπιμελεῖς ἔσεσθαι (unable to become and continue careful), X. Oec. 12, 12. 'Αδύνατοί εἰσιν εἰς ἐπιμέλειαν τῶν κατ' ἀγρὸν ἔργων παιδεύεσθαι, ib. 12, 15. 'Αδύνατοί ἡμῶν ἔσονται ταύτην τὴν ἐπιμέλειαν διδάσκειν, ib. 12, 13. 'Αναβάλλεται πονήσειν τὰ δέοντα, Dem. 31, 9. 'Αθηναῖοι ἀνεβάλλοντο τὸ πᾶν μηχανήσασθαι, Her. 6, 58. 'Ελπίζει βδὺς ὑμᾶς ἐξαπατήσσειν, Dem. 860, 54 (he hopes to deceive you). 'Ελπίδας παρέχεται ἡμᾶς εὐδαίμονας ποιῆσαι, Pl. Symp. 193, d. (he gives hope that he will make us happy). With verbs of willing or being able, the Fut. Inf. is more seldom than the Aor. or Pres. After verbs of saying, promising, swearing, thinking, the above threefold construction (Inf. Fut., Pres., Aor.) is used, but the Inf. Aor. regularly expresses something *past* (see No. 1), seldom what is future, e. g. Οἱ Πλαταιῆς ἐνόμισαν ἐπιδήμιοι βδὺς κρατῆσαι, Th. 2, 3, (see *victories fore*). 'Αποκριναί, ὃ 'Αγόρατε· οὐ γὰρ οἶμαί σε ἔξαρνον γενέσθαι, ὃ δανωτίω 'Αθηναίων ἀπάντων ἐποίησας, Lys. Agor. § 32 (credo te negaturum). After verbs of saying, thinking, hoping, the Inf. Aor. and Pres. with ἔν, is often used in nearly the same sense as the Inf. Fut. without ἔν. See § 260, (5), (a).

§ 258. B. A more particular View of the Modes.

The Indicative, the Subjunctive (Optative) and the Imperative Modes [§ 253, (b)], are distinguished as follows:

(a) The Indicative expresses a direct assertion, an actual fact.

Τὸ ρόδον θάλλει. Ὁ πατήρ γέγραφε τὴν ἐπιστολήν. Οἱ πολέμοι ἀπέφυγον. Οἱ πολῖται τοὺς πολεμίους νικήσουσιν.

(b) The Subjunctive denotes a supposition, conception, or representation. The Subj. of the Hist. tenses is called the Optative.

"Ἵμεν! cavius! — Τί ποιῶμεν; quid faciamus? what shall we do? Οὐκ ἔχω, ὅποι τράπωμαι, nescio, quo me vertam. Οὐκ εἶχον, ὅποι τραποίμην, nesciebam, quo me verterem. Λέγω, ἵν' εἰδῇς, dico, ut scias, in order that you may know it. Ἐλεξα, ἵν' εἰδέιης, dixi, ut scires, in order that you might know it.

(c) The Imperative denotes the immediate expression of the will, being used in commands, entreaties, etc.

Γράφον and γράφε, *write*. Βραδέως μὲν φίλος γίγνου, γενόμενος δὲ πειρῶ διαμέτειν, Is. Dem. 7. Γραφέτω and γραφέτω, *let him write* (§ 257, 1. b). The command expressed by the Imp. is not always to be understood as a strong command, entreaties, exhortations, and counsels, being also expressed by the Imp.

REMARK. The Modes exhibit the relation of an expressed thought to the mind of the speaker. Hence they denote nothing objective, i. e. they never show the *actual* condition of an action; the Ind., in itself, does not denote something actual; nor the Subj., in itself, something possible; nor the Imp., something necessary; the language represents these ideas by special expressions, e. g. ἀληθῶς, δύνασθαι, δεῖ, χρή, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, showing how he conceives of an action. A mental operation is either an act of perception, an act of supposition or conception, or an act of desire. The Ind. expresses an actual perception; it indicates what the speaker conceives and represents as a *reality*, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a reality, and hence is expressed by the Fut. Ind. The Subj. expresses a conception; it indicates what the speaker conceives and represents as a *conception*, whether it has an actual objective existence, or is a mere mental conception. The Imp. expresses desire; it denotes what the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

† 259. Use of the Subjunctive, Optative and Imperative.

1. The Subj. of the Principal tenses, the Pres. and Perf., as well as the Sub. Aor., always relates to *future* time (§ 257, 1, (a)), and is used in Principal clauses:

(a) In the first Pers. Sing. and Pl. in exhortations¹ and warnings, where the Eng. uses *let*, *let us*, with the infinitive; the negative is here μή.

(b) In the first Pers. Sing. and Pl. in deliberative² questions, when the speaker deliberates with himself what he is to do, what it is best to do; here also the negative is μή.

ἴωμεν, *eamus! let us go, suppose we go!* Μὴ ἴωμεν. Ἄγε (φέρε, ἔα) ἴωμεν. Φέρε ἴδω (come now, let me see), Her. 7, 103. Φέρε δὲ, ἢ δ' ὅς, πειραδῶ πρὸς ὑμῶς ἀπολογησάσθαι, Pl. Phaedon. 63, b. Such an exhortation is very often expressed in the form of a question preceded by βούλει; yet in this case, the subjunctive is a subordinate clause dependent on βούλει, e. g. Βούλει οὖν, δὲ εἰδῇ δῶμεν πειθοῦς; (do you then wish that we propose two kinds of persuasions = let us propose), Pl. Gorg. 454, c. Τί ποιῶμεν; quid faciamus? what shall we do? Εἴπωμεν, ἢ σιγῶμεν; Eur. Ion. 771. In Ποί τις φροντίδος ἔλθῃ; S.

¹ This use of the Subj. is called *Conjunctivus adhortativus*.

² *Conjunctivus deliberativus*.

J. C. 170, *tis* is used instead of the first Pers., *where shall one go?* (= *ποῦ ἔλθω* or *ἔλθωμεν*, like *ποῦ φρενῶν ἔλθω*; 310). *Μὴ ἔρωμαι*; *shall I not ask?* X. C. 1. 2, 36. *Ὅσα οἱ ὀλίγοι τοῦς πολλοὺς μὴ πελσάντες, ἀλλὰ κρατούντες γράφουσι, πόνερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι*; 45. So also in indirect discourse, and in all persons. *Οὐκ ἔχω, ὅποι τράπωμεν* (*I know not, whither I shall turn myself, what I shall do*). *Οὐκ ἔξουσιν ἐκεῖνοι, ὅποι φύγωσι*, X. An. 2. 4, 20. *οὐκ οἶδ' εἰ δῶ (τὸ ἔκτωμα)*, *I do not know whether I shall give the cup*, Cy. § 8. 4, 16.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. Od. χ, 77. *ἔλθωμεν δ' ἀνὰ ἕστυ, βοή δ' ἄκιστα γένοιτο*. Yet there are also passages in which the second Pers. Subj. stands in connection with *ἔγω* and *φέρει* instead of the Imp., e. g. *φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάδης*, S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with *μή* to express a prohibition, e. g. *μή γράψης*, *ne scripseris, do not write*, see No. 5.

REM. 3. A wish is very seldom expressed by *εἴθε* with the Subj. instead of the Opt. *Εἴθ' αἰδέρος ἔνω πτωκῆδες ἐξυτόνου διὰ πνεύματος ἔλασσί μ' (οἱ αἶες me sursum in aethera per aurās stridentes carpiant)*, S. Ph. 1094 (without variation). Comp. *Εἴθε τινὲς εὖναι δικαίων ὑμεναίων ἐν Ἀργεὶ φανῶσι τέκνοισιν* Eur. Suppl. 1028. *Εἴθ' — αἰσχίον εἶδος ἀντὶ τοῦ καλοῦ λάβω* (in some MSS. λαβεῖν), Hel. 262.

REM. 4. In the third place, the Subjunctive is somewhat frequently used in principal clauses, in the Epic language, instead of the Fut. Ind., though with a slight difference of meaning. Both express a present conception of a future action; but the Fut. Ind. represents what is still in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. Il. ζ, 459. *καὶ ποτέ τις εἴησιν* (and one MAY say, it may be expected or conceded that one will say). Il. η, 197. *οὐ γὰρ τίς με βίη γε ἐκὼν ἄκοντα δίηται* (one will not force me away = I will not admit that one will, etc.). α, 262. *οὐ γὰρ πῶ τοιόυτος ἴδον ἄνρας, οὐδὲ ἴθωμαι* (καὶ do I expect that I shall see such men, nor am I to see; οὐδὲ ἴθωμαι, would mean, I certainly shall not see). Od. ζ, 201. *οὐκ ἔσθ' οὗτος ἄνθρωπος διεπρὸς βροτός, οὐδὲ γένηται*. π, 437. *οὐκ ἔσθ' οὗτος ἄνθρωπος, οὐδ' ἔσται οὐδὲ γένηται* (nor is it to be expected that he will be). The frequent use of the Subj. with *οὐδὲ μή* in the Attic writers, is wholly analogous to the principle just stated. See under § 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions* (i. e. such as express doubt and propriety), but differs from the Subj. in such questions in referring to past time.

Theocr. 27, 24. *πολλοὶ μ' ἐμψόοντο, νόον δ' ἐμὸν οὐκ ἔαθε* — *καὶ τί, φίλος, βέξαιμι*; *γῆμοι πληθύνουν ἄντας*, i. e. *quid FACEREM? sc. tum, quum multi peritias meas ambidebant, sed eorum nullus mihi placebat, what could I then do?* The deliberative Opt. is very frequently used in indirect questions, in relation to an historical tense in the principal clause. *Ἐπῆροτο δ' Ἀλέξης τὸν παῖδα, εἰ παύσειν αὐτόν*, X. An. 7. 4, 10 (*whether he should put him to death*). *Οἱ Ἐπιδάμιοι πέψαντες ἐς Δελφοὺς τὸν Δεδν ἐπῆροντο, εἰ παραδοίεν Κορινθίους τὴν πόλιν*, Th. 1, 25 (*whether they should surrender the city*).

REM. 5. In the principle given in No. 2, the act of supposition or conception belongs to the past, and this is the common use of the Opt. (the Subj. of the historical tenses), in subordinate clauses. But the Opt. is also used, where the act of supposition or conception is a present one. When a present conception is expressed by the subjunctive, e. g. *ἴωμεν, εἰπώμεν, τί εἴπωμεν; quid dicamus?* then the realization of the conception may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself back, as it were, out of the present and the vivid connection, which exists between the present and the actual accomplishment, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way, very naturally suggests the subordinate idea of *uncertainty*. Thence arises the following use:

3. The Opt. Aor. and Impf. (Subj. of the historical tenses), is used, in principal clauses, of *present* or *future* time in the following cases:

(a) To express, in a general manner, a supposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb *ἄν* with the Opt., † 260, 2, (4), (a), but the poets very frequently use the Opt. without *ἄν*. A negation is here expressed by *οὐ* (*οὐκ*).

*Ο δὲ αὐτὸν αὐτῷ ἀνόμοιον εἶη καὶ διάφορον, σχολῇ γέ ποῦ τῷ ἄλλῳ ὅμοιον ἢ φίλον γένοιτο (*that would scarcely be like or friendly to another, as one would readily admit*), Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο (*animo extincto tum vero corpus imbecillitatem suam ostendat et intercidat, it is natural to suppose or assume, that the body would give signs of weakness*), Phaed. 87, e.

(b) To express a wish. A negation is here expressed by *μή*.

Π. χ, 304. *μή μὲν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην, may I not perish!* S. Aj. 550. *ὦ παῖ, γένοιο πατὴρς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν σὺ κακός, may you be more fortunate than your father, but in other things like him! then you would not be wicked.* X. Cy. 6. 3, 11. Ἄλλ', *ὦ Ζεῦ μέγιστε, λαβεῖν μοι γένοιτο αὐτόν, ὡς ἐγὼ βούλομαι, may I be able to take him.* The wish is commonly introduced by *εἴθε, εἰ γάρ* (in the poets also by *εἰ* alone). Od. γ, 205. *εἰ γὰρ ἐμοὶ τοσσόνδε θεῶν δύναμιν παραθεῖεν!* X. Cy. 6. 1, 38. *εἰ γὰρ γένοιτο!* (In poetry *ὡς* is used like Lat. *utinam*. Eur. Hipp. 407. *ὡς ἀπόλοιτο παγκακῶς!*)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. *Εἴθε τοῦτο ἐγένετο! utinam hoc factum esset!* *O that this were done, or had been done!* So *ὦ φελες γράψαι! O that you had written!* (but I know that you have not). X. An. 2. 1, 4. *ἄλλ' ὦφελε μὲν Κύρος ζῆν!* *O that Cyrus were still alive!* (but I know that he is not). Also *εἴθε, εἰ γάρ, ὡς ὦφελον, es, e(r)* with

the Inf., particularly in poetry. On the wish expressed by *πῶς ἂν* with the Opt., see § 260, 2, (4), (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. *τάχιστα μοι ἔνδον ἑταῖροι εἴεν*, let my companions come within. II. κήρυξ τίς οἱ ἐποίτο γεραίτερος, let some herald follow. Arist. Vesp. 1431. *ἔρδοι τις ἦν ἑκαστος εἰδείη τέχνην*. X. An. 3. 2, 37. *εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χερσίφοπος μὲν ἡγοῖτο*.

(d) The Optative is used to express a desire, wish, and inclination, in a general manner, without expecting the realization. A negation is here expressed by *μή*.

Theocr. 8, 20. *ταύταν (τὴν σύριγγα) κατθεῖην* (I would be willing or desire to place)· *τὰ δὲ τῷ πατρὶς οὐ καταδησῶ*. Her. 7, 11. *μὴ γὰρ εἴην ἐκ Δαρείου γεγονός, μὴ τιμωρησάμενος Ἀθηναίους*, I should not be descended from Darius, unless, etc.

(e) In direct questions the Opt. is used, when a mere admission or supposition is expressed.

(a) In Homer the interrogative clause then forms, in a measure, the protasis to the conditioned clause, i. e. to the clause depending on the condition expressed by the question. II. δ, 93, seq. *ἦ ῥά νύ μοι τι πείθοιο, Λυκόνος νύ δαίφρον; Τλαίης κεν Μενελάω ἐπικροίμεν ταχὺν ἰόν, πᾶσι δέ κε Τρώεσσι χάρων καὶ κῦδος ἄροιο*, will you now listen to me, i. e. if you will, you would dare, etc. (the same as *εἰ τί μοι πείθοιο, τλαίης κεν*, etc.). Here *πείθοιο*, etc. is the interrogative clause containing the condition, and *τλαίης*, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. without *ἂν*, contains the condition, the last, expressed by the Opt. with *ἂν*, contains the conditioned clause. II. ξ, 191. *ἦ ῥά νύ μοι τ πείθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἢ κεν ἀρνήσαιο κοτεσσαμένη τόγῃ θυμῷ*; will you be persuaded by me, — or will you refuse? (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. *ἄλλ' ἱπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι*; who could describe? — no one, i. e. who can you suppose could describe? S. Ant. 604. *τεδν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασιᾷ κατὰσχοι*; who could restrain? i. e. who can be supposed to restrain? Arist. Plut. 438. *ἔναξ Ἀπολλὼν καὶ θεοί, ποῖ τις φύγοι*, where could one fly? Dem. Phorm. 921, 1. *καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ἀ δ' ἐψεύσατο τὸ ὕστερον, πιστότερα ταῦθ' ὑπολάβοιτε εἶναι*; haec vos veriora existimaturos quis putet! Pl. Rp. 437, b. *ἄρ οὖν — πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης*; can you consider all such things to be opposite to each other? i. e. can I assume that you, etc.

REM. 7. The *deliberative* Opt. (No. 2) differs from this.

REM. 8. All the cases mentioned under (a) (b) (c) (d) (e), are to be regarded as elliptical sentences, which have originated from a conditional sentence like εἰ τι ἔχοις, δοίης ἔν [§ 339, II, (a)], *if you had, you would give*.

(4) The following points in addition are to be observed respecting the Imp., [§ 258, 1, (c)]: Though the Imp. always refers to time *present* to the speaker, yet the Greek has several Imp. forms, viz., a Pres., Perf., and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstances of the predicate. The difference between the Imp. Aor. γράφον and the Pres. γράφε, has been explained, § 257, 1, (b). The Imp. Perf. has always the sense of the Pres., with the accompanying idea of the *permanence or continuance of the result*, e. g. μέμνησο, *memento, be mindful, remember*; ἡ θύρα κεκλείσθω, *let the door be shut* (and remain shut). See § 255, Rem. 5.

5. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp.; but instead of the Aor. Imp., the Aor. Subjunctive is used.

Μὴ γράφε or μὴ γράψῃς (but neither μὴ γράφῃς, nor μὴ γράφον). Μὴ γραφῆτω or μὴ γράψῃ, *ne scribito* (but neither μὴ γράφῃ, nor μὴ γραψάτω). Μὴ μοι ἀντίλεγε or μὴ μοι ἀντιλέξῃς, *do not speak against me* (but neither μὴ ἀντιλέγῃς nor μὴ ἀντιλέξον). Isoc. Dem. 24. Μὴ δένα φίλον ποιοῦ κριν ἂν ἐξετάσῃς, πῶς κέχρηται τοῖς πρότερον φίλοις. 36, 29. μὴ δὲν συμφορὰς δνειδίσῃς· κοῦη γὰρ ἡ τύχη καὶ τὸ μέλλον ἄρατον. Th. 3, 39. κολασθήτωσαν δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ὀλίγοις ἡ αἰτία προστεθῇ, τὸν δὲ θῆμον ἀπολύσῃτε.

REM. 9. Ye: sometimes in the Epic poets, though very seldom in other poets, μή is found with the second Pers. of the Aor. Imp., e. g. Il. 8, 410. τῷ μὴ μοι πατέρας παθ' ὁμοῖα ἐνδ' εὖ θυμῷ. The third Pers. is frequently found even in the Attic prose writers. X. Cy. 2, 7, 26. μὴδὲν ἰδέτω.

6. The third Pers. Imp. is very often used (the second more seldom), to denote that the speaker *admits* or *grants* something, the correctness or incorrectness of which depends upon himself. This is called the *concessive* Imp.

Οὕτως ἐχέτω, ὥς σὺ λέγεις (*admit that it is as you say*), P. Symp. 201, c. Ἐοικέτω δὴ (ἡ ψυχὴ) συμφύτῃ δυνάμει ὑποπτέρου ζεύγους τε καὶ ἡνιόχου (*gr and that the soul is like, etc.*), Phaedr. 246, a. Λεγέτω περὶ αὐτοῦ, ὥς ἕκαστος γηγνώσκει (*admit that each one speaks of it*), Th. 2, 48.

REM. 10. In the interrogative formula of the Attic poets: *οἴσθ' ὃ δρᾶσον*, — *οἴσθ' ὡς ποιήσον*; (*do you know what you are to do?*), the Imperative is to be explained as a transition, easy to the Greeks, from the indirect to the direct form of speech. It is also explained by considering it the same as *δρᾶσον*, *οἴσθ' ὃ*; *do, — do you know what?* The formula is a softer mode of expression than the Imp. *δρᾶσον* or *ποιήσον*. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. *νῦν ἄν ποιήσον ὧδε, εἰ τοι ἀρέσκει, τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους οἱ λεγόντων* —, *ἔσ σφρα* (sc. *χρήματα*) *ἀναγκάλως ἔχει δεκατευδῆναι τῷ Δαί (αἱ λεγόντων = καὶ οὗτοι λεγόντων, who should say, or and let them say)*. Th. 4, 92. *θεύξαι, ὅτι — κατὰσθωσαν, they might obtain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241, Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4, and on the Opt. with *ἄν* in the sense of the Imp., § 260, 2, (4) (b).

‡ 260. *The Modes in connection with the Modal Adverb ἄν (κέ, κύν).*

1. The Modal adverb *ἄν* (Epic *κέ(ν)*, Doric *κᾶ, κύν*), denotes the relation of a conditioning expression or sentence to a conditioned one; indicating that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. By the particle *ἄν*, the realization of the predicate is made to depend upon the realization of another predicate. Therefore, where a predicate is accompanied by *ἄν*, the predicate is represented as *conditioned* by another thought; *ἄν* always refers to a condition.

2. A complete view of the use of *ἄν* cannot be presented except in connection with conditional sentences. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected:

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on *conditions* and *circumstances*. Whenever this idea of dependence is to be made specially prominent, *ἄν* (Epic *κέ*) can be joined with the Fut.; yet this construction is rare in the Attic dialect.

Od. ρ, 540. *εἰ δ' Ὀδυσσεὺς ἔλθοι* —, *αἰψά κε σὺν ᾧ παιδί βίαι ἀποτίσεται ἄνδρῶν*, *he would punish*. Il. ξ, 267. *ἀλλ' ἔω', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτερᾶν δάσω δπιυέμεναι, δαδο, scil. si tibi lubuerit*. X. Cy. 6. 1, 45. *ὕβριστήν οὖν νομίζων αὐτόν, εὖ οἶδ' ὅτι ἄσμενος ἄν πρὸς ἄνδρα, αἶσος σὺν εἰ, ἀπαλλαγήσεται* (so the MSS.). 7. 5, 21. *ἔταν δὲ καὶ αἰσδωνταί ἡμᾶς ἔνδοσ ὄντας, παλὺ δὲ ἐτι μάλλον, ἢ νῦν, ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθῆναι* (*ἄν* is wanting in only two MSS.).

REMARK 1. With the Pres. and Perf. Ind., ἄν is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where ἄν is found with the Pres. or Perf. Ind., either the reading is questionable, or ἄν must be referred to another verb of the sentence, e. g. *Ὁὐκ οἶδ' ἄν εἰ πείσασμαι* (instead of *εἰ πείσασμαι ἄν*), Eur. Med. 937; so often *ρομίζω ἄν, αἴμας ἄν* and the like followed by an Inf., where ἄν belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. *ἔγὼ δὲ εὖτε πολλὰ ἔχω, ὥς μάλιστα αὐτὰ καὶ ἐγὼ ἄν αὐτοὺς εὐρίσκω*, I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them. Nor is ἄν used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of ἄν with the Imp., are all, critically considered, questionable and prove nothing.

(2) Ἄν is used with the Ind. of the historical tenses: the Aor., Impf. and Plup.:

(a) To denote that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by *εἰ* with the Ind. of the historical tenses.

Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτες) ἄν, i. e. *if you said this, you were wrong, or if you had said this, you would have been wrong*, but now I know that you did not say it, consequently you are not wrong; Lat. *si hoc dixisses, errasses* (at non dixisti; ergo non errasti). *Εἴ τι εἶχομεν, εἰδίδομεν (ἔδομεν) ἄν*, *if we had anything, we would give it to you, or if we had had anything, we would have given it to you*; *si quid habuissemus, dedissemus*. Also without an antecedent clause, e. g. *ἐχάρης ἄν, laetatus fuisses* (scil. *si hoc vidisisses*).

REM. 2. Here belong also the expressions, *φόμεν ἄν, ἔγνω τις ἄν*, and the like, as in Latin, *putares, crederes, diceres, cerneres, videres*, you (one) would think, or you (one) would have thought. Here *εἰ παρὴν, εἰ ἔλεγεν, εἰ εἶδεν, εἰ ἐδύνατο*, and the like, as conditioning antecedent clauses, are to be supplied. *Ἐνθα δὲ ἔγνω τις ἄν τοὺς δημοτικούς πεπαιδευμένους, ὥς δεῖ* (tum verò *videres*, then one might see, were he present), X. Cy. 3, 3, 70. *Ἐνθα δὲ ἔγνω τις ἄν, ὅσου ἕξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων*, 7, 1, 38. *Εὐδὺς σὺν τοῖσις εἰσηδήσαντες εἰς τὸν πηλὸν δῆττον, ἡ δὲ τις ἄν φετο, μετέωρος ἐξεκόμισαν τὰς ἀμύδας* (celerius, quam quis crederet), An. 1, 5, 8. *Ἐπερβόσθη δ' ἄν τις κἀκεῖνα ἰδὼν* (one might be encouraged if he saw those things), Ag. 1, 27.

REM. 3. With the Ind. of the historical tenses, ἄν is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. X. An. 7, 6, 21. *Ἐγχοὶ δὲ τις ἄν· οὐκ οὐκ ἀσχυρὸν οὕτω μωρῶς ἐξαπατῶμενος*; *Ναὶ μὰ Δία ἢ σ' χυνόμεν μόντοι, εἰ ὑπὸ πολέμου γε δίπτος ἐξαπατήσθην· φίλῳ δ' ὅντι ἐξαπατῶν ἀσχυρὸν μοι δοκεῖ εἶναι, ἢ ἐξαπατῶσθαι*. Lycurg. Leocr. p. 154, 23. *εἰ μὲν οὖν ζῶν ἐτύγχανεν δ' Ἀμύντας, ἐκείνον αὐτὸν παρειαχόμεν· νῦν δὲ οὐκ ἔστιν αὐτὸς συνειδόμενος*. The ellipsis of ἄν is most frequent in expressions which denote the idea of necessity, duty, reasonableness, possibility, liberty, and inclination, e. g. *χρῆν, ἔδει, ὀφείλον*; with verbal adjectives *ἔτιος*; with *προσῆκε, καίριος ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχυρὸν ἦν*.

ἔξιον ἦν, καλῶς εἶχε, ἐξῆν, ὑπῆρχεν, ἔμελλεν, ἐβουλόμην. Lys. 123, 3. χρῆν δέ σε, εἴπερ ἦσθα χρηστός, πολὺ μᾶλλον μνηστὴν γενέσθαι· νῦν δὲ σου τὰ ἔργα φανερά γέγνηται κ. τ. λ., you ought or you ought to have been (oportebat). X. C. 2. 7, 10. εἰ μὲν τοίνυν αἰσχρὸν τι ἔμελλον ἐργάσασθαι, δάσκατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ κάλλιστα καὶ πρεσβεστότερα γυναιξὶν εἶναι ἐπιστάνται, ὥς ἔοικε κ. τ. λ., more praeferenda erat. So also with the Inf. X. C. 1. 3, 3. οὔτε γὰρ θεοῖς ἐφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις δυσταῖς μᾶλλον ἢ ταῖς συμκαῖς ἔχαιρον, for he said it would not be proper for the gods, if, etc. Very often without an antecedent sentence, e. g. αἰσχροὺν ἦν ταῦτα ποιεῖν, turpe erat, it would be base, would have been; ἐξῆν ταῦτα ποιεῖν licebat, it would be lawful; καλῶς εἶχε. Comp. with the above the use of the Ind. in Latin, where the Subj. might have been expected, in such expressions as *aequum, justum, rectum est, it would be proper, longum est, it would be tedious*, and the participle in *dus* in the conclusion of a conditional clause, as *Si Romae Cn. Pompeius privatus esset, tamen is erat deligendus*.

REM. 4. In all the above expressions, however, ἔν can be used; so also in Latin, the Subj. is sometimes found instead of the Ind. Dem. Phil. 1. 40, 1. εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβόλευσαν, οὐδὲν ἂν ὁμᾶς νῦν εἶδει βουλευέσθαι. So also in Lat. the Subj. is used instead of the Ind.

REM. 5. The Pres. tense of *χρῆ, δεῖ, προσήκει, καλῶς ἔχει*, etc., is used of things which can yet take place. Comp. *possum commemorare*, which implies that I still can do the act, and *poteram commemorare*, which implies that I cannot do it.

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an Ind. of an historical tense of the verb *κινδυνεύειν, to be in danger, to seem*, since the verb by itself implies that the action expressed by the Inf. connected with it, did not take place; for what is only in danger of occurring, *actually* does not occur. Th. 3, 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαῖναι, εἰ ἄνεμος ἐπ' ἐγένετο τῇ φλογὶ ἐπιφόρος ἐς αὐτήν, the whole city was or would have been in danger of destruction, if. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφοὺς, ἐκινδυνεύσαμεν ἀπολέσθαι. So if in the apodosis, *ὀλίγου, μικροῦ, ῥάχα, nearly, almost*, are joined with the Ind. of a historical tense in the concluding clause; for what only *nearly* takes place, *actually* does not take place, hence the Ind. without ἄν is appropriate in both these cases. Plat. Symp. p. 198, C. ἔγωγε ἐνδυμούμενος, ὅτι αὐτὸς οὐχ οἶός τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνῃς ὀλίγου ἀποδρᾶς ψυχομένην, εἴ πῃ εἶχαν, I had almost fled for shame, if. Without a protasis, e. g. X. Cy. 1. 4, 8. καὶ πῶς διακηδὼν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνον ἐξετραχέλισεν. Comp. the Lat. *prope (puene) cecidi, I came near falling*.

(β) To denote that an action takes place (is repeated), in certain cases, and under certain circumstances. The historical tense in the principal clause is then commonly the Impf. The condition under which the action is repeated, is expressed by a subordinate clause with *εἰ, ὅτε*, etc. and the Opt.; the condition, however, is often omitted.

Εἶπεν ἄν, he was accustomed to say, he would say as often as this or that happened, as often as it was necessary, and the like. X. C. 4. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγου, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἄν πάντα τὸν λόγον, as often as one contradicted him, he would (he was accustomed to) carry back the whole argument to the original proposition. 1. 3, 4. εἰ δέ τι δόξειεν αὐτῷ (Σωκράτει) σημαίνεσ-

ἴσῃ παρὰ τῶν δεῶν, ἦττον ἂν ἐπέσθῃ παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τι αὐτὸν ἐπειδὴν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν—ἀντὶ βλέποντος. An. 2. 3, 11. εἴ τις αὐτῷ δοκοῖη τῶν πρὸς τοῦτο τεταγμένων βλακεῖν, ἔπαιεν ἄν, *he would beat him*. 1. 5, 2. οἱ μὲν ὄνοι, ἐπεὶ τις δῖοι, προδραμόντες ἂν ἔστασαν, *as often as any one pursued them, they would stop* (the Plup. having the sense of the Impf. ‡ 255, Rem. 3). 3. 4, 22. ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν ἐξέπιδρασαν.

3. With the Subjunctive, to represent the future conception, which the Greek expresses by the Sub. [‡ 257, 1, (a)], as *conditional*, and *depending on circumstances*. The following cases are to be distinguished:

(a) The *deliberative* Subj. [‡ 159, 1, (b)], takes ἄν, though but seldom in direct, more frequently in indirect questions, when a condition is to be referred to.

τί ποτ' ἂν οὕτως λέγωμεν; (*what shall we therefore say, if the thing is so?*) etc. Pl. L. 655, c. ἐγὼ γὰρ τοῦτο, ὃ Προταγόρα, οὐκ ἔμην διδασκὼν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἂν ἀπιστῶ (i. e. εἰ σὺ λέγεις), *I know not how I could disbelieve it, if you say so*, Prot. 319, b. Ἄν' ὃ αὐτοὶ ἡμεῖς νικῶμεν, λελυμένης τῆς γαφύρας οὐχ ἔξουσιν ἐκεῖνοι, ὅπου ἂν φύγωσιν, X. An. 2. 4, 20. Εἰ δέ σοι μὴ δοκεῖ, σκέψαι, ἐάν (i. e. εἰ ἂν) τότε σοι μᾶλλον ἀρέσκη, C. 4. 4, 12.

(b) The Subj., which is often used in the Homeric language instead of the Fut. Ind. (‡ 259, Rem. 4), is frequently found with ἄν, which is to be explained in the same manner as with the Fut. Ind. [No. 2, (1)]. Εἰ δέ κε μὴ δώσω, ἐγὼ δέ κεν αὐτὸς ἔλωμαι Il. a, 137, *then I myself will (without doubt) take it, less direct than the Fut.* Οὐκ ἄν τοι χραίσμη κίθαρις, Il. γ, 54.

(c) In subordinate clauses. In this case, ἄν usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word.

In this way originate ἐάν (from εἰ ἄν), ἐπάν (from ἐπεὶ ἄν), ὅταν (from ὅτε ἄν), ὅποτε (from ὅποτε ἄν), πρὶν ἄν, ἔνθ' ἄν, ὅθι ἄν, ὅδ' ἄν, ὅπου ἄν, ὅλ' ἄν, ὅποι' ἄν, ὅθι ἄν, ὅθεν ἄν, ὅπόθεν ἄν, etc., ὅς ἄν (*quicumque* or *ei quis*), ὅσος ἄν, ὅποσος ἄν, etc. In all these expressions, a *possible assumption* is denoted; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, i. e. the speaker assumes and expects that it will be, e. g. ἐάν τοῦτο λέγῃς, *if you say, shall say this* (viz. according to my assumption, or as I expect you will), ἀμαρτήσῃ, *you will be wrong*.

(4) With the Opt., but not with the Opt. Fut.

(a) The Opt. with ἄν must always be considered as the principal clause of a conditional sentence, even if the condition is omitted, e. g. εἴ τι ἔχῃς, δόλῃς ἄν,

if you had anything, you would give it (you may perhaps have something, and then you may give it to me). The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to denote actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐ(κ). Her. 3, 82. ἀνδρὸς ἐνός, τοῦ ἀρίστου (i. e. αἱ ἀριστος εἴη) οὐδὲν ἡμῶν ἂν φανεῖη, *nothing would seem better than*. 7, 184. ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἰκοσι, *there may have been two hundred and forty thousand men*. 5, 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1, 2, 11. θηρώντες οὐκ ἂν ἀριστῆσαιεν, *while hunting they would not breakfast = they do not breakfast*. 13. ἐπειδὴν τὰ πέντε καὶ εἰκοσιν ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὗτοι πλεῖν γεγονότες ἢ πεντήκοντα ἔτη ἀπὸ γενεᾶς. Pl. Gorg. 502, d. Δημηγορία ἥρα τίς ἐστιν ἢ ποιητική. Call. φανεται. Socr. Οὐκοῦν ἢ ῥητορικὴ δημηγορία ἂν εἴη. By the Opt. with ἂν, Homer [§ 339, 3, (a) (β)] and Herodotus often denote a supposition respecting something that is past. Her. 9, 71. ταῦτα μὲν καὶ φθόγγῳ ἂν εἴποιεν, *they might have said these things from envy*. 1, 2. εἴησαν δ' ἂν οὗτοι Κρήτες, *these might have been Cretans*.

REM. 7. If the Opt. is used without ἂν, as § 259, 3, (a), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. βεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσσει, *the propitious deity, I THINK, CAN save*, Od. γ, 231, and σώσσει ἂν, *COULD, MIGHT save*, if he wished. Hence the omission of ἂν in the freer language of poetry, is far more frequent than in prose, which has more regard to the actual relation of the things described.

(b) So also the Opt. is used with ἂν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is thereby made conditional. Here also a negation is expressed by οὐ(κ).

Pl. Phaedr. 227, c. λέγεις ἂν instead of λέγε (properly, *you may speak, if you choose*). Tim. 19, ο. ἀκούοιτ' ἂν ἥδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας, *you might hear then, instead of hear then*. S. El. 1491. χωροῖς ἂν, *you might go*. Il β, 250. with a degree of irony, Θερσίτ' — Ἰσχεο —! οὐ γὰρ ἐγὼ σέο φημί χειροτέρων βροτῶν ἄλλον ἔμμενα — τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, καὶ σφιν ἐνείδεά τε προφέροισ, νόστον τε φυλάσσοις! instead of μὴ ἀγόρευε, etc., *you should not harangue, nor be heaping up reproaches*, etc. In the form of a question, X. Hier. 1, 1. ἂρ' ἂν μοι ἐδελέησαις, ὃ ἴερων, διηγῆσασθαι, ἀεὶ εἰδέναι σὲ βέλτιον ἐμοῦ; *would you be inclined, viz., if I should ask you*. With οὐ in the form of a question, Il. ε, 456. οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελδών; *might you not, could you not restrain the man, instead of, restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. οὐκ ἂν δὴ μοι ἡμαῖαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιδείτε, ἵνα πρῆσσωμεν ἑδοῖο; *would you not get ready the chariot, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

II. ω, 367. εἰ τίς σε ἴδοιτο . . , τίς ἂν δῆ τοι νόος εἴη; *how would you then feel?* II. τ, 90. ἀλλὰ τί κεν βέξαιμι; *what could I do?* S. Ph. 1393. τί δῆτ' ἂν ἡμεῖς δρῶμεν; Dem. Phil. 1, p. 43, 10. λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινότερον, ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν; *can there be any stranger news than —?*

REM. 8. Comp. ποῖ τις φεύγει; *whither does one flee?* Arist. Plut. 438. ποῖ τις φύγοι; *whither may one flee?* (more definite than with ἄν). Eur. Or. 598. ποῖ τις ἂν φύγοι; *whither would one flee? whither could one flee? where in the world could he flee?* S. Aj. 403. ποῖ τις οὖν φύγη; *whither shall one flee or is one to flee?*

(d) The Dramatists, particularly, often express a wish, in the form of a question, by πῶς and the Optative with ἄν, it being asked how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἂν τὸν αἰμυλώτατον . . ὀλέσσαις τέλος δάνοιμ. *καθώς; how might, could, would I die?* instead of, *O that I might die!* Eur. Alc. 867. πῶς ἂν ὀλοίμην; Pl. Euthyd. 275, c. πῶς ἂν καλῶς σοι διηγησάμην; *how can I appropriately describe to you? O that I could!*

REM. 9. But the Opt. in itself, as the expression of a wish, does not take the conditioning adverb ἄν [‡ 259, 3, (b)]. II. ζ, 281. ὣς κεί οἱ αὖθι γαῖα χάνοι *is not properly expressed as a wish, but as a doubtful condition, thus (ὣς = οὕτως) the earth should then open for him.*

(5) The Inf. and Part. take ἄν (κέ), when the finite verb, which stands instead of the Inf. and Part., would take it:

(a) The Inf. with ἄν after *verba sentiendi* and *declarandi*, consequently the Inf. Pres. and Aor. with ἄν, instead of the Ind. Pres. and Aor. with ἔν, or instead of the Opt. Impf. and Aor. with ἄν in direct discourse; the same principle holds when the Inf. is used as a substantive. The *Inf. Perf.* with ἄν instead of the Ind. and Opt. Plup. with ἄν, is more seldom. The *Inf. Fut.* with ἄν is rare in Attic; instead of it the Inf. Aor. or even the Pres. with ἄν is commonly used.

Εἰ τι εἶχεν, ἔφη, δοῦναι ἄν (*Oratio recta* : εἰ τι εἶχον, ἔδοκα ἄν), *he said that if he had anything, he would have given it, dixit, se, si quid habuisset, daturum fuisse.* Εἰ τι ἔχοι, ἔφη, δοῦναι ἄν (*Or. recta* : εἰ τι ἔχοιμι, δοίην ἄν), *dixit, se, si quid haberet, daturum, esse.* Ἐγὼ δοκῶ δεκάκις ἂν κατὰ τῆς γῆς καταδύναι ἥδιον, ἢ ὀφδεῖναι οὕτω ταπεινός, X. Cy. 5. 5, 9 (*Or. recta* : δεκάκις ἂν ἀποδάνοιμι ἥδιον, ἢ ὀφδεῖναι), *methinks I would rather sink ten times beneath the earth, than to be seen in this humble condition.* Ἠγοῦμαι . . οὐκ ἂν ἀκρίτους αὐτοὺς ἀπολωλέναι, ἀλλὰ τὴν προσήκουσαν δίκην δεδωκέναι, Lys. 27, 8 (*Or. recta* : οὐκ ἂν ἀπολώλεσαν — ἐδεδώκεσαν ἔν). Οἶμαι γὰρ οὐκ ἂν ἀχαρίστως μοι ἔξειν, *I think you would not be unthankful to me, if I entreated the king, etc., (Or. recta* : οὐκ ἂν ἀχα-

ρίστωι μοι ἔχοιτε ὁρ σχοίητε, but not ἔξοιτε, see No. 4). "Ὅσφ γὰρ μέλλω δύναμιν ἔχει ἡ ἀρχή, τοσούτῳ μᾶλλον ἂν ἡγήσατο αὐτὴν καὶ καταπλήξειν τοὺς πολίτας, R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ ἐδέλειν ἂν ἰέναι ἄκλητος ἐπὶ δαίτῳ; (the same as πῶς ἔχεις πρὸς τοῦτο ὅτι ἐδέλοιοις ἂν ἰέναι ἄκλητος ἐπὶ δαίτῳ;) Pl. Symp. 174, b. Εἰ οὖν λέγοιμι, εὖ οἶδ', ὅτι δημηγορεῖν ἂν με φαίης, Pl. R. 350, c.

REM. 10. In Latin the conditioned Inf. is expressed as follows:

γράφειν ἂν = *scripturum esse*, γεγραφεῖναι ἂν = *scripturum fuisse*,
 γράψαι ἂν = (a) *scripturum fuisse*, or (b) as Pres., *scripturum esse*,
 γράψειν ἂν = *scripturum fore*.

(b) The Participle with ἂν after *verba sentiendi*, or when the Participle takes the place of an adverbial subordinate clause. The same principles hold here as with the Inf. The Fut. Part. with ἂν is rare in Attic Greek (the reading is commonly doubtful when it occurs); instead of the Fut. Part., the Aor. or even the Pres. with ἂν, is generally used.

Her. 7, 15. εὐρίσκω δὲ ὅδε ἂν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευὴν (*reperio, sic haec FUTURA ESSE, si sumas vestes meas*). X. C. 2, 2, 3. αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιθήκασι, ὥς οὐκ ἂν μέγιστος κακοῦ φόβος τὴν ἀδικίαν παύσονται (*existimantes se non graviore mali metu injuriarum COERCITUROS FORE, thinking that they could deter from crime by the fear of no greater evil*). Th. 6, 38. οὔτε ὄντα, οὔτε ἂν γενόμενα λογοποιούσας .i. ε. ἢ οὔτε ἐστίν, οὔτ' ἂν γένοιτο, *they fabricate what neither is nor will be*). Isocr. Phil. 133. Εὖ ἴσθι μηδὲν ἂν με τούτων ἐπιχειρήσαντά σε πείθειν, εἰ δυναστέων μόνον καὶ πλουτῶν ἑώρων ἐξ αὐτῶν γενησόμενον (= ὅτι ἐπιχειρήσας ἂν). Pl. Phil. 52, c. διακεκρίμεθα χωρὶς τὰς τε καθαρὰς ἡδονὰς καὶ τὰς σχεδὸν ἀκαθάρτους ὁρῶς ἂν λεχθείσας (= καὶ αἱ σχεδὸν ἀκάθαρτοι ὁρῶς ἂν λεχθείων). So, also, with the case absolute: X. An. 5, 2, 8. ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὁπλίτας διαβιβάζειν, ὥς ἄλόγους ἂν τοῦ χωρίου (= νομίζων, ὅτι τὸ χωρίον ἄλογι ἂν).

† 261. *Position and Repetition of ἂν. "An without a Verb.*

1. With the combination mentioned in 260, (3), c., as *ὅς ἂν*, *πρὶν ἂν*, small particles like *δέ*, *τέ*, *μέν*, *γάρ*, sometimes come between, e. g. *ὅς δ' ἂν*.

2. As ἂν represents the predicate as *conditional*, it ought properly to be joined with the predicate, e. g. *λέγοιμι ἂν*, *ἔλεγον ἂν*; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl. Crito. 53, c. καὶ οὐκ οἶε ἄσχημον ἂν φανείσθαι τὸ τοῦ Σωκράτους πᾶγμα. Hence it is regularly joined to such words also as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. *οὐκ ἂν*, *οὐδ' ἂν*, *οὐκοῦτ' ἂν*, *οὐδέποτε ἂν*, etc. — *τίς ἂν*, *τί ἂν*, *τί δ' ἂν*, *τί δῆτ' ἂν*, *πῶς ἂν*, *πῶς γὰρ ἂν*, *ἄρ' ἂν*, etc.; — also to adverbs of place, time, manner, and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly,

e. g. ἐνταῦθα ἄν, τότ' ἄν, εὐκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστα ἄν, ἥκιστ' ἄν, μόλις ἄν, σχολῇ ἄν, βραδίως ἄν, ῥᾄστ' ἄν, τάχιςτ' ἄν, σφόδρ' ἄν, ἡδέως ἄν, κἄν (instead of καὶ ἄν, *etiam*, *vel*), etc.

REMARK 1. In certain constructions, the ἄν belonging to the Opt. is removed from the dependent clause, and joined with the principal clause; this is particularly the case in the phrase, οὐκ οἶδ' ἄν εἰ. Pl. Tim. 26, b. ἐγὼ γάρ, ἃ μὲν χθὲς ἤκουσα, οὐκ ἄν οἶδα εἰ δυνάμην πάντα ἐν μνήμῃ πάλιν λαβεῖν.

REM. 2. In certain parenthetic sentences, the ἄν belonging to the Opt. is placed first; thus particularly, ἄν τις εἴποι, φαίη. Pl. Phaed. 87, a. τί οὖν (,) ἄν φαίη ὁ λόγος (,) ἔτι ἀπιστεῖς;

3. Ἄν is very often repeated in the same sentence (κί very seldom). The reason of this is two-fold:

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the conditioned verb to which ἄν belongs. ὥστ' ἄν, εἰ σθένος λάβοιμι θεηλώσαιμ' ἄν οἱ αὐτοῖς φρονῶ, S. El. 333.

(b) The second reason is a rhetorical one. Ἄν is joined with the word which requires to be made emphatic. If the rhetorical emphasis belongs to several words in one sentence, ἄν can be repeated with each. But besides this, ἄν can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. σαφῶς γὰρ ἄν, εἰ πείδοιμι ὑμᾶς, δεοὺς ἄν διδάσκειμι μὴ ἡγείσθαι ὑμᾶς εἰναι. Eur. Troad. 1244. ἀφανεῖς ἄν ὄντες οὐκ ἄν ὁ μνηθεῖμεν ἂν Μούσαις.

REM. 3. Homer sometimes joins the weaker κί with ἄν, in order to make the conditionality or contingency still more prominent. Il. v, 127, sq. ἴσταντο φάλαγγες. ., ἃς οὐτ' ἄν κεν Ἀρης ὀνόσαιο μετελδῶν, οὔτε κ' Ἀθηναίη.

4. Ἄν is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially ὥς ἄν, ὥσπερ ἄν εἰ, πῶς γὰρ ἄν, πῶς δ' οὐκ ἄν, ὥσπερ ἄν and the like. φοβούμενος, ὥσπερ ἄν εἰ παῖς (i. e. ὥσπερ ἄν φοβοῖτο, εἰ παῖς εἴη), Pl. Gorg. 479, a.

CHAPTER II.

§ 262. The Attributive Construction.

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. τὸ καλὸν ῥόδον, ὃ μέγας παῖς. The attributive may be·

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ δάλλον ἄνθος;

b. A substantive in the genitive, e. g. *οἱ τοῦ δένδρου καρποί*;

c. A substantive with a preposition, e. g. *ἡ πρὸς τὴν πόλιν ὁδός*;

d. An adverb, e. g. *οἱ νῦν ἄνθρωποι*;

e. A substantive in apposition, e. g. *Κροῖσος, ὁ βασιλεύς*.

‡ 263. *Ellipsis of the Substantive to which the Attributive belongs.*

When the substantive which is to be more fully explained by the attributive, contains a general idea, or one which can be easily supplied from the context, or is indicated by some word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as the less important member in the attributive relation, is often omitted, and the adjective or participle becomes a substantive. Substantives which are often omitted with *attributive adjectives*, are: *ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, χρῆμα, χρήματα, πρᾶγμα, πράγματα, ἡμέρα, γῆ, χώρα, μοῖρα, ὁδός, χεῖρ, γνώμη, ψῆφος, τέχνη, πόλεμος*, etc.; those omitted with the *attributive genitive* are: *πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, ἀνὴρ (husband), γυνή (wife), οἰκία, οἶκος, χώρα, γῆ (land)*. The substantive is omitted with the following classes of words:

a. The attributive adjective, adjective pronoun, and participle.

(a) Such as denote persons: *οἱ θνητοί, mortales; οἱ σοφοί, οἱ γεωόμενοι* (instead of *γονεῖς*); *οἱ ἔχοντες, the rich; οἱ φυλάττοντες (φύλακες); οἱ δικάζοντες, judges; οἱ λέγοντες, orators*, etc.

(β) Such as denote names of things. (a) appellatives: *τὰ ἡμέτερα (χρήματα), res nostrae; τὰ ἐμὰ, res meae, everything which relates to me; τὰ καλὰ, res pulchrae; τὰ κακά, mala* (§ 243, 4), *ἡ ὑστερά, ἡ ἐπιούσα, ἡ πρώτη, δευτέρα, etc. (ἡμέρα); ἡ πολεμία (χώρα), the enemy's country; ἡ φίλα, a friendly country; ἡ οἰκουμένη (γῆ), the inhabited earth; ἡ ἄνυδρος (γῆ), a desert; ἡ εὐδεῖα (ὁδός); τὴν ταχίστην, quasi celerrime; τὴν ἴσην (μοῖραν) ἀποδιδόναι; ἡ πεπρωμένη (μοῖρα); ἡ δεξιὰ, ἡ ἀριστερά (χεῖρ); ἡ νικῶσα (γνώμη); τὴν ἐναντίαν (ψῆφον) τίδεσθαι; ἡ ῥητορικὴ (τέχνη)*.

(b) Abstracts: *τὸ καλόν, τὸ ἀγαθόν, or τὰγαθόν, the beautiful, the good; τὸ εὐτυχές, good fortune; τὸ ἀναίσθητον, want of feeling; τὸ κοινόν, the common wealth* (e. g. *τῶν Σαμίων*); *τὸ θαρσύν, confidence*.

(c) Collective nouns denoting persons: *τὸ ἐναντίον, the enemy; τὸ ἐπῆκοον, the subjects*. Adjectives in *-ικόν* especially belong here, e. g. *τὸ πολιτικόν, the citizens; τὸ θηλυτικόν, the heavy armed; τὸ οἰκετικόν, the servants; τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἰππικόν, etc.* The plural of adjectives of this ending is often used to denote a number, collection, or series of single events, e. g. *τὰ Τρωϊκά, the Trojan war; τὰ Ἑλληνικά, the Grecian history; τὰ ναυτικά, naval war*, but also *naval affairs*.

b. The attributive genitive also is used without the governing substantive, e. g. Ἀλέξανδρος, ὁ Φιλίππου (υἱός), Μαῖα ἡ Ἀτλαντος (θυγάτηρ); then with the prepositions ἐν, εἰς and ἐκ with the Gen. of a person to denote his abode, e. g. ἐν ᾧδου (οἴκῳ) εἶναι; εἰς ἔδου (οἴκον) ἐλθεῖν; εἰς διδασκάλων φοιτᾶν, *to go to the teacher's*; εἰς Πλάτωνος φοιτᾶν, *πέμπειν, to go or send to Plato's*; ἐκ διδασκάλων ἀπαλλάττεσθαι, Pl. Protag. 326, c. *to leave school*; εἰς τὴν Ἐβρου (γῆν) ἐλθεῖν; τὰ τῆς τύχης, *the events of fortune*; τὰ τῆς πόλεως, *the affairs of state*; τὰ τοῦ πολέμου, *the whole extent of the war*; τὰ Ἀθηναίων φρονεῖν, *ab Atheniensium partibus stare*; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιθυμιῶν (*that which pertains to anger, the nature or essence of anger, etc.*); τὸ τῶν παίδων, *the custom of boys*; τὸ τῶν ἀλίων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε, οἱ πάλαι, οἱ ἐνθάδε (ἄνθρωποι), τὰ οἴκοι (πράγματα), *res domesticæ, ἡ ἐξῆς, (ἡμέρα), the following day, etc.*

d. The attributive substantive or substantive pronoun with the preposition ὃν which it is governed, e. g. οἱ κατ' ἡμᾶς, οἱ ἐφ' ἡμῶν, *our contemporaries*; — οἱ ἀμφὶ or περὶ τινα, e. g. Πλάτωνα, signifies (a) a person with his companions, followers, or scholars; οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*; οἱ ἀμφὶ Θαλῆν, *Thales and other philosophers of his school*; Ἄρα λέγεις τὴν τῶν Δειῶν κρίσιν, ἣν οἱ περὶ Κέκροα δι' ἀρετὴν ἔκριναν, *which Cecrops and his tribunal on account of their excellence, decided*, X. C. 3. 5, 10. — (b) more seldom the companions, followers, or scholars alone, without the person named. — Further, οἱ σὺν τινι, οἱ μετὰ τινος, *the followers, etc. of any one*; οἱ ἐκ τῆς τινος, *the subjects of any one*; οἱ ἀπὸ τινος, *asceclæ, or descendants of one*; οἱ ἐν ἑστέι; οἱ περὶ φιλοσοφίας; οἱ περὶ τὴν δῆραν; οἱ ἀμφὶ τὸν πόλεμον, etc.; — τὰ παρὰ τινος, *intelligence respecting any one, or commands of any one*; — τὸ κατ' ἐμέ, τὸ ἐκ' ἐμέ, *as far as in my power, as far as in me lies.*

§ 264. a. Attributive Adjective.

1. The attributive adjective (participle, adjective pronoun and numeral), expresses a quality which belongs to an object, as the *beautiful* and *blooming* rose. On the agreement of the adjective with the word which it defines, see § 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the Latin has *qui dicitur, vocatur, quem dicunt, vocant*, etc., and the English the phrase *so-called, as it is called, are called*, etc., e. g. *Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν* (*the Sacred war, as it is called, or the so-called Sacred war*), Th. 1, 112. *Ζησίων, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφθ* (*the κόσμος as it is called by the sophists*), X. C. 1. 1, 11.

REM. 2. It has already been stated (§ 245, Rem. 5), that the adjectives ἄκρος, μέσος, ἑσχατος, must in certain cases be translated into English by substantives.

REM. 3. Many personal nouns which denote an employment, station or age, are treated as adjectives, and the word ἀνὴρ is joined with them, if the man is to be considered in relation to his employment, station or age; but

the word *ἄνθρωπος* is omitted, if the man is considered as merely performing the duties of a particular office or employment. Thus *ἄνθρωπος μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἄνθρωπος*, a man who, for the time being, acts as a prophet; thus *ἄνθρωπος βασιλεὺς*, *ἄνθρωπος τύραννος*, *ἄνθρωπος ποιητής*, *ἄνθρωπος ῥήτωρ*, *ἄνθρωπος πρεσβύτερος*, *ἄνθρωπος νεανίας*, *γραφεὺς γυνή*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνδρες δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἄνθρωπος Ἀθηναῖος*, *Ἀθηναῖος*. This usage is still more extensive in poetry. See Larger Grammar, Part II. § 477.

2. When two or more attributive adjectives belong to a substantive, the relation is two-fold. The relation is: (a) *coördinate*, when each adjective is equally a more full explanation of the substantive; then the adjectives are commonly connected by *καί, τε—καί*; where there are several adjectives, the connective is used only before the last; (b) *subordinate*, when a substantive with one of the adjectives forms, as it were, a single idea, and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. The subordinate relation occurs particularly when pronouns, numerals, adjectives of time, place, and material are joined with other adjectives.

Σωκράτης ἀγαθὸς καὶ σοφὸς ἄνθρωπος ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες ἢ πολλοὶ ἀγαθοὶ καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἐταῖρος σοφός. Οὗτος ὁ ἄνθρωπος ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πρῶγμα. Od. i., 322, sq. *ιστὸς νηὶς εἰκοσόροιο μελαίνης.*

REM. 4. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, and in this way the idea of plurality is made emphatic, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*. The Greek and Latin is *many and noble deeds*, the English commonly *many noble deeds*.

REM. 5. In the Greek, the attributive adjective very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases are to be distinguished:

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χριστοὶ τῶν ἀνθρώπων*; *τὰ σπουδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes also in the Neut. Pl. Th. i. 118, *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχέουσαν δύναμιν* (= *ἐπὶ μεγάλην δύναμιν*), *had attained a high degree of power*. Thus many phrases with *πάν, e. g. εἰς πάν κακὸν* (*in omne genus calamitatis*) *ἀφικνεῖσθαι*; *ἐν παντὶ κακοῦ εἶναι*; *εἰς πάν προελήλυθε μοχθηρίας*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. i., 49. *ἐνέπεσον ἐς τοῦτο ἀνάγκης*, *to this degree of necessity*. X. An. i. 7, 5. *ἐν τοιοῦτῳ τοῦ κινδύνου*. Dem. Ph. i., 51. *εἰς τοῦδ' ὕβρεως ἐλήλυθεν*.

c. The substantive is made to depend upon the adjective in the Sing. which takes the gender of the substantive which it governs, instead of being in the

Neut., e. g. ἡ πολλὴ τῆς Πελοποννήσου instead of τὸ πολὺ τῆς Π. The word ἡμισυς is most frequently used in this manner, often also πολλός, πλείων, πλείστος and other superlatives, e. g. ὁ ἡμισυς τοῦ χρόνου; ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. X. Cy. 4. 5, 1. πέμπετε τοῦ σίτου τὸν ἡμισυν, τῶν ἄρτων τοὺς ἡμίσεις. Th. 7, 3. τὴν πλείστην τῆς στρατιᾶς παρέταξε; 80 πολλὰ τῆς χάρας, τὸν πλείστον τοῦ χρόνου. Th. 1, 2. τῆς γῆς ἡ ἀρίστη δειλὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.

3. The Greek, like the Latin, frequently uses the attributive adjective to define the subject or object, not by itself, but only in reference to the predicate. In this way the designations of place, time, number, also a reason, condition, and manner can be expressed by adjectives, which agree with a substantive in gender, number, and case.

a. Adjectives of place and order. Od. φ, 146. Ἴζε μυχοίτατος αἰεὶ instead of ἐν μυχοιτάτῃ. Also, πρῶτος, πρότερος (of two), ὅστος, ὅστερος (of two), μέσος, τελευταῖος, πλάγιος, μετέωρος, ἔκρος, θυραῖος, θαλάσσιος, etc. S. Ant. 785. φοιτᾷς ὑπερπόντιος instead of ὑπὲρ τὸν πότον. Th. 1, 134. Ἴτε μὴ ὑπαίθριος ταραυποροῖη, that he might not suffer in the open air. Here belong also πᾶς, ἕκαστος, ἐκάτερος, ἀμφω, ἀμφοτέρος, etc. § 246, 5, 6 and 7.

b. Adjectives of time, e. g. ὅσιος, ὅριος, ἐωθινός, ἐσπέριος, νύχτιος, μεσονύκτιος, δερρινός, χθις, ἐσθρινός, χειμερινός, etc., especially those in -αῖος, e. g. δευτεραίος, τριταῖος, etc., χρόνιος (after a long time), etc. Il. α, 497. ἡερίη δ' ἀνέβη μέγαν οὐρανόν instead of ἤρι, she went early. X. An. 4. 1, 5. σκοτιαίους διελθεῖν τὸ πεδίον, to pass through the plain in the dark. Τεταρταῖος, πεμπταῖος ἀφίκετο, he came on the fourth, fifth day; χρόνιος ἦλθεν, after a long time.

c. Adjectives of manner and other relations, e. g. ὀξύς, ταχύς, αἰφνίδιος, βραδύς, ὑπόσπονδος, ὑσπονδος, ὀρκίος; ἐκόν, ἐδελοῦσιος, ἄκων, ἄκομος, ἐδελοντής ἡσυχος; συγχρὺς, παλός, ἀδρὸς, πυκνός, σπάσιος, μόνος, e. g. ὑπόσπονδοι ἀπῆσαν = ὑπὸ σπονδαῖς, they went away under a truce. Th. 1, 63. τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Ποτιδαῖταις, they gave up the dead under the truce.

REM. 6. But when the qualifying words cannot at the same time express a quality of the subject or object, but belong solely to the predicate, the adverb must be used, e. g. καλῶς ᾄδεις, you sing beautifully (not καλὸς ᾄδεις, for the person who sings beautifully, is not necessarily beautiful). When the Greeks expressed such designations of place and time, as properly belong to the predicate, by adjectives, it is to be explained as resulting from their vivid mode of conception. For example, ἐσπέριος ἦλθε, vespertinus venit, he came (as it were) enveloped by the evening.

REM. 7. The distinction between πρῶτος (πρότερος, ὅστος, ὅστερος), πρώτην (πρότεραν, ὀστέραν, ὀστάτην), and πρῶτον (πρότερον, ὀστέρον, ὀστατον or ὀστατα), μόνος, μόνην and μόνον τὴν ἐπιστολὴν ἔγραψε, appears when the sentence is analyzed; πρῶτος, μόνος mean, I am the first, the last, the only one of all who has written this letter, like PRIMUS scripsi; πρώτην, ὀστάτην, μόνην τὴν ἐπιστολὴν ἔγραφα, this letter was the first, the last, the only one I have written; the adverbs πρῶτον, πρότερον, etc., on the contrary, are used in stating several actions of the same subject, in the order in which they occurred, e. g. Ὁ παῖς πρῶτον μὲν τὴν ἐπιστολὴν

ἔγραψεν, ἔπειτα ἔταυσεν, ὅσπασα δὲ ἀπῆει; or πρῶτον, ὅσπασα, for the first, last time; so the adverb *μόνον* places the predicate in opposition to another predicate, *μόνον ἔγραψα τὴν ἐπιστολὴν*, I have only written the letter, (not sent it).

§ 265. *Attributive Genitive.*

The attributive genitive will be considered in treating the genitive, § 275, Rem. 5.

§ 266. c. *Apposition.*

1. A substantive is said to be in apposition, when it is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun implied in a verb, for the sake of defining these words more fully; if the appositive denotes a person, it is also put in the same gender and number, as the word which it defines, comp. § 240, 1. An appositive referring to two or more substantives is put in the plural, when it is a common noun.

Kūros, ὁ βασιλεύς. Τόμυρις, ἡ βασίλεια. Ἐκείνος, ὁ βασιλεύς. X. Cy 5. 2, 7. τὴν θυγατέρα, δεινόν τι κάλλος καὶ μέγεθος, ἐξάγων ὡδε εἶπεν. Th. 1, 137. Θεμιστοκλῆς ἦκω παρὰ σέ, I, Themistocles, have come. Luc. D. D. 24, 2. ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαίας sc. υἱός).

2. When a substantive is in apposition with a possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἐμὸς (= ἐμοῦ) τοῦ ἀδελίου βίος, the life of me, wretched, ἀδελίου being here in opposition with ἐμός. Τάμὰ (= τὰ ἐμὰ) τοῦ δυστήνου κακὰ, the evils of me, unhappy one! Σὴ τῆς καλλίστης εὐμορφία, thy gracefulness, O most beautiful one! In English, as the examples show, such a Gen. with the possessive may be often expressed by an exclamation, e. g. Ἐλεῶμαι τὸν σὸν τοῦ ἀδελίου βίον, I pity thy life, O wretched one! or by an accessory clause, e. g. I pity thy life, thou who art so miserable. So too the Gen. is put in apposition with adjectives which stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθηναῖος ὃν πόλεως τῆς μεγίστης (instead of Ἀθηνῶν, πόλεως), πόλεως being here in apposition with Ἀθηναῖος which is equivalent to Ἀθηνῶν. On the expressions ὁ ἡμέτερος, ὁμέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words *υἱός, παῖς, θυγάτηρ, γυνή*, etc. in apposition, see § 263; on the use of the article in apposition, see § 244, Rem. 6. In the phrases *δρῶνός ἐστί σοι, δρῶμα τίς μοι (τίς μοι) τινι* and the like, the name

itself, as an appositive, is put in the same Case, e. g. "Ὀνομά ἐστί μοι Ἀγάθων, *my name is Agathon*. Ὁ παῖς ἔλεγεν ὄνομα εἶναι ἑαυτῷ Ἀγάθωνα. *'Entaũda ħn pális megalġh, ȳnoma δ' αὐτῷ Κορσωνή*, X. An. 1. 5, 4. ib. 2. 4, 13 and 25. *Ταύτη τῇ συνοικίᾳ ἐδόμεθα πόλιν ὄνομα*, Pl. Rp. 369, c. *(to this community we gave the name city, called it a city)*. Ἀνὴρ πένης καὶ δημοτικὸς ἐκτήσατο τὴν βασιλικὴν τὴν καὶ δειωτῆν προσηγορίαν, τὸν Δίκαιον, Plut. Ar. 2. *(received the surname, the Just)*. (The Gen. also is used in the same phrase: Φωκίων ἐκτήσατο τὴν τοῦ Χρηστοῦ προσηγορίαν, Plut. Ph. 10. The Nom. also occurs: Ἀνὴρ γενόμενος προσεῖληφε τὴν τῶν ποτηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, Aesch. f. l. § 27.) See 269, Rem. 3.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the appositive expresses a judgment on the whole sentence; in the Acc., when the appositive denotes a thing accomplished, a result, a purpose, or object, e. g. Eur. Or. 496. *ἔπει γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πληγὴς θυγατρὸς τῆς ἐμῆς (caesus a filia mea) ὑπὲρ κάρα, — αἴσχιστον ἔργον!* Il. ω, 735. *ἥ τις Ἀχαιῶν (αὐτῶν) ῥίψει χειρὸς ἔλάν ἀπὸ πέτρων, λυγρὸν δλεδρον*. Eur. Or. 1105. *Ἐλέην κτάνωμεν, Μενέλαε, λύπην πικράν (i. e. ὥστε εἶναι λύπην πικράν)*. Aesch. Ag. 225. *ἔτηρ θυτὴρ γενέσθαι θυγατρὸς, πολέμων ἀρωγὰν (ὥστε εἶναι ἀρωγὰν)*. In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πείθει (Ἀπόλλων) Ὅριστην μητρί', *ἥ σφ' ἔγειναιτο, κτεῖναι, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον (a deed that brings no fame)*, Eur. Or. 30 *Καὶ δὴ παρεῖται (solutum est) σῶμα, σοὶ μὲν οὐ φίλον* Suppl. 1070.

REM. 3. The Inf. also is sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τούτῳ κἀδῆται ὁ δικαστὴς, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl. Apol. 35, c. *the judge does not sit for this, viz., for the purpose of compromising justice for favor*. Ἄ δὴ προστέτακται τῇ μαντικῇ, ἐπισκοπεῖν τοὺς Ἐρωτας καὶ λατρεῖν, Symp. 188, c.

3. With a substantive, expressing the idea of *plurality*, one substantive or even several substances denoting the parts of that plurality or whole, are often put in apposition, instead of being in the Gen. according to the natural construction. This may be called *distributive* or *partitive* apposition. Here belong especially the words ἕκαστος, ἑκάτερος, πᾶς (*every one*), οἱ μὲν — οἱ δέ, ἄλλος ἄλλον (*alius alium, one this, another that, one another, or mutually*), ἄλλος ἄλλοθεν (*alius aliunde, one from one place, another from another, or one on one side, another on another*). The subject, which denotes the plurality or whole, may be implied in the verb. This kind of apposition is used when the *whole* is to be expressed with the greater emphasis, while with the Gen the *parts* are to be made more prominent.

Od. α, 424. *δὴ τότε κακχείοντες ἔβαν οἰκόνδε ἕκαστος (in suam quisque domum sese contulerunt, they went each one to his own house)*. Iler. 3, 158. *ἔμενον ἐν τῇ ἑωυτοῦ τάξει ἕκαστος (in suo quisque ordine manserunt)*. Th. 1, 89. *οἰκίαι αἱ μὲν πολλαὶ (= τῶν οἰκῶν πολλαὶ) ἐπεπτόκεσαν, ὀλίγαι δὲ περιῆσαν*. X. B. L. 6, 1. *ἐν ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκτῶν καὶ*

χρημάτων ἀρχουσιν (*suis quisque liberis imperant*). Cy. 3.1, 3. διεδίδρασκεο ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὄντα ἐκποδὸν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἔργοιαν ἐπειράτο (Σωκράτης) γνῶμην ἀκείσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καί με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκήτου, εὐδὲς πόρρωθεν ἡσπά-
ζοντο ἄλλος ἄλλοθεν (*they welcomed me one from one place, another from another*). Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words ἕκαστος, πᾶς. X. An. 1. 8, 9. πάντες οὗτοι κατὰ ἔθνη ἐν πλασίῳ πλήρει ἀνδράπων ἕκαστον ἔθνος ἐπορεύετο. The participle appositive is often accompanied by a participle. X. Cy. 3. 1, 25. ἐνίοι φοβούμενοι, μὴ ληφθέντες ἀποδύνουσιν, ὑπὸ τοῦ φόβου προαποδνήσκουσιν, οἱ μὲν διπτοῦντες ἑαυτούς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνῶμησί τε νικᾶν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέονται. Here belong those passages, in which, after the principal subject, there is another subject in the Nom. with a Part. connected with it; the latter subject, however, making a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, *the Athenians kept silence, since even their generals, namely, of the Athenians, supposed that, etc.*

ΚΕΜ. 4. In the same manner in poetry, especially in Epic, but very seldom in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Case. This figure may be called *σχῆμα κατ' ὅλον καὶ μέρος*, i. e. a construction by which the part is put in apposition with the whole, instead of the word denoting the whole being in the Gen. and governed by the word denoting the part. If the whole expresses a plurality, a distributive apposition may take place. Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, Od. α, 64, *what a word escaped thee, thy lips!* where ἔρκος the part is in apposition with σέ, the whole. Τρῶας δὲ τρώες αἰὲς ὑπήλυθε γυῖα ἕκαστον, Il. υ, 44. Ἀχαιοῖσιν δὲ μέγα σῶμα σέθεν ἐμβαλ' ἐκείστω καρδίῃ ἀλληκτον πολέμειζεν ἠδὲ μάχεσθαι, Il. ξ, 152, sq.

CHAPTER III.

§ 267. The Objective Construction.

As the attributive construction (§ 262) serves to define the subject, or in general, a substantive idea, more fully, so the *objective* construction serves to complete the *predicate*, or define it more fully. By *object*, is to be understood here everything which, as it were, stands over against (*objectum est*) the predicate, i. e. everything which stands as the complement of the predicate and defines it more fully: (a)

the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

REMARK. The object *completes* the idea of the predicate, when the predicate *necessarily* requires an object, e. g. Ἐπιθυμῶ τῆς ἀρετῆς. Βούλομαι γράφειν. The object *defines* the idea of the predicate, when the object is not *necessarily* required, e. g. Τὸ βιβλίον ἀνδρὶ ἐν τῷ κήπῳ. The predicate is thus defined by the specifications of time, place, degree, means, manner, and instrument.

§ 268. I. *The Cases.*

1. All the relations, which the Greek denotes by the Genitive, Dative, and Accusative, were originally considered relations of *space*.

2. The action of a verb, with which the substantive object is connected, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect: first, as that *from* which the action of the verb proceeds; secondly, as that *towards* which the action of the verb tends; thirdly, as that *by* or *with* which the action of the verb takes place. In this way three Cases originate: the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the whence-case) denotes the time *from* which an action is conceived as proceeding; the Acc. (the whither-case), the time *to* which, or *over* which the action is conceived as moving; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as relations of space. The cause (the ground, the origin, the author), was conceived as a local outgoing of an action *from* an object (Genitive); the effect (the result, the consequence), as a motion *towards* an object (Accusative); the means (the instrument), as the resting of an action *with* or *in* an object (Dative).

§ 269 *Remarks on the Nominative and Vocative*

1. The Nom. and Voc., so far as they do not express objective relations, cannot be considered as Cases; the Nom. is the form for the subject, and the Voc. is the form which is used in calling to or in a direct address to a person or a thing. But also the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, according to the laws of agreement, by the nominative; and even the objective relation of an *effect* or *result* with the verbs mentioned in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative.

REMARK 1. With the verbs *ὀνομάζω*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often added to the Nom. or Acc., and thus in some degree the relation of the effect or result is indicated. Her. 4, 33. τὰς ὀνομάζουσι Δῆλιοι εἶναι Ἐπερόχην τε καὶ Λαοδίκην. 5, 99. στρατηγούς ἄλλους ἀπέδειξε (instead of ἀπέδειξε) Μιλησίων εἶναι.

REM. 2. On *εἶναι*, and *γίγνεσθαι* with an abstract word, see § 284, 3 (9).

REM. 3. Since the Nom., as the Case of the subject, denotes an object as independent, the Greeks use it not only in the case mentioned in § 266, Rem. 1, but even with verbs of naming in the active. Her. 1, 199. Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην Ἀσσύριοι, the Assyrians call Aphrodite, Mylitta.

2. Sometimes the Nom. seems to stand instead of the Voc. in a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which takes the place of a sentence. Here belong particularly the following instances:

(a) Οὗτος either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there!* *heus tu!* Pl. Symp. 172, a. δὲ Φαληρεύς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom. with the article, is joined as an appositive to a call or direct address.

Pl. Symp. 218, b. οἱ δὲ οἰκείται, καὶ εἰ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἀγροῦκος, πύλας πᾶν μεγάλας τοῖς ὦσιν ἐπίδεσθε (the same as, *ὁμεῖς δέ, οἰκείται ὄντες*). X. Cy. 4, 5, 17. Ὡς μὲν οὖν σύ, ἔφη, δὲ πρεσβύτατος (instead of *σύ, ὅς ἐστι πρ.*).

§ 270. (1) *Genitive.*

The Gen. is the *Whence-case*, and hence denotes: (a) in a local relation, the object or the point from which the action of the verb proceeds, e. g. *εἶκεν ὁδοῦ*, *cedere via, to withdraw from the way*; (b) in a causal relation, the ground, origin, or author, in general, the object, which calls forth, produces, excites, occasions the action of the verb, e. g. *ἐπιθυμῶ τῆς ἀρετῆς* (§ 268); *ἀρετῆς* is here the object which *calls forth*, etc. the desire expressed by *ἐπιθυμῶ*.

[271. A. Local Relation.

1. The use of the Gen. expressing *purely local motion* is rare and only poetic, e. g. *Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιντο νήσου* (*ab insula abducerent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. *ἀπό*, *from*, *ἐκ*, *out of*, *παρά*, *from near an object*, etc.

2. But the Gen. very often expresses the relation of separation, namely, with verbs denoting *removal*, *separation*, *loosing*, *abstaining*, *desisting*, *ceasing*, *freeing*, *depriving*, *differing from*, *missing*, *deviating from*. Genitive of separation.

Prose words of this kind are: *παραχωρεῖν*, *ὑποχωρεῖν*, *εἰκειν* and *ὑπείκειν*, *ὑπανίστασθαι* and *ἐξίστασθαι*, *νοσφίζεω*, *χωρίζω*, *διορίζω*; *ἀφιέναι*, *ἀφίσσασθαι*, *ἀπέχειν*, *ἀπέχεσθαι*, *παύειν*, *παύεσθαι*, *κωλύειν*, *ἐρητύνειν*, *ἐργεῖν*, *λύειν*, *ἐλευθεροῦν*, *ἀπαλλάττειν*, *στερεῖν*, *ἀποστερεῖν* *στέρεσθαι*, *χρηρῶν*, *ἐρημῶν*, *διαφέρειν*, *ἀμαρτάνειν*, *σφάλλσθαι*, *ψεύδσθαι*, etc.; *διέχειν* and *ἀπέχειν*, *to be distant*, etc.

Her. 2, 80. *οἱ κεώτεροι αὐτέων τοῖσι πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς ὁδοῦ* (*withdraw from the way*). X. Cy. 2, 4, 24. *ὑποχωρεῖν τοῦ πεδίου* (*to retire from the plain*). Hier. 7, 2. *παραχωρεῖν ὁδοῦ*. Symp. 4, 31. *ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλοῦσιοι* (*rise up from their seats and turn aside from the road*). Vectig. 4, 46. *ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μέγαρα πολλὸν πλεῖον τῶν πεντακοσίων σταδίων* (*is distant from the silver mines*). Pl. Menex. 246, e. *ἐπιστήμη χωρίζομένη δικαιοσύνης* (*knowledge apart from justice*). Παύομαι *χόλου* (*I cease from anger*). Λύω, *ἀπαλλάττω τινὰ κακῶν* (*I free one from evils*). Her. 3, 81. *γνώμης τῆς ἀρίστης ἡμάρτηκε* (*he has mistaken the best view*). 5, 62. *τυράνων ἡλευθερώθησαν*. X. Hier. 7, 3. *δοκεῖ μοι τοῦτῃ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῇ ὁρέγεσθαι* (*to differ from other animals*). — *ψεύδομαι*, *σφάλλομαι ἐλπίδος*, *δόξης*, *τύχης* (*to be cheated, to be deprived of hope, etc.*). Ἀφίημί *τινα τῆς αἰτίας*. Ἀποστερῶ *τινα τῶν ἀγαθῶν*. Τῆς βασιλείας ἐστέρημαι. Comp. [280, Rem. 3.

REMARK 1. Many of these verbs are often constructed also with the preposition *ἀπό*, e. g. *ἐλευθεροῦν*, *ἀπαλλάττειν ἀπό* (*of persons, as ἐλευθεροῦν τὴν Ἑλλάδα ἀπὸ τῶν Μήδων*), *λύειν*, *ἐργεῖν*, *ἀπείργειν*, *ἐρητύνειν*.

3. In like manner, the Gen. of separation is joined with adjectives, adverbs, and substantives which express the same idea as the above verbs, e. g. *ἐλεύθερος*, *μόνος*, *καθαρός*, *κενός*, *ἐρημος*, *γυμνός*, *ὀρφανός*, *ψιλός* — *διάφορος*, *ἀλλότριος* (with the Dat., *disinclined*), *ἄλλοιός*, *ἕτερος*; with many adjectives compounded of a privative; with *ἄνευ*, *χωρίς*, *πλήν*, *ἔξω*, *ἐκός*, *δίχα*, *πέραν*, etc.

'Ανδρός ἐστὶν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους. In English this Gen. is translated in various ways, e. g. it is *the business, manner, custom, peculiarity, duty, mark of a brave man*; it *becomes a brave man*; it *bespeaks a brave man*; a *brave man is wont*, and the like. Dem. Phil. 1, 54. κακούργου ἐστὶ κρᾶνέρ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις (*it is the characteristic of a criminal to die being sentenced, but of a general to die fighting, etc.*). Ol. 1. 18, 2. ἐστὶ τῶν αἰσχροῶν (Neut.), μάλλον δὲ τῶν αἰσχίστων, πόλεων, ὧν ἤρην ποτε κύριοι, φαίνεσθαι προτεμένους. Chers. 102, 48. δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόδων πολλῶν καὶ πραγματείας εἶναι (*this seems to be the mark of great expense, much labor*). Aphob. 1. 814, 4. ἐμὲ ἔπτ' ἐτῶν ὄντα (*of seven years, i. e. seven years old*). X. An. 7. 4, 16. Σιλωνὸς Μακίστιος, ἐτῶν ὀκτωκαίδεκα ὢν, σημαίνει τῇ σάλπιγγι. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων (*of four stadia in width = four stadia wide*). Attributive Gen.: δέκα μυνῶν χωρίον, Isac. 2, 35 (*a place of [coasting] ten minae*). The Gen. is but seldom used to denote other qualities, e. g. τῆς αὐτῆς γνώμης εἶναι, *eiusdem sententiae esse, to be of the same opinion*. (Ἀλλοιῶδες) ἄλλοτε ἄλλων ἐστὶ λόγων, Pl. Gorg. 482, a (*is of different words at different times, uses different words, etc.*).

REM. 3. Here belong also the expressions ἡγεῖσθαι, ποιεῖσθαι, δεῖναι πολ-
λοῦ, πλείστου, ὀλίγου, ἐλαχίστου, etc. (*to consider of great importance, etc.*), the worth of a thing being considered as a property. Usually, however, the preposition *περὶ* is joined with the Gen.

3. The active Genitive stands, in the third place, as that object which embraces one or more other objects as parts belonging to it; the Gen. represents the whole in relation to its parts. Genitive of the whole, or the partitive Genitive. This Gen. stands:

(a) With the verbs, εἶναι and γίγνεσθαι (*to belong to, to be of the number of, to be numbered among*); τιθεῖναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι (*to reckon or number among*), and with many others.

Th. , 65. καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, *to be one of those remaining*. X. An. 1. 2, 3. ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων (*was among those who carried on war around Miletus, στρατευομένων here denoting the whole, of which Socrates is a part*). Cy. 1. 2, 15. οἱ ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγίνονται ἀνεπλήρητοι, οὗτοι τῶν γεραιτέρων γίγνονται (*are reckoned among the elders*). Dem. Phil. 3. 122, 43. ἡ Ζέλειδ ἐστὶ τῆς Ἀσίας (*belongs to Asia, is a part of*). Plat. Phaed. 68, d. τὸν δάνατον ἡρῶνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι (*among the greatest evils*). Pl. Rp. 376, a. μουσικῆς δ', εἶπον, τίθης λόγους; *ad musicam referre sermones?* Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τίθεμαι (*I consider prudence and true glory as of the same nature, ad eandem ideam refero*). Rp. 8. 567, c. ποιεῖσθαι τινα τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χρησμῶν (το

citabat viciniorum sc. partem). So *τέμνειν γῆς* (*devastare terrae, sc. partem*) *ἐπιβαλεῖν τῆς γῆς*, to set foot upon.

REM. 4. With the partitive and attributive Gen., two cases are to be distinguished: the Gen. denotes the whole either as a *plurality* in relation to the individual parts, as *Πολλοὶ τῶν ἀνδράπων*; or as a *unity* in relation to a certain quantity, e. g. *Πέντε τέλαιντα ἀργυρίων*. This last partitive Gen. may be called the Gen. of quantity. Both these genitives occur very frequently:

(a) With substantives, e. g. *Σταγόνες ὕδατος* (*ὕδατος* expressing the whole, and *σταγόνες* the parts); *σώματος μέρος*; if with the name of a place, the country where it is situated is mentioned, the name of the country as denoting the whole, stands in the Gen., and usually before the name of the place denoting the part, e. g. *Ὁ στρατὸς ἐφίκετο τῆς Ἀττικῆς ἐς Οὐνὴν* (into Oenoe, a part or city of Attica), Th. 2, 18 (never *ἐς τῆς Ἀττικῆς Οὐνὴν*).

(b) With substantive adjectives, in the positive, comparative, and superlative, when it expresses the highest degree; with substantive pronouns and numerals: *οἱ χρηστοὶ τῶν ἀνδράπων*, *οἱ εὖ φρονῶντες τῶν ἀνδράπων* (the useful, well disposed part of men); — *πολλοί, ὀλίγοι, τινές, πλείονες, πλείστοι τῶν ἀνδράπων* (many, few, some, etc. among or of men). In addition comp. above, ‡ 264, Rem. 5. On the contrary, *οἱ ὀνητοὶ ἄνθρωποι*, since the property of mortality belongs to the race; *πᾶλλοι* or *ὀλίγοι ἄνθρωποι* expresses a whole consisting of many or few (a great or small number of men); *πολλοὶ* or *ὀλίγοι ἀνδράπων* denotes the many or few as a part of the whole; so *τρεῖς ἡμεῖς ἦμεν*, i. e. we were three in all, there were three of us; *τρεῖς ἡμῶν ἦσαν*, i. e. there were three of us (three out of our whole number) there;

(c) With adverbs: (α) of place, e. g. *πρὸς, πρὸς, πῆ, πόθεν, οὐ, ἡ, οὐδαμοῦ, πανταχῇ, ὁρῶν, and πρὸς* (further), etc. Her. 2, 43. *οὐδαμῇ Αἰγύπτου* (nowhere in Egypt). Pl. Rp. 3. 403, c. *εἰδέναι, δπου γῆς ἐστὶ* (where in the world). *Ἐνταῦθα τῆς ἡλικίας* (at this age); *ἐνταῦθα τοῦ λόγου* (to this point in the discourse or argument). *Ὅρατε, οἱ προεληλυθεν ἀσελγείας* (what a degree of insolence he has reached, quo intemperantiae progressus sit), Dem. *Πανταχοῦ τῆς γῆς*, *ubivis terrarum*. *Πόρῳ σοφίας ἐλαύνειν* or *ἤκειν* (to advance further in wisdom). — (β) of time, e. g. *ὅψῃ τῆς ἡμέρας*, *τοῦ χρόνου*, *τῆς ἡλικίας* (late in the day, late in life). *Τρὶς τῆς ἡμέρας*. *Πολλάκις τῆς ἡμέρας*.

REM. 5. By means of an abbreviation of the expression (comp. ‡ 323, Rem. ‡, the partitive Gen. stands also with a superlative which belongs to the predicate. Her. 7, 70. *οἱ ἐκ τῆς Λιβύης Αἰθίοπες οὐλότατον τριχωμα ἔχουσι πάντων ἀνδράπων* (properly instead of *οὐλότατον τῶν τριχωμάτων ἅ πάντες ἄνθρωποι ἔχουσιν*). X. Cy. 3. 1, 25. *πάντων τῶν δεινῶν δ φόβος μάλιστα καταπλήττει τὰς ψυχάς*.

(b) With words which signify: (α) *to take part in, participate in, share in*, e. g. *μετέχειν, μέτεστί μοι, διδόναι, μεταδίδοναι, προσδίδοναι, διαδίδοναι, κοινωνεῖν, κοινούσθαι, ἐπαρκεῖν* (to give a share of), *σύνεργος, ἄμοιρος*, etc.; *κοινός* and *ἴσος*, which commonly, however, govern the Dat.; — (β) *to touch* (both physically and intellectually), *to lay hold of, to be in connection with, to border on* e. g. *θιγγάνειν, ψαίνειν, ἅπτεσθαι, δράττεσθαι; λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι; συναίρεσθαι; ἔχεισθαι* (to ad-

here *to, be next to, to border on*), ἀντ-, περιέχεσθαι, γλίχεσθαι, ἐπιχώριος, ἀδελφός (seldom with Dat.), διάδοχος (often also with Dat.), ἐξῆς, ἐφεξῆς (more rarely with Dat.), πρόσθεν, ἔμπροσθεν, ὀπίσθεν, μεταξύ, and many other adverbs; — (γ) *to acquire and attain*, e. g. τυγχάνειν (*to acquire and hit*), λαγχάνειν, ἐξ-, ἐφικνέσθαι, κληρονομεῖν (with Gen. of the thing, *to inherit*; with Gen. of the person, *to be the heir of some one*; with Acc. of the thing and Gen. of the person, *to inherit something from one*), προσήκει (μοί τινος, *I have to do with something, have part in*); — (δ) *to strive to acquire something*, e. g. ὀρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι (*to turn one's self to something, to give heed to, to respect*); στοχάζεσθαι (*to aim at something*). Most of the words included under this rule have a *partitive idea*. Besides the Gen. several of the above verbs take also a Dat.

Dem. 24, 49. τοῖς ἔκουσιν ἁμαρτάνουσι μέτεστι συγγνώμης (*those who err unwillingly obtain pardon*). Pl. Pol. 322, a. ὁ ἄνθρωπος θείας μετέσχε μοίρας (*participated in divine destiny*). X. R. L. 1, 9. τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται (*ichō share in the same origin and power, but do not lay claim to their property*). Cyr. 7. 5, 78 sq. θάλλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδίδοναι, πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον (*to share heat, cold, etc.*). C. 1. 2, 60. Σωκράτης πᾶσιν ἀφδόνως ἐπῆρκει τῶν ἑαυτοῦ (*shared his effects with*). Cy. 1. 3, 7. τῶν κρεῶν διαδίδοναι τοῖς θεραπευταῖς (*to distribute the flesh among the servants*). Pl. Phaedr. 238, b. τὰ τούτων ἀδελὰδ (*horum similia*). Hel. 4. 4, 6. (ἄξιόν ἐστι) τῶν γε καλλίστων καὶ μεγίστων ἀγαθῶν ὀρεγομένους ἀξιεπαινοτάτης τελευτῆς τυχεῖν (*that they, desiring to obtain the most noble and valuable acquisition, should meet a most honorable death*). 4. 8, 18. ἦν ὁ Θέρασάνδρος οὐ μόνον αὐλητῆς ἀγαθός, ἀλλὰ καὶ ἀλκῆς ἀντεποιεῖτο (*ad fortitudinem enitebatur*). Th. 1, 8. ἐφιέμενοι τῶν κερδῶν οἱ ἥσσους ὑπέμενον τὴν τῶν κρείσσωνων δουλείαν (*the inferiors desirous of gain, etc.*). Cy. 1. 2, 3. πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 3, 10. ἐπαινοῦσι καὶ ἀσπάζονται οἱ τοιοῦτοι (σύμμαχοι) τοὺς ὁμοίους, νομίζοντες συνεργοὺς αὐτοὺς εἶναι τοῦ κοινῷ ἀγαθοῦ (*thinking that they are coadjutors in the common interest*). Pl. Symp. 181, c. ὅβριεως ἕμοιρος (without sharing in insolence). Menex. 241, c. ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (*common to the Laced., etc., like communis alicujus rei*). Ἀπτομαι τῆς χειρὸς. Her. 1, 93. λίμνη ἔχεται τοῦ σήματος μεγάλη (*borders on*). 3, 72. ἔργου ἐχώμεθα (*opus aggyrediamur*). Περιέχομαι τινος (*cupide aliquid amplector*). Th. 1, 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι (*I hold to the same opinion*). 4, 10. ἄνδρες ὁ ξυναράμενοι τοῦδε τοῦ κινδύνου (*who have taken part in this danger*). Pl. Rp. 2, 362, a. ἔληθεις ἐχώμενον (*cum veritate conjunctum*). Dem. Ol. 1, § 20, εἰς ἐστὶ καὶ

ρός, ἀντιλάβεσθε τῶν πραγμάτων (*caressere*). Isocr. Nicocl. 22, b, c ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μῆμην καταλιπεῖν (*since you obtained a mortal body, but an immortal soul*). Τυγχάνειν, λαγχάνειν χρημάτων, εὐτυχίας — τυχεῖν τελευτῆς, ὀνόματος, etc. X. C. 2. 1, 20. αἱ διὰ καρτερίας ἐπιμέλεια (studia assidua) τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν (*make them attain noble and illustrious deeds*). Isocr. Paneg. 80, 187. οὐκ ἐφικνεῖμαι τοῦ μεγέθους τῶν πραγμάτων (*non assequor*). P. Crit. 52, c. οὐτ' ἐκείνους τοὺς λόγους αἰσχύνη, οὔτε ἡμῶν, τῶν νόμων, ἐντρέπη (*neither do you respect us, the laws*). X. C. 4. 5, 11. δοκεῖς μοι λέγειν, ὥς ἀνδρὶ ἦττονι τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει (*that no virtue belongs to a man who is a slave to bodily pleasures*). Dem. in Aristocr. 690, 14. οὗτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν. Pl. Georg. 465, a. τοῦ ἡδέος στοχάζεται ἄνευ τοῦ βελτίστου.

REM. 6. With verbs expressing participation, sometimes the word denoting a part stands in the Acc., e. g. X. Hier. 2, 6. οἱ τύραννοι τῶν μεγίστων ἀγαθῶν πλεῖστα μετέχουσι. An. 7. 8, 11. ἵνα μὴ μεταδοίεν τὸ μέρος χρημάτων. According to the analogy of verbs of *touching*, verbs of *entreating* and *supplicating*, are connected with the Gen., which denotes the person or thing, by whom or by which one entreats or supplicates, e. g. λίσσεσθαι, ἱκετεύειν, ἱκεῖν, etc., since the suppliant, touching the knee or the image of the divinity, utters his prayer. Od. β, 68. λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἥδ' ἑμέμωτος (*I supplicate Zeus*). So λίσσεσθαι πατρός, τοκῆων. Comp. Il. κ, 454 sq. ὁ μὲν μιν ἐμείλλε γυνεὺς χειρὶ παχεῖν ἀψάμενος λίσσεσθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b); so any verb may govern the Gen., when its action refers not to the whole of an object, but to a part only. Il. η, 56. μέσσον δούρης ἐλῶν (*having seized the middle of the spear*). Od. γ, 439. βοῦν δ' ἀγέτην κεράων (*took by the horns*). Il. α, 197. ξανθῆς δὲ κομῆς ἔλε Πηλεΐωνα. In phrases, like λαβεῖν γούνων, ἀπτεσθαι τινα γενέλου, etc., the knee and beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry :

- (a) Verbs denoting both physical and intellectual *tasting*, *grasping*, *reaching to*, and hence of *striving* after an object. e. g. ἐπιμαίεσθαι σκοπέλῳ, δώρων, νόστου (*to seek the rock, gifts, a return*).
- (b) Several verbs, which properly express the idea of a hasty motion towards an object, and then metaphorically are used to express an intellectual effort, and longing, e. g. ἐπελγεσθαι, ὀρμᾶσθαι, ἐπιβάλλεσθαι, ἐπαίσειν (*rushing upon something, etc.*). Il. τ, 142. ἐπειγόμενός περ Ἄρῃος (*hastening to, desiring the contest*). Il. ξ, 488. ὠρμήθη δ' Ἀκάμαντος (*he rushed upon Acamas*). Il. ζ, 68. μήτις νῦν ἐνδρῶν ἐπιβαλλόμενος μετόπισθεν μυνέτο.
- (c) Verbs signifying *to take aim*, e. g. τοξεύειν, ἀκοντίζειν (in prose with *eis*, and with the meaning, *to hit, to wound*, with the Acc.). Il. ρ, 304. Ἐκτωρ δ' αἶψ' Ἀΐαντος ἀκόντισε δουρὶ φαεινῷ (*aimed at Ajax*). Il. ψ, 855. ἦς ἄρ' ἀνώγει τοξεύειν.

REM. 8. According to the analogy of the above-named verbs of aiming and striving, so we find κατὰ χθονὸς ὀμματα πῆξα (*to fusten the eyes upon the ground*); πλεῖν ἐπὶ Σάμῳ, *to sail towards Samos*, as if setting out for it (on the contrary, ἐπὶ Σάμῳ, *to Samos*). — The Gen. of *aim* occurs in the attributive relation, e. g. with ὁδός, νόστος τόπου τινός (*way, return to a place*).

REM. 9. There also being here: (a) the adverbs εἰς (Ion. εἰς), *straight forward to something*, μέχρι, *to, up to*;—(b) verbs of *meeting and approaching*, which, however, in prose, are commonly connected with the Dat.;—(c) also adjectives and adverbs of *meeting, approaching, nearness*, e. g. ἀντίος, ἐναντίος (though in Attic, only with the meaning *contrarius, opposed to*), παραπλησίως, which, however, are oftener joined with the Dat.; ἀντίον, ἐναντίον (*before, in the presence of*); ἐγγύς and πλησίον with the Gen. of local nearness, but in a metaphorical sense with the Dat. Her. 6, 95. ἔχον (dirigebant) τὰς νῆας εἰς τοῦ Ἑλλησπόντου καὶ τῆς Θρηϊκῆς (*directly to the Hellespont*). 2, 34. ἡ Αἴγυπτος τῆς ὀρεινῆς Κιλικίας μάλιστα καὶ ἐντὶ τῇ κείται (*lies opposite to Cilicia*). Dem. Ph. 3. 117, 27. πλησίον Θηβῶν καὶ Ἀθηνῶν (*near Thebes*).

4. In the fourth place, the active Genitive denotes the place *where*, and the time *when*, an action happens. The action or event belongs, as it were, to the place and the time, proceeds in a measure from them, and is produced by them; hence the time and place are considered as causing or producing the action, or at least as the necessary condition of it.

(a) The Gen. of place is almost exclusively poetic.

Il. ρ, 372. νέφος δ' οὐ φαίνεται πάσης γαίης, οὐδ' ὀρέων (*not a cloud appeared on the plain, nor on the mountains*). Il. ι, 219. αὐτὸς δ' ἀντίον Ἰζεν Ὀδυσσεὺς δέλωσσι τοίχων τοῦ ἑτέρου (*by the other wall*). Hence, especially, in Epic poetry, with verbs of *going and motion*, the space or way upon which the going or the motion takes place, and to which, as it were, this action belongs, stands in the Gen., e. g. Il. β, 801. ἔρχονται πεδίοιο (*go through the plain*). χ, 23. δάειν πεδίοιο. ν, 64. πεδίοιο διώκειν ὄρεων (*to pursue over the plain*). So the prose, ἵέναι τοῦ πρόσω (*to go over the forward way, to go forward*).

REM. 10. In this way are to be explained the adverbs of place, οὐ, τοῦ, θύου, αὐτοῦ, οὐδαμοῦ, ἀλλαχοῦ, etc.; and on the same principle also it is to be explained that adverbs of place with the suffix *θεν* stand apparently instead of adverbs of place with the suffix *δι*, e. g. ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἑκτοσθεν, e. g. Il. ρ, 582. Ἐκτορα δ' ἐγγύθεν ἱστάμενος ὠτρυνεν Ἀπόλλων.

(b) The Gen. of time often occurs both in poetry and prose. Also the *space of time within which* something happens, as producing the action, or the condition of it, may be expressed by the Gen. The Gen. expresses time *indefinitely*, denoting merely the period *within* which or *in the course* of which the action takes place, while the Dat. expresses *definite* time, a *point* of time.

Ἄνθη δάλλει τοῦ ἔαρος, the spring is conceived as producing the flowers, and hence as the cause of them. Thus δέπους, *in the summer time*; χειμῶνος, *in the winter*; ἡμέρας, *in the day time, in the course of the day, by day*; νυκτός, *by night*; δέλης, ὁπώρας; as Eng. *of a morning, he did it of a fine morning*; also μηνός, *per month, monthly*; ἐνιαυτοῦ, *yearly*, etc.; with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτεροῦ, ἐκείνου, ἑτούς, *the same, the former year*, etc.; —τῆς αὐτῆς ἡμέρας, *on the same day*; τῆς δυνάμεως νυκτός; —οὗ ἐπιγιννομένου δέουσι· αὐτῆς τῆς ἡμέρας, *in the course of this day*

(but Dat. *ταύτῃ τῇ ἡμέρᾳ*, in *that day*). Hence the adverbial expressions *ἀρχῆς*, at the *beginning*, and *τοῦ λοιποῦ*, for the *future*. Her. 4, 48. Ἰστρος ἴσος ἐστὶ αὐτὸς ἐκ τῆς ῥέας καὶ θεροῦς καὶ χειμῶνος (*always flows equal to itself in summer and winter*). 6, 12. τοῦ λοιποῦ μὴ πευδόμεθα αὐτοῦ. Pl. Phaed. 59, d. ἐξήλδομεν τοῦ δεσποτηρίου ἐσπέρας (*at evening*). Οὐ μακροῦ χρόνου, συγχροῦ, πολλοῦ, πλείοντος, ὀλίγου χρόνου (*in, within a short, long time*); πολλῶν ἡμερῶν, ἐτῶν (*within many days, years*), etc. Her. 3, 134. ταῦτα ὀλίγου χρόνου ἔσται τελεσμένα. X. An. 1. 7, 18. βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Pl. Symp. 172, c. πολλῶν ἐτῶν Ἀγάδων ἐνθάδε οὐκ ἐπιδεσθήμεν.

REM. 11. By the Gen. of time, the Gen. absolute may be explained, e. g. τοῦ Κύρου βασιλεὺς οὐκ οὐκ πολλὰ τε καὶ καλὰ ἔργα ἐπὶ τῶν Περσῶν ἐπράχθη.

REM. 12. Prepositions are often used to define the relation of time more exactly, e. g. ἐκ πολλοῦ χρόνου, ἀπ' ἐσπέρας, ἐπὶ Κύρου, Κύρι αἰατε, διὰ πολλοῦ χρόνου, ἐντός οὐ ἔσω πολλοῦ χρόνου. Comp. the remarks on the prepositions.

REM. 13. The Gen. as well as the Acc. denotes *continued* or *protracted* time, but with this difference, that the Gen. denotes the time *within any part of which* the action may take place; whereas the Acc. of time implies that the action is in progress during the whole of the time mentioned, e. g. ταύτην τὴν ἡμέραν αὐτοῦ πύλιζετο, *he encamped there during the whole of that day*; but with the Gen. the meaning would be, that, in the course of that day, sometime in that day, he encamped there. Comp. ‡ 279, 6, in regard to the difference between the Gen. and Acc. of time and place.

5. The active Genitive, finally, denotes the material of which anything is made, formed, and, as it were, produced, or the source from which something is drawn; the material being viewed to some extent as the cause of the result. This Gen stands:

(a) With verbs of *making, forming*, and the like.

Her. 5, 82. χαλκοῦ ποιοῦνται τὰ ἀγάλματα (*are made of bronze*). 2, 138. ἐστρωμένη ἐστὶ ὁδὸς λίθου (*is paved with stone*). Th. 4, 31. ἔρυμα αὐτῷδε ἦν λίθων λογάδην πεποιημένον. In the attributive relation: ἔκπομα ξύλου (*a drinking cup [made] of wood*); τράπεζα ἀργυρίου, στέφανος δακτύλων.

REM. 14. This relation is very often expressed by the Dat. also, and more definitely by the prepositions *ἐξ* and *ἀπὸ*, also *διὰ* with the Gen.

(b) With words of *fulness* and *want*, e. g. πλήθει, πληροῦν, πμπλάναι, γέμειν, βρίθειν; νάσσειν, σάττειν, εὐπορεῖν, etc.; ἀπορεῖν, πένεσθαι, δεισθαι, δεῖ, σπανίζειν, χρή, etc.; πλέος, πλήρης, μεστός, πλούσιος, δασύς, etc.; πένης, ἐνδεής; ἄλις (*satís*).

X. Symp. 4, 64. σεσαγμένους πλούτου τὴν ψυχὴν ἔσομαι (*shall be satisfied with riches*). Pl. Apol. 26, d. τὰ Ἀναξαγόρου βιβλία γέμει τοῦτων τῶν λόγων (*are full of these sayings*). Εὐπορεῖν, ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων (*to abound in, to be destitute of means*). X. Cy. 3. 1, 3. διαδεόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν (*full of persons running about*). An. 2. 4,

14. δασὺς δένδρων (*thickly set with trees*). An. 1. 2, 7. παράδεισος μέγας, ἀγρίων θηρίων πλήρης (*full of wild animals*). 1. 4, 19. ἐνταῦθα ἦσαν κῶμαι πολλὰί μεσταί σίτου καὶ οἴνου. In the attributive relation, e. g. δέπας οἴνου (*a goblet of [filled with] wine*).

(c) With verbs signifying *to eat, to drink, to taste, to cause to taste, to enjoy, to satisfy one's self*, and in the figurative sense *to have the enjoyment, use, and advantage* of something; ἐσθίειν, φαγεῖν, εὐωχεῖσθαι, πίνειν, γεύειν, γεύεσθαι, κορέσασθαι; ἀπολαύειν; ἐστιῶν (*to entertain*), etc.

Ἐσθίειν κρεῶν (*to eat of flesh*); κορέσασθαι φορβῆς (*to satisfy one's self with food*); πίνειν οἴνου (*to drink of wine*). X. Cy. 1. 3, 4. ἀνάγκη σοι ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων (*to taste the various kinds of food*). 1. 3, 10. καὶ τί δή, ὦ Κύρῃ, τᾶλλα μιμούμενος τὸν Σάκκον, οὐκ ἀπεβῆδες φησας τοῦ οἴνου; (*why did you not gulp down the wine?*). C. 4. 3, 11. ἀπολαύειν πάντων τῶν ἀγαθῶν (*to enjoy all good things*); but ἀπολαύειν τινός τι, e. g. ἀγαθὰ ἢ κακὰ, *to receive good or evil from some one*. X. C. 4, 3, 10. Τί ἄλλο ζῶον αἰγῶν τε καὶ ὄνων καὶ τῶν ἄλλων ζῶων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἄνθρωποι; (*what other animal receives so many advantages from goats, etc., as man?*). Γεύεσθαι τιμῆς (*to taste, enjoy honor*); γεύειν τιὰ τιμῆς (*to cause one to taste or enjoy honor*).

REM. 15. The Acc. stands with verbs of eating and drinking: (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. Od. 1, 347. Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα (*drink wine, since you eat human flesh*). X. Cy. 1. 3, 9. οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. 1. 3, 6. κρέα γε εὐωχοῦ (*enjoy your meat*). 6. 2, 28. ἔδωκε μεμυγμένην ἀεὶ τὴν μάζαν ἐσθίειν (*always eats maize*). Ibid. μετὰ δὲ τὸν σίτον ἐὰν οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἔχουσα ἡ ψυχὴ ἀναπαύσεται (*spoken of a habit*). So ἐσθίειν κρέα and κρεῶν, πίνειν οἶνον and οἶνου. Hence πίνειν οἶνον is said of those whose usual drink is wine, but πίνειν οἶνον, is *to take a drink of wine, to drink some of the wine*. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. Pl. Symp. 176, c. πολὺν πίνειν οἶνον.

(d) With verbs signifying *to smell, emit an odor of something*, etc.; πνεῖν, ὀζειν, προσβάλλειν.

Ὀζειν ἴων (*to smell violets*); μύρου πνεῖν (*to emit the smell of myrrh*); προσβάλλειν μύρου, πνεῖν τράγου, ὀζειν κρομύων. Ar. Ran. 341. ὥς ἡδύ μοι προσέπνευσεν χοιρείων κρεῶν (*so sweet was the smell of swine's flesh to me*).

REM. 16. In poetry many other verbs are constructed with the Gen. of the material, e. g. ἀποστίλβειν ἀλείφατος, (*νεκτᾶς*) κυρὸς μειλισσέμεν, λούεσθαι ἐὺρρείος ποταμοῖο. See Larger Grammar, II. § 527, Rem.

(e) With expressions of *remembering and forgetting*: μιμνήσκομαι, *to remember*, μιμνήσκω (τιὰ τινος), *to remind one of some-*

thing, μνήμων, ἀμνήμων, ἐπιλανθάνομαι, *to forget*; hence also with λάθρα, λαθρῶς, and κρύφα; also with expressions of *being acquainted and unacquainted with, of experience and inexperience, of ability, dexterity or skill in anything*, e. g. ἔμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, τρίβων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης; ἀπείρως, ξένως ἔχω; with adjectives in -ικός (derived from transitive verbs) which denote *skill, aptness, etc.*; also with παρῶμαι, *to make trial of something*.

X. C. 2. 1, 33. Οἱ γεραίτεροι ἡδέως τῶν παλαιῶν πράξεων μέμνηνται (*remember the past achievements*). Antiph. II. a, 7. Ἡ ἐπιθυμία τῆς τιμωρίας ἀμνήμονα τῶν κινδύνων καθίστη αὐτόν (*rendered him forgetful of dangers*). X. O. 16, 8. Πόθεν οὖν βούλει ἔρξωμαι σε τῆς γεωργίας ὁπομιμνήσκειν (*to remind you of husbandry*). Cy. 8.3, 3. Τοῦ φθόνου ἐπελέληστο (*had forgotten envy*). Attributive: μνήμη, λήθη τῶν κακῶν. (Μέμνημαί τι, *to keep something in mind*.) Ἐμπειρος οὐ ἐπιστήμων εἰμὶ τῆς τέχνης (*I am acquainted with the art*). Ἀπαίδευτος ἀρετῆς, μουσικῆς (*ignorant of virtue, music*). Her. 2, 49. τῆς θυσίας ταύτης οὐκ ἀδαής, ἀλλ' ἔμπειρος (*not ignorant of that sacrifice, but acquainted with it*). X. Cy. 6. 1, 37. συγγνώμων τῶν ἀνθρωπίνων πραγμάτων (*pardoning, not knowing, human errors*). — Ἀπείρως ἔχειν ταύτης τῆς τέχνης (*to be unacquainted with this art*). Ἀποπειρῶμαι γνώμης (*I make trial of an opinion*). With the poets this use of the Gen. is still more extensive. Il. O. 411. τέκνονος, ὃς βὰ τε πάσης εὖ εἰδῆ σοφίης (*who is well acquainted with all skill*). X. 3. 1, 6. παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις (*skilful in preparing what is necessary for war, and capable of providing provisions*). Pl. Euthyphr. 3, c. διδασκαλικὸς τῆς αὐτοῦ σοφίας (*able to teach his own learning*). Pl. L. 643, a. τέλειος τῆς τοῦ πράγματος ἀρετῆς (*as it were, showing one's self perfect in a thing*). Attributive: ἐμπειρία τῆς γεωμετρίας, etc.

(f) With the words of sensation and perception: ἀκούειν, ἀκροᾶσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι.

Ἀκούω τῶν λόγων, θορύβου (*I hear the words, the tumult*). X. H. 4. 4, 4. τῆς κραυγῆς ᾗσαντο (*they perceived the cry*). An. 1. 1, 8. βασιλεὺς ἡς πρὸς αὐτὸν ἐπιβουλῆς οὐκ ᾗσανέτο (*did not perceive the plot*). C. 2 1, 24. τίνων ὀσφρινόμενος ἡσδεῖς; (*what things would you desire to smell?*). Ακούειν δίκης (*to hear a case at law*); αἰσθάνεσθαι ἡδονῶν, ὀσμῆς, θορύβου, βοῆδελας.

REM. 17. The attributive Gen. has a much wider signification, e. g. ἀγγελία τῆς Χίου, *de Chio* (tidings of or concerning Chios); ἐρώτησις τινος (*a question about something*), like the Latin *quaestio alicujus rei* instead of *de aliqua re*.

REM. 18. Ἀκούειν, ὑπακούειν, κατακούειν often take the Gen. also in the sense of *to obey*, and according to this analogy πείθεσθαι (seldom in Attic) and ἀπειθεῖν; so also κατήκοος, ὑπήκοος, take the Gen., more

seldom the Dat. Her. 3, 62. *πρωτορρεβίει ἡμῶν Σμέρδιος βασιλῆος ἀκούειν* (commands us to obey king Smerdis). 101. *Δαρείου βασιλῆος οὐδαμῇ ὑπήκουσαν* (they obeyed king Darius nowhere). 1. 126. *νῦν ἂν ἐμὲ οὐκ εἰσέδεσθε νοί* γὰρ οὕτω ἐλευθεροί (now therefore obeying me, be free). So Th. 7, 73.

REM. 19. The above verbs have the following constructions: (a) *Gen. of the thing*, as in the examples given. The *Gen.* denotes the material as a whole, of which one perceives, as it were, *single parts*, or *the sense*, the *purport* of which one perceives mentally. *Αἰσθάνομαι κραυγῆς* (I perceive, as it were, the single tones of the cry); X. H. 4, 8, 19. *αἰσθάνομαι τῆς βοῆς διείας* (I observe something of the help); — (b) *Acc. of the thing*; then it is denoted that one perceives the whole thing with his senses, or the thing in its *totality*. Th. 2, 94. *Ὦς ᾤσαντο τὴν βοήθειαν* (when they observed the help approaching = saw with their eyes = *έβλεπον*). The *Acc. of the person* seldom stands with *αἰσθάνομαι*; when it does, the verb has the sense of *εἰδέναι* (to know). X. Symp. 4, 36. *Αἰσθάνομαι τυράννων τινας, ὅσους περὶ χρημάτων* (I know some kings). — (c) *Gen. of the person*, which represents the person, as it were, as the *source*, from which the perception is derived. *Ἀκούω Σωκράτους* (I hear Socrates, i. e. the words of Socrates). X. Cy. 1, 3, 10. *Οὐκ ἀκροώμενοι τοῦ φέοντος ὁρῶντες* *ᾤοντο* *ἔβην* *ἤριστα* (not hearing the voice of the singer). Her. 1, 80. *ὥς ἔσφραστο τέχιστα τῶν καμήλων οἱ Ἴπποι καὶ εἶδον αὐτὰς ὅπως ἀνέστρεφον* (as soon as the horses got scent of the camels). So *συνίημι* (to understand), with the *Gen. of a person*, e. g. Her. 1, 47. *καὶ κωφοῦ συνίημι καὶ οὐ φωνήεντος ἀκούω* (I understand a mute); but with the *Acc. of the thing*, e. g. X. Cy. 1, 6, 2. *ὃς ἐμμενέων τὰς τῶν θεῶν συμβουλίας συνίημι* (I understand the counsels of the gods). The verb *αἰσθάνομαι* is not constructed with the simple *Gen. of the person*. — (d) *Gen. of the person and Acc. of the thing*: *ἤκουσα Σωκράτους τοῦτον τὸν λόγον* (audivi e Socrate hunc sermonem, I heard this conversation from Socrates). So also *τί χαλεπὸν ᾤσασθαι τοῦμου βίον*; (what have you perceived disagreeable in my manner of life?) X. C. 1, 6, 4. *Συνίημι σου τὸν λόγον*. — (e) *Gen. of the person with a participle in the Gen.*, or with a subordinate clause which takes the place of the *Acc. of the thing*. *Ἀκούω Σωκράτους διαλεγόμενον* (I hear Socrates reasoning, nearly the same as *ἀκούω Σωκράτους διὰ λόγον*). X. H. 4, 2, 19. *Λακεδαιμόνιοι οὐκ ᾤσαντο προσιόντων τῶν πολεμίων* (did not perceive the enemy approaching, nearly the same as *ᾤσαντο τῶν πολεμίων τὴν πρόσodon*). The person is sometimes also contained in the participle, e. g. Th. 5, 73. *ᾤσαντο τειχιζόντων* (they perceived them building the wall, instead of *ᾤσαντο αὐτῶν τειχιζόντων* or *ὅτι τειχιζοῦν*). X. An. 1, 10, 4. *Βασιλεὺς ἤκουσε Τισσαφέρνης, ὅτι οἱ Ἕλληνες νικῶντες* (heard from Tissaphernes that the Greeks were conquering, like *ἤκουσε Τισσαφέρνης τὴν τῶν Ἑλλήνων νίκην*). C. 4, 4, 13. *οὐκ αἰσθάνομαι σου, ὅποιον νόμον ἢ ποῖον δίκαιον λέγεις* (I do not comprehend you, what you call according to law or according to justice).

REM. 20. Likewise the *Gen. of the person and Acc. of the thing*, or the *Gen. of the person* with a participle in the *Gen.* or with a subordinate clause standing in the place of the *Acc.* [Comp. (d) and (e) Rem. 19], is used with verbs of *seeing*, *hearing*, *experiencing*, *learning*, *considering*, *knowing*; of *judging*, *examining*, and *saying*; of *admiring*, *praising*, *blaming*: *ὁρᾶν*, *δεῖν*, *δοῦναι*, *σκοπεῖν*, *ὑπονοεῖν*, *εἰρονοεῖν*, *γινώσκειν*, *ἐπιστάσθαι*, *εἰδέναι*, *ἐνθυμεῖσθαι*, etc.; *πυνθάνεσθαι*, *μανθάνειν*, *κρίνειν*, *ἐξετάζειν*, *λέγειν*, *δηλοῦν*, etc.; *ἀποδέχεσθαι* (to receive the opinion of one, to agree in opinion with one); *ἁγασθαι*, *θαυμάζειν*, *ἐπαινεῖν*, *μέμψασθαι*, *ψέγειν*. The *Gen.* denotes the object (commonly a person) in respect to which one perceives, sees, observes, knows, judges something, some action, external indication, or some single cir-

cumstance, etc.; or of whom one learns, hears, affirms something; or in whom one admires, praises, or censures something.

X. C. 1. 1, 12. Πρῶτον μὲν αὐτῶν (Σωκράτης) ἐσκόπει, πότῃ ποτε νομίσαντες ἱκανῶς ἦδη τὰνδρόπειαν εἶέναι ἐρχονται ἐπὶ τὸ περὶ τοιούτων φροντίσειν, ἢ τὰ μὲν ἀνδρόπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ προσήκοντα πράττειν (he first considered in respect to them whether, etc.). An. 3. 1, 19. διαδεόμενος αὐτῶν, ὅσῃν χώραν καὶ οἶαν ἔχοιεν (attentively considering with respect to them, what a country they had). Cy. 7. 2, 18. ἔγνων καὶ μάλα ἄτοπα ἐμοῦ ποιοῦντος (he perceived in respect to me, that I was doing an absurd thing, or ἔγνων ἐμοῦ, ὅτι ἄτοπα ποιοῖην). Pl. Gorg. 463, d. ἀρ' οὖν ἂν μάθοις ἀποκρινάμενός; (instead of ἀρ' οὖν ἂν μοῦ μάθοις, ἀ ἀποκρίνομαι, will you then understand my answer, i. e. learn from me what I answer?). 465, e. λέγοντός μου βραχέα οὐκ ἐμάνθανες (you did not understand me when I spoke briefly). The Gen. of the person alone. Ph. Phil. 51, c. εἰ μου μανθάνεις instead of εἰ μου μανθάνεις, ἀ λέγω (if you comprehend me, understand what I say). Th. 4. 6. ἐπύθοντο τῆς Πύλου κατειλημμένης, instead of ἐπύθ. τῆς Πύλου, ὅτι κατειλημμένη ἦν (when they learned that Pylus was captured). 5, 83. ἥσδοντο τειχιζόντων, instead of ἥσδ. αὐτῶν, ὅτι τειχιζοῦεν (learned respecting them that they were building the walls, i. e. learned that they were building, etc.). X. C. 3. 6, 16. ἐνδυμοῦ τῶν ἄλλων, πότῃ σοὶ δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνο μᾶλλον ἢ ψόγου τυγχάνειν (observe respecting the others, whether). (Ἐνδυμῆσαι with the Gen. of the thing, for example τῆς ἑρας, X. Ven. 8, 6, τῶν τόπων, ib. 9, 4, signifies to have a regard for something, and belongs to § 174, 1 (b); ἐνδυμῆσαι with the Acc. of the thing signifies to reflect upon, consider something, *aliquid secum reputare*.) Pl. Protag. 324, c. ἀποδέχονται οἱ σοὶ πολλὰ καὶ χαλκῆως καὶ σκυτοτόμου συμβουλευόντος τὰ πολιτικά (receive the opinion of the brazier and shoemaker). Her. 6, 76. ἀγασσάι τοῦ Ἑρασίνου οὐ προδιδόντος τοὺς πολίτας (to admire Erasimus because he did not betray the citizens). Th. 1, 84. τὸ βραδὺ καὶ μέλλον, δὲ μέμφονται μάλιστα ἡμῶν, μὴ ἀσχύνεσθε (for which they chiefly complain of us). X. Cy. 3. 1, 15. εἰ ἀγασαί τοῦ πατρός, ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάν σοι συμβουλευόντων τούτων μμῆσαι (if you admire my father either for the measures he has devised, etc.). Ages. 2, 7. τὰ δ' αὐτοῦ ἀγαμαί, ὅτι παρεσκεύαστο (I admire this in him). 8. 4. ἐγὼ καὶ τοῦτο ἐπαίνω Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἕλλησιν ὑπεριδεῖν τὴν βασιλέως ξενίαν (I praise Agesilaus for this also). Pl. Men. 95, c. Γοργίου μάλιστα ταῦτα ἀγαμαί (I particularly admire this in Gorgias, or Gorgias for this). Theaet. 161, b. δὲ θανυμάζω τοῦ ἐταίρου, τόδε ἐστίν (what I admire in a companion is this). Criton 43, b. σοῦ πάλα θανυμάζω, αἰσθανόμενος, ὥς ἡδέως καθεύδεις. Rp. 383, a. πόλλα Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα (though we praise many other things in Homer).

REM. 21. In themselves, the above verbs take the Acc., e. g. ὁρᾷ τινα or τι, σκεπᾷ τινα or τι, ἐπαύω, ψέγω, μέμφομαι, ἀγαμᾷ τινα or τι.

§ 274. (b) Causal Genitive.

The second division of the causal genitive includes the genitive, which expresses the *cause* or *occasion*, i. e. the object, which calls forth or occasions the action of the subject. This genitive stands:

1. With many verbs which denote a *state* or *affection of the mind* (*verba affectuum*), viz.:

(a) *Desire and longing for*: ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν οἱ διακεῖσθαι; διψῆν, πεινῆν;

(b) *Care for, concern for, and the contrary*: ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν (*to despise*), προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, φείδεσθαι, ἐνθυμεῖσθαι (*to have a regard for*, § 273, Rem. 20);

(c) *Pain, grief, pity*: ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἑλεῖν and οἰκτεῖν (with the Acc. of the person and Gen. of the thing);

(d) *Anger and indignation*: ὀργίζεσθαι (with the Dat. of the person and the Gen. of the thing), χαλεπῶς φέρειν;

(e) *Envy*: φθονεῖν (with the Dat. of the person and the Gen. of the thing), ἐπιφθόνως διακεῖσθαι;

(f) *Admiration, praise, blame*; θαυμάζειν and ἀγασθαι (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which is governed by that thing, see Rem. 2), ζηλοῦν, εὐδαμονίζειν, ἐπαυεῖν, μέμφεσθαι (all with the Acc. of the person and the Gen. of the thing).

Pl. Rp. 403, a. ὁ ὁρᾶς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν (*to love what is well ordered and beautiful*). 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου. πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν (*no one desires drink, but wholesome drink, etc.*). Symp. 181, b. οἱ φαῦλοι τῶν ἀνδρῶν τῶν σωματικῶν μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν (*love their bodies more than their souls*). 186, b. τὸ ἀνόμοιον ἀνομοίῳ ἐπιθυμεῖ καὶ ἐρᾷ (*desires and loves what is unlike*). 216, d. Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν (*is very fond of the beautiful*). X. Cy. 3, 12. (Κῦρος) κἀκείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἥδη ποιεῖν τι (*made them desirous of doing something*). X. O. 13, 9. πεινώσι τοῦ ἐπαίρου οὐχ ἥττον ἐνίαι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν (*thirst for praise not less than others for food and drink*). Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς (*amor, cupiditas virtutis, love, desire for virtue*). Th. 6, 14. κήδεσθαι τῆς πόλεως (*to be anxious about the city*). Her. 3, 151. ἐπολιόρκει (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης (*having no concern about the siege*). 3, 159. τοῦ σίτου πρόορᾶν (*to have a care for, to provide food*). X. Symp. 8, 33. οἱ ψόγου ἀφροντιστεῖν ἐδιζήμενοι οὐκ αἰσχύνονται αἰσχρὸν τι ποιεῖν (*those accustomed to be indifferent to censure*). X. Cy. 1, 2, 2. Περσῶν νόμοι (ἔρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι (*having a regard for the public good*). Μέλει μοι τις (*I have a care for something, some one*). Pl. Crito, 44, c. τί ἡμῖν τῆς τῶν πολλῶν βόξης μέλει, *why do we care for the opinion of the multitude?*). 5, 1, 21.

Γαβρίας πενδάσμαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ (*that Gobryas shall not repent of his journey to me*). Id. C. 1. 2, 9. ὑπερορᾶν ἐποίησιν καθεστώτων νόμων τοὺς συνόντας (*made his associates despise the existing laws*). Th. 4, 124. Βρασιῶδας τῆς Μένδης περιορώμενος (*solicitous about Mende*). X. H. 5. 4, 1. θεοὶ οὐτε τῶν ἀσεβούντων, οὐτε τῶν ἀνόσια ποιοούντων ἀμελοῦσι (*are regardless neither of the wicked nor the profane*). Cy. 8. 7, 15. αὐτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ (*he who takes thought for a brother is anxious for himself*). X. Ag. 7, 1. Ἀγησίλαος, οὐκ ἔπειο τὴν πατρίδα τι ὠφελῆσαι, οὐ χρημάτων ἐφείδετο (*did not spare his wealth*). Attributive, e. g. φροντὶς τῶν παιδῶν (*cura liberorum, care for children*). So ἐπιμελής τινος (*caring for something*). X. Cy. 5. 4, 32. ὁ Κύρος ἀκούσας τοῦ μὲν πάθους ἔκτειρεν αὐτόν (*pitied him on account of his suffering*). 5. 2, 7. τὴν θυματέρα, πενθικῶς ἔχουσιν αὐτὸ ἀδελφοῦ τεθνηκότος, ἐξέγων δὲ εἶπεν (*grieving for her dead brother*). Symp. 4, 37. τούτους οἰκτεῖρῃ τῆς ἔγωγ χαλεπῆς νόσου (*I pity them on account of the disease*). Attributive, e. g. ἄλγος ἐταίρων (*de amicis, for, on account of friends*); moreover with adjectives also (though only in poetry), and especially with exclamations with or without interjections. Eur. Or. 413. οἷμοι διωγμῶν, ὅς ἐλαύνομαι τέλας! (*alas the vexations!*). X. Cy. 3, 1, 39. φεῦ τοῦ ἀνδρός (*Oh what a man!*). Pl. Rp. 509, c. Ἀπολλόν, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (*O ill fortune, that I am called hither at this time!*). Lys. c. Philon. 187, 11. κατέστηκε τι ἔδος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργιζέσθαι τοῖς μάλιστα δυναμένοις, μὴ ἀδικεῖν, τοῖς δὲ πίνῃσιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγῆσθαι ἔκοντας αὐτοὺς ἁμαρτάνειν (*to be angry on account of the same wrongs*). (In poetry, the Gen. is much more frequent with verbs expressing anger. e. g. Il. ζ, 266. Ἡρακλῆος περιχώσατο, παῖδός ἐϊο (*was angry on account of Hercules, his son*). Od. α, 69. Ποσειδάων) Κύκλωπος κεχόλωται, ἔν ὀφθαλμοῦ ἀλῆσεν (*is angry on account of the Cyclops*). S. Antig. 1177. πατρί μηνίσσας φόβου (*having been angry with the father on account of the murder*). Eur. Or. 749. ἴσως σοι θυγατέρος θυμούμενος). Attributive, e. g. χόλος τινός (*ira alicujus instead of de aliquo, anger on account of some person or thing*) φθονεῖν τινι τῆς σοφίας (*to envy one on account of his wisdom*). Th. 1, 75. ἔβριον ἔσμεν ἀρχῆς γε ἣς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἔγαν ἐπιφθόνως διακεῖσθαι (*it is not just that we should be so much envied by the Greeks on account of our sovereignty*). So also in poetry, μεγαλῶ, e. g. Aesch. Prom. 627. οὐ μεγαλῶ τοῦδ' ἐσοὶ δωρήματος (*I do not envy you because of this gift*). Attributive, e. g. φθόνος τινός (*envy on account of something*). X. Cy. 2. 3, 21. τοῦτον οὖν ὁ Κύρος ἀγασθεὶς τῆς τε πραότητος καὶ τῆς διδασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον οὖν τῷ ταξίαρχῳ (*having admired him on account of his gentleness, education, etc.*). Symp. 4, 45. ζηλῶ σε τοῦ πλούτου (*I envy you on account of your wealth*). Pl. Symp. 194, e. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἴτιος (*to consider men happy on account of the good things, which, etc.*). Ion. 530, b. πολλὰκίς γε ἐζήλωσα ὑμᾶς τοῖς βασιφθοῦς τῆς τέχνης. Dem. Cor. 296, 204. οἷς οὐκ ἂν ἀγάσαιοτο τῶν ἀνδρῶν ἐκείνων

τῆς ἀρετῆς; (*who would not admire the valor of those men?*). Lys. Simon. 100, 44. θαυμάζω μάλιστα τοῦτου τῆς διανοίας (*I admire his purpose*). Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, c. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῖς λόποις καὶ τῶν λόγων, ὥς ἂν εὖ καὶ γενναίως ἐτελέετα (*the man seemed to be happy on account of his habits and remarks*).

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially περί, e. g. ἐπιμελεῖσθαι, φροντίζειν περί τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen.; thus ποθεῖν (*to long for, to feel the want of*), always governs the Acc., and so φιλεῖν, ἀγαπᾶν, στέργειν (*to love*); the last two also in the sense of *to be contented with*, take the Dat. (= Lat. Abl.). Several of the above verbs have also different constructions; then they commonly express different ideas, e. g. φροντίζειν τινός or περί τινος, X. C. 1. 1, 11. 4, 7, 6. *to be anxious for something*, but φροντίζειν τι, scrutari, investigare; — προνοεῖν, προεῖναι τι (*to perceive beforehand, to consider beforehand*); ὑπερορᾶν τι and τινος, despiciere, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally: Μελήσουσιν ὁμοῖ ἱπποὶ, 11. κ, 481. Ταῦτα μὲν οὖν δεῖ μελέσει, Pl. Phaedr. 238, d.

REM. 2. The verbs θαυμάζειν and ἀγασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θαυμάζω τὸν στρατηγόν (*I admire the general*); θαυμάζω τὴν σοφίαν (*I admire the wisdom*); — (b) the Gen. of the person and the Acc. of the thing, when one admires something in a person (Rem. 20), e. g. θαυμάζω Σωκράτους τὴν σοφίαν (*I admire the wisdom in Socrates, or the wisdom of Socrates*); — (c) the Acc. of the person and the Gen. of the thing, when one admires a person on account of some quality, e. g. θαυμάζω Σωκράτη τῆς σοφίας (*I admire Socrates on account of his wisdom*), see 1, (f); — (d) seldom Gen. of the thing and the Gen. of the person depending upon it, when I wonder at the quality of a person, or admire the quality of a person, e. g. θαυμάζω Σωκράτους τῆς σοφίας (*I admire the wisdom of Socrates*), see 1, (f); — (e) the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat., e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ (*I admire Socrates for, on account of his wisdom*).

2. With verbs signifying *to requite, to revenge, to accuse and condemn*. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc. Thus with τιμωρεῖσθαι (*with the Acc. of the person and the Gen. of the thing*), also with judicial verbs of accusing and condemning, e. g. αἰτιάσθαι, ἐπατιῶσθαι, δώκειν, εἰσάγειν, ὑπάγειν, γράφειν, προσκαλεῖσθαι (*all with the Acc. of the person and the Gen. of the thing*), ἐπεξίεναι, ἐγκαλεῖν, ἐπισκῆπτειν (*all three with the Dat. of the person and the Gen. of the thing*); φεύγειν (*to be accused*); δικάζειν, κρίναι, αἰρεῖν, *to convict* (*all three with the Acc. of the person and the Gen. of the thing*), and ἀλῶναι, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπίστιος (*will punish the allies on account of the invasion of this land*). (Seldom τιμωρεῖν τι)

τινος, as X. Cy. 4. 6, 8. τιμωρήσειν σοι τοῦ παιδὸς ὑπὸ σφύρουμαι, *I avenge you for [the murder of] your son.*) Ἐπατιῶσθαι τινα φόνον (to accuse one of murder). Her. 6, 104. (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ (prosecuted Miltiades for tyranny). Ἐπεξίειναι τινα φόνον (to prosecute one for murder). Γράφεσθαι τινα παρανόμων (to indict one for illegal measures). Φεύγειν κλοπῆς, φόνου, ἀσεβείας (to be accused of theft, etc.). Κρίνεσθαι ἀσεβείας. X. Cy. 1. 2, 7. Πέρσαι δικάζουσι καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἡκιστα, ἀχαιοστίας (condemn as a crime, ingratitude). C. 1. 2, 49. κατὰ νόμον (ἔξεστι) παρανομίας ἐλόγναι καὶ τὸν πατέρα δῆσαι (it is lawful for one convicting his father of madness). Dem. Aphob. 846. ἐπισκῆπτεσθαι τι τῶν ψευδομαρτυριῶν (to prosecute one for false witness). 861, 58. φεύγειν ψευδομαρτυριῶν ὑπὸ τινος. Ἀλῶναι κλοπῆς (to be convicted of theft).

REMARK. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price (§ 275, 3), e. g. θανάτου κρίνειν, κρίνεσθαι, διώκειν (to sentence, be sentenced to death). Sometimes the prepositions *περὶ* and *ἕνεκα* are joined with the verb, e. g. διώκειν τινα *περὶ* φόνον; and *ἀντί* with τιμωρεῖσθαι. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, to charge something upon some one; — (b) the Dat. of person followed by a clause with *ὅτι* or by the Inf.; — (c) the Dat. of person alone, to accuse [§ 284, 3. (6)]; — (d) the Acc. of thing alone, to bring as a charge. Κατηγορεῖν, to accuse, is construed: (a) with Gen. of person, sometimes with *κατὰ* and Gen.; — (b) with Gen. of person, and Acc. of thing, to lay something to one's charge; — (c) with Gen. both of person and of thing, sometimes with *περὶ* and Gen. of thing; — (d) with Acc. of thing alone.

3. Finally the Gen. of cause is also used in the following instances:

(a) With τοῦ μή and the infinitive. See § 308, 2, (b).

(b) With the adverbs *εὖ*, *καλῶς*, *μετρίως*, and the like, also with *ὥς*, *πῶς*, *ὅπως*, *ἥ*, *ὅπη*, *οὕτως*, *ᾧδε*, *ὡς αὐτως*, connected with the verbs *ἔχειν* and *ἡκείν*, sometimes also with *εἶναι* and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. Καλῶς ἔχω ποδῶν (*I am well in respect to my feet*). Her. 6, 116. Ἀθηναῖοι, ὡς ποδῶν εἶχον, τάχιστα ἔβοηθον ἐς τὸ ἔσθαι (as they were able with respect to their feet, i. e. as quickly as their feet would carry them). 5, 62. χρημάτων *εὖ* ἡκόντες (*well off for, to have a plenty of, means*). So *εὖ*, *καλῶς*, *μετρίως* *ἔχειν* *βίον*, *φρονῶν*, *γένους*, *δυνάμεως* (to be well off as to the means of living). Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτω τρόπου ἔχεις (you are thus in respect to circumstances, you are in such circumstances). H. 4. 5, 15. ὡς τάχους ἑκάστος εἶχεν (as each was able in respect to swiftness, as quickly as each was able).

† 275. (c) *Genitive denoting certain Mutual Relations.*

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, an inferior, a superior, etc., the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used:

1. With verbs of *ruling, superiority, excelling, surpassing, subjection, inferiority*: ἄρχω, κρατεῖν, δεσπόζω, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεῖν, ἡγεῖσθαι, etc.; with the adjectives ἐγκρατής, ἀκρατής; — also with προέχων, ἀνέχων, περιεῖναι, περιεγγεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, etc.; — ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι, etc.

Her. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἷδε (these had the command of the naval forces). 3, 15. ἐπιτροπεύειν Αἰγύπτου (to be the governor of Egypt). Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει (the report exceeded the thing itself). X. Cy. 1, 1, 2. ἔρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἱπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς, ὧν ἂν ἐπιστατῶσι ζῶων εἰκότως ἂν ἔρχοντες τούτων νομίζοντο (all those called herdsmen might properly be considered the commanders of those animals of which they have the rule). 1, 2, 8. (οἱ Πέρσαι τοὺς παῖδας) διδάσκουσιν ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ (teach them to be masters of their belly, etc., temperate in eating and drinking). 4, 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολλὸν μάλιστα συμφέρειν ἐγκρατῇ εἶναι (to be master of, able to control the greatest pleasure). 5, 1, 14. τὰ μοχθηρὰ ἀνδρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστι (depraved men are subject to, not able to control all their passions). Her. 6, 61. καλλιστεύσει τὸ παῖδον πασῶν τῶν ἐν Σπάρτῃ γυναικῶν (will surpass all the Spartan women in beauty). Th. 1, 81. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν (are superior to them in arms, etc.). X. Ag. 5, 2. Ἀγροίλαος ἡγεῖτο ἔρχοντι προσήκειν οὐ μαλακίᾳ, ἀλλὰ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι (that the commander ought to excel the privates, etc.). X. Cy. 3, 1, 19. τάχει περὶ ἐγένου αὐτοῦ (you excelled him in despatch). Pl. Gorg. 475, b. σκεψόμεθα, ἀρα λυπρὸν ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλογοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικοῦμενοι (the Acc. is more usual with ὑπερβάλλειν). L. 752, c. πρεσβεύειν τῶν πολλῶν πόλεων (to take the preceadence of many cities). So also ἀνέχεσθαι τινος usually with a participle, to endure, permit, properly to hold one's self up over one). Pl. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων (to permit domestic affairs to be neglected). L. 840

οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Ἥττᾱσθαι τῶν ἐπιθυμιῶν (to be subject to one's desires). Dem. Cor. 308, 244. οὐδαμοῦ ἡττηθεὶς ἀπὸ τῶν παρὰ Φιλίππου πρέσβειων (being overcome by or yielding to the envoys). X. C. 1. 3, 3. Σωκράτης θυσιὰς θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θύόντων (did not think that he was inferior to those making many great sacrifices, etc.). Hier. 4, 1. μεγάλου ἀγαθοῦ μειονεκτεῖ (comes short of a great good). Ὑστερεῖν τῆς μάχης (to come after the battle). Ὑστερίζειν τῶν καιρῶν (to be behind opportunities, to fail to use them). Ὑστερίζειν τῶν ἔργων. X. Hier. 1, 18. ταύτη τῇ εὐφροσύνῃ τῆς ἐλπίδος μειονεκτοῦσι τύραννοι τῶν ιδιωτῶν. 2, 1. μειονεκτοῦντας καὶ σίτων καὶ ποτῶν καὶ ὄψων (coming short of food, etc.).

REMARK 1. Ἑγεμονεύειν and ἡγεῖσθαι in the sense of to go before, to show the way, with ὁδόν expressed or understood, govern the Dat.; κρατεῖν in the sense of to conquer, regularly governs the Acc., but in the sense of to be master of, potiri, to rule, have the command of, the Gen., e. g. κρατεῖν τοὺς πολέμους (vincere); κρατεῖν τῆς χώρας, τῆς πόλεως, τῶν ἐναντίων, τῶν ἐπιθυμιῶν, τοῦ θρόνου (all in Xen.).

REM. 2. That in which one excels another, in prose, is usually put in the Dat., but is often expressed by prepositions, e. g. ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. — With ἡττᾱσθαι ὑπὸ is often joined with the Gen., e. g. Th. 1, 62. τὸ στρατεύεσθαι ἡσσάτο ὑπὸ τῶν Ἀθηναίων.

2. The Comparative and adjectives in the positive with the force of the Comparative, e. g. numerals in -άσιος and -πλοῦς; δεύτερος, περιττός, etc., take the object by which the comparison is expressed in the Gen. Genitive of Comparison.

X. An. 7, 7, 41. οὐδὲν νομίζω ἀνδρὶ καλλίον εἶναι κτήμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναϊότητος (I do not think that man has any possession more beautiful than virtue, etc.). X. Cy. 7, 5, 83. οὐ δήπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσηκεῖ εἶναι (it does not become a commander to be more base than his subjects). Eur. Med. 965. χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς (is better than a myriad of words). Her. 7, 48. τὸ Ἑλληνικὸν στρατεύμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου (that the army will be much more numerous than ours). 8, 137. διπλήσιος ἐγένετο αὐτὸς ἑωυτοῦ (he was twice as great as before). 6, 120. ὕστεροί ἐπικόμενοι τῆς συμβολῆς ἡμεῖροντο ὅμως δεήσασθαι τοὺς Μήδους (though they came later than the battle, after the battle). Οὐδενὸς δεύτερος (second to, inferior to no one). Οὐδενὸς ὕστερος. Τῶν ἀρκούντων περιττὰ κτήσασθαι (to acquire more than enough).

REM. 3. Sometimes the object of comparison is denoted, like a space-relation, by πρὸ and ἀντὶ with the Gen., or by παρὰ and πρὸς with the Acc. See prepositions.

3. With verbs of buying and selling, e. g. ὠνεῖσθαι, ἀγοράζειν, πρῖσθαι, κτῶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδωσθαι, περιδίδωσθαι, δίδοναι; — also with verbs of exchanging and bartering, e. g.

ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύνειν, etc. ; — with verbs of *valuing*, e. g. τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, and with the adjective ἀξιος. Genitive of price.

Her. 5, 6. (οἱ Θρήϊκες) *ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων* (buy their wives at a great price). X. C. 2. 1, 20. τῶν πόρων *πωλοῦσιν ἡμῖν πάντα τὰγαθὰ* οἱ θεοὶ (sell all good things to us for toils). Cy. 3. 1, 36. σὺ δέ, ὦ Τυγρῶν, *λέξον μοι, πόσον ἂν πρῖαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν* (what would you pay to regain your wife). Ἐγὼ μὲν, ἔφη, ὦ Κύρε, *κἂν τῆς ψυχῆς πρῖαιμην, ὥστε μήποτε λατρεῦσαι ταύτην* (I would buy her at the expense of my life). Il. ζ, 236. *τεύχε' ἄμειβεν, χρυσέα χαλκείων, ἑκατόμβαι' ἐνταβολῶν* (was exchanging arms, golden for brazen, etc.). X. Cy. 3. 1, 37. καὶ σὺ δέ, ὦ Ἀρμένε, *ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας μὴδὲν αὐτῶν καταδεῖς* (nulla te pro iis deposita, having paid nothing for them). Οἱ ἀγαθοὶ οὐδενὸς ἂν κέρδους *τὴν τοῦ πατρίδος ἐλευθερίαν ἀνταλλάττειν* (the good would exchange the freedom of their country for no gain). Il. λ, 514. ἡτρὸς γὰρ *ἄνθρωπος πολλῶν ἀντάξιός ἐσσι* (is worth as much as many others). Her. 3, 53. ὁ Λυκόφρων οὐδὲ *ἐν ἀκρίσει* (thought the one who brought the message not worthy of an examination). 6, 112. *ἐμάχοντο ἀξίως λόγον* (worthy of praise). Ἀξιοῦν *τινα τιμῆς* (to consider worthy of honor). X. Cy. 2. 2, 17. *ἔγωγε οὐδὲν ἀνίσχυον νομίζω τῶν ἐν ἀνδράποισι εἶναι τοῦ τῶν Ἰσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι*. Τιμᾶν *τινός τινας* and *τινὰ τινας*, e. g. *δέκα τάλαντων, τοῦ θανάτου* (to fine one ten talents, to sentence one to death, to consider one worthy of punishment). So the Mid., used of the accuser: *τιμᾶσθαι τινα ἀργυρίου, θανάτου*, to impose a fine, or penalty of death upon one; commonly, however, *δίκην* is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by *ἀπὸ* with the Gen.

REM. 5. The Gen. with substantives (attributive Gen. § 262, b.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule: *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. *κρατίστου πατρὸς Ἑλλήνων τραπεῖς* (sprung from, like natus alicujus), S. Ph. 3.

REM. 6. The attributive genitive is called the Subjective, the Objective, or Passive genitive, according to the mode in which it originates in the sentence:

(a) It is called the Subjective Gen. when it originates from the subject of the sentence or from a Gen. depending on εἶναι and γίγνεσθαι. It always denotes something *active* (instead of passive), the *cause*, *author*, hence also the *possessor*, the *whole* in relation to its parts, e. g. οἱ τοῦ δένδρου καρποὶ (arising from τὸ δένδρον φέρει καρπούς), the fruits of the tree, the fruits which the tree produces. Τὸ τῆς σοφίας κάλλος (arising from ἡ σοφία παρέχει κάλλος or ἡ σοφία καλὴ ἐστίν or κάλλος ἐστὶ τῆς σοφίας), the beauty of wisdom, the

beauty which wisdom causes. Τὰ τοῦ Ὁμήρου ποιήματα. Ὁ τοῦ βασιλέως υἱός. Ἡ τοῦ ἀνδρὸς ἀρετή.

(b) It is called the Objective or Causative Gen., when it originates from the object of the sentence, i. e. when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, the desire for wisdom (ἐπιθυμῶ τῆς σοφίας, the σοφίας being the cause of the ἐπιθυμῶ); ὁ τῆς ἀρετῆς ἔρως, virtutis amor, the love of or for virtue (ἐρῶ τῆς ἀρετῆς); εὐνοιά τινος, good-will towards one (εὖνοος εἰμί τινι); ἐπιμέλεια τῶν πολεμικῶν ἔργων, cura rerum bellicarum (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιέων ἐπιστρατεία instead of πρὸς τοὺς Π., the expedition against the Plataeans. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς, in disembarking on the land.

(c) It is called the Passive Gen., when it originates from the passive object of transitive verbs in the Acc., i. e. when it takes the place of the object of a transitive verb, and so denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίζ(ει) τὴν πόλιν, the city being that which is possessed. Ὁ τῆς ἐπιστολῆς γραφεύς (from γραφεῖ ἐπιστολήν), the ἐπιστολή being the object acted upon. Ἡ τῶν καλῶν ἔργων πράξις.

REM. 7. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιαῖος ἐπέδυνε τῶν Ἴωνων τὴν ἡγεμονίην τοῦ πρὸς Δαρτεῖον πολέμου the command of the Ionians in the war against Darius.

§ 276. (2) Accusative.

The Acc. is the *Whither-case*, and hence denotes: (a) in the local relation, the goal, limit, or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, to go to the city; — (b) in the causal relation, the effect, consequence, object produced; also the object put by the action in a *passive* condition, i. e. the object on which the action is performed.

§ 277. A. LOCAL RELATION.

The Acc. in its local relation (Acc. of local termination), denotes the local limit, place, or object towards which the subject moves. Hence this Acc. is used with verbs of motion, going, coming, etc.; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νῆας ἀμφιέλισσας (they went to the ships). Il. α, 317. κίεσσι δ' οὐρανὸν ἴκε (arose to heaven). Od. α, 176. πολλοὶ ἴσαν ἄνδρες ἡμέτερον δῶ (came to our house). S. O. T. 35. ἄστυ Καδμείων μολεῖν. Eur. Med. 7. Μήδεια πύργους γῆς ἔπλενε Ἰωλκίας.

REMARK. In prose, and usually also in poetry, a preposition is joined with the Acc., which defines still more definitely the relation indicated by the Acc., e. g. εἰς, in, into, ὧς, to, κατὰ, downwards, ἀνὰ, upwards, ὑπέρ, over, ἐπὶ, upon, περὶ and ἀμφὶ, around, round about, μετὰ, into the midst, after, πρὸς, to, into the presence of, παρὰ, near to, ὑπὸ, under, e. g. ἵεναι εἰς τὴν πόλιν, προελθεῖν ὧς τὸν βασιλέα, περὶ οὗ ἀμφὶ τὴν πόλιν βαίνειν — ἐπὶ τὸν θρόνον ἀναβαίνειν — ἐλθεῖν μετὰ Τρῶας — ἵεναι ἐπὶ τὴν βασιλέα — ἵεναι πρὸς Ὀλύμπου — ἵεναι ὑπὸ γαίαν.

B. CAUSAL RELATION.

‡ 278. (a) *Accusative denoting Effect.*

1. The Accusative denoting *effect* is used as in other languages e. g. *γράφω ἐπιστολήν*. The original and simplest form of the Acc. of effect (of the object produced), is where a verb, either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun or an attributive clause commonly belongs to the Acc. This is often called the Cognate Accusative.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ἔρως), ὃν οἱ φαῦλοι *ἀνδράπων ἐρῶσιν* (which bad men love). Pl. L. 680, e. βασιλείαν παῶν δικαιοτάτην βασιλευόμενοι (ruling a kingdom). Prot. 325, c. ἐπιμελοῦνται πάσαν ἐπιμέλειαν (they care for with all care, bestow all care upon). Dem. Aph. 845, 4 δέομαι ὑμῶν δικαίαν δέησιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν (to be general of this command, army). 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα (were fortunate in this good fortune, obtained this advantage). Id. H. 7. 1, 5. πλείστους καὶ μεγίστους ἀγῶνας ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτετυχήκατε, πλείστα δὲ κατωρδάκατε (having contended in the greatest contests). Andoc. Myst. 5, 31. ἀρᾶσάμενοι τὰς μεγίστας ἀρὰς ὑμῖν. So καλὰς πράξεις πράττειν; ἐργάζεσθαι ἔργον καλόν; ἄρχειν δικαίαν ἀρχήν; αἰσχροὺν δουλείαν δουλεύειν; μέγαν πόλεμον πολεμεῖν; χαλεπὴν νόσον νοσεῖν. 'Εκδήμους στρατείας ἐξήεσαν (like ἔξοδον ἐξίεναι). Th. 1, 112. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (like στρατεῖαν στρατεύειν). So ὅρκους δυνάμει, ἀσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. ποῖον δέ τινα σπυρον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. 'Ο οἰκεῖος ἡμῶν πόλεμος οὕτως ἐπολεμήθη (our intestine war was so warred, so managed), Pl. Menex. 243, e. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν κακίαν, Pl. Rp. 490, d. In certain phrases, such as φυλακὰς φυλάττειν, *excubias agere*, φόρον (φόρους) φέρειν, *tributum solvere*, πομπὴν πόμπειν, *pompat ducere*, the substantive can stand without an adjective, because here the substantive is used in a special and pregnant sense.

2. In place of the substantive from the same stem as the verb, or of a similar signification with it, an *attribute* of such cognate substantive, can also be used; in this case, the verb frequently has a pregnant sense, since it contains, at the same time, an additional idea.

Νικᾶν μάχην = νίκην μάχης (to conquer a battle, i. e. to win a battle); so Ολύμπια (= Ὀλυμπίων νίκην) νικᾶν (to conquer in the Olympic games), Th. 1, 26 Νικᾶν ναυμαχίας = νίκην ναυμαχιῶν (to gain a naval victory), 7, 66

νικᾶν γνῶμην, *sententiam vincere*, νικᾶν δίκην (to carry one's opinion, one's suit, triumphantly); like δῶμα δύνει is: τὰ ἐπινίκια (ἱερὰ or δῶματα), εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λύκαια, γάμους δύνειν (to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice); τὸ Περσικὸν ὥρχεῖτο (danced the Persian dance), X. An. 6. 1, 10; ταῦτα (συνθήματα) συνδέμενοι (having made these agreements): ταῦτα (= ὅρκους τούτων) ὁμόσαντες (having taken these oaths); ταραττεῖν πόλεμον = τάραγμα πολέμου (to stir up war, turbando bellum concitare, as it is said, *bellum miscere*), Pl. Rp. 567. a. Passively, πόλεμος πρὸς τοὺς Ἀμφισσειὺς ἐταράχθη, Dem. Cor. 277, 151.

3. The following constructions, likewise, mostly confined to poetry, deserve special notice; in these, also, instead of the substantive from the same stem as the verb or with a kindred signification, the attributive of such kindred substantive is put in the Accusative:

(a) Verbs signifying to shine, to burn, to flow, to pour, to shoot or spring forth, e. g. ἀστράπτειν γοργῶν σέλας = ἀστραπὴν γορ. σέλαος (to lighten a fearfully bright light, i. e. casting a bright and terrific light), Aesch. Pr. 356; δάλλειν βίον (germinating, producing the means of, life), Pers. 617. Ἑρεμὸν αἷμ' ἔδευσα (I poured out black blood), S. Aj. 376. Στάζειν δάκρυα, αἷμα, λάμπειν σέλας, ρεῖν γάλα (all confined to poetry).

(b) Verbs which express sound, laughter, panting, and smelling; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. φθέγγεσθαι ἀσθενές, ταπεινόν = φθογγὸν ἀσθενή, etc. (to sound feeble, etc.); ἡδὺ (= ἡδὺν γέλωτα) γελαῖν (to laugh heartily); ἡδὺ πνεῖν (to breathe sweetly); μένεα πνείοντες Ἀχαιοὶ breathing spirit); Ἄρεα πνεῖν (Marsen breathe); ὄζειν ἡδύ; δερνόν τε καὶ λιγυρὸν ὑψηχεῖ (δ τόπος) τῷ τῶν τετρίγων χόρῳ (resounds summer, etc., with a summer-like and shrill sound, comp. Lat. *aestivum sonat, vox hominem* [= *sonum hominis*] sonat) Pl. Phaedr. 230, c. Ἀνεκάγχασέ τε μάλα σαρδόνιον (burst into a sardonic laugh), Rp. 337, a.

(c) Verbs signifying to see, to look. Od. τ, 446. σὺς πῦρ (= δέργμα πυρός) ὃφ δαλμοῖσι δεδορκώς (looking fire, flashing fire). So βλέπειν, δέρκεσθαι Ἄρην = βλέμμα Ἄρεος (to look war, terror); δρᾶν ἀλκήν (to look courage or boldness); δέρκεσθαι δεινόν, σμερδαλέον, τακερά (to look terribly, etc.); φόβον βλέπειν (to look fury). Il. α, 105. κάκ' ὀσσομένους (looking evil, with a threatening look, comp. Eng. *looking daggers*). β, 269. ἀχρεῖον ἰδών, looking foolish. Pl. Ion. 535, c. κλαίοντάς τε καὶ δεινὸν ἐμβλέποντας.

REMARK 1. By this use of the Acc. numerous adverbial expressions can be explained, the place of the Acc. with its accompanying adjective being supplied either by a pronoun alone (τούτο, τόδε, ταῦτα, τάδε, τί, τί, οὐδέν, μηδέν, &c., etc.), or by a neuter adjective, e. g. Ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν

τοῖς πολλοῖς (to grieve at the same things, and to rejoice at the same), Dem. Cor 323, 292. Θαυμαστά ἐκπλήττονται (are wonderfully astonished), Pl. Symp 192, c. Τὰ κράτιστα ἤνθησαν (were most flourishing), Th. 1, 19. So μακρὸς κλαίειν; πάντα εὐδαιμονεῖν; ὠφελεῖν, βλάπτειν, ζημοῦν μεγάλη, μικρὰ εὐεργετεῖν τὰ μέγιστα, ἡδὺ γελᾶν, μέγα or μεγάλα φρονεῖν, ἀμαρτάνειν δεῖσθαι, διαφέρειν τι, etc.

REM. 2. Here also belong such adverbial expressions as: χάρις (gratia, for the sake of) ἢ χάρις ἡμῖν, σὴν (mea, tua, gratia), δωρεάν (gratis), ὁρῶντες, προΐστα, μὲτην (incassum). So also τοῦτο, ταῦτα (therefore), τί (why), ὅ (therefore). Eur. Hec. 13. νεώτατος ὃ ἦν Πριαμίδων· ὃ καὶ με γῆς ὑπερέπεμψαν. Pl. Prot. 310, e. ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σέ (on this very account).

4. The Acc. denotes also the effect merely *aimed at*, the *design* of the action; yet almost always with neuter pronouns or adjectives merely, whereas with substantives a preposition, as *eis*, *πρός*, *ἐπί* is commonly used. The following verbs, in particular, belong here:

Χρησθᾶν τινί τι (originating from χρησθᾶν τινι χρεῖαν), to use something for something; πείθειν (originating from πείθειν τινὰ πείσω), ἐπαίρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινά τι, etc. Οὐκ ἔχω, ὃ τι χρήσομαι αὐτῷ. Τί δὴ χρησόμεθα τούτῳ; (for what purpose shall we use him, what use shall we make of him?). Τῇ κρήνῃ τὰ πλείστου ἔξις ἐχρῶντο (ad res maximi momenti), Th. 2, 15. Πείσθηται τὴν ἀναχώρησιν, to be persuaded to a retreat (instead of the usual construction *eis τ. ἀναχώρ.*), ib. 21. Ταῦτά σε ἐποτρύνω (I excite you to this). Ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μεῖζον ἀναγκασθῆναι (before I am compelled by you to anything more severe), Pl. Phaedr. 242, a. Τοῦτο οὐκ ἐπειδε τοὺς Φωκαῖας (did not persuade the Phocaean of this), Her. 1, 163; but ἐποτρύνειν *eis* μάχην.

REM. 3. The Acc. of design or purpose, is transferred to the manner according to or in which something takes place. Here the fundamental idea is that of striving for an object. Thus τρόπον, τοῦτον τὸν τρόπον (hunc in modum, in this manner), πάντα τρόπον, τίνα τρόπον, δίκην (in morem, according to the manner of, like), ὅμοια (in like manner), ἐπιτηδές (consulto), τάχος and κατὰ τάχος (celeriter). Commonly, however, prepositions are used with such adverbial expressions.

‡ 279. (b) *Accusative of the suffering Object, i. e. the Object upon which the Action is performed.*

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions.

1. The verbs ὠφελεῖν, δυνάμει, δυνάσθαι, βλάπτειν, ἀδικεῖν, ἐνοχλεῖν (commonly with Dat.), ὑβρίζειν, λυμάνεσθαι, λωβᾶσθαι, σίνεσθαι, λουδορεῖν (to chide); εὐσεβεῖν, ἀσεβεῖν; λοχᾶν, ἐνεδρεύειν; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν (to provide with a

γυαλαῖσι); κατακεῖν, ὠπεῖν (ὥπτειν Poet.), προσκυνεῖν; πείθεω; ἀμείβεσθαι (Poet. *respondere*), *remunerari*; φυλάττεσθαι, εὐλαβεῖσθαι; μιμῆσθαι, ζηλοῦν (*to emulate*).

X. C. 1. 2, 64. (Ἰσχυρὰς) φανεροὺς ἦν θεραπεύων τοὺς θεοὺς (*evidently worshipped the gods*). Aesch. Ctes. 618. τίς ἂν εἴη δημαγωγὸς τοιοῦτος, ὅστις τὸν μὲν δῆμον ὠπεῦσαι δύναται, τοὺς δὲ καιροὺς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἐκδόντο; (*as would be able to flatter the people*). Πείθειν τὸ πλῆθος (*to persuade the multitude*). X. Hier. 4, 3. οἱ πολῖται δορυφοροῦσι μὲν ἀλλήλους ἀνεμυσθοῦ (*keep guard over each other*). R. L. 12, 5. μεταστρατοπεδεύονται γε (οἱ Λακεδαιμόνιοι) μὴν πυκνὰ καὶ τοῦ εἰνέσθαι τοὺς πολεμίοις ἕνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους (*for the sake of injuring their enemies, and assisting their friends*). C. 4. 3, 15. ἐκεῖνο δὲ ἄδυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν ἐβεργείας οὐδ' ἂν εἰς ποτε ἀνδράπων ἀξίαις χάρισιν ἀμείβεσθαι. Her. 6, 138. ἐλόχησαν τὰς τῶν Ἀθηναίων γυναῖκας. Th. 1, 32. Πλεισταρχον, τὸν Λαωνίδου, θύγατρα βασιλέα καὶ νέον ἔτι, ἐπετρέπευεν (ὁ Πανσώλης). X. H. 5. 1, 17. τί ἦδιν, ἣ μὴ δένα ἀνδράπων κατακεῖν μῆτε Ἑλληνα, μῆτε Βάρβαρον, εἵνεκα μισθοῦ; — Προσκυνεῖν βασιλέα. Pl. Rp. 334, b. ὠφελεῖν μὲν τοὺς φίλους (δοκεῖ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Ἀδικεῖν τοὺς φίλους, ὑβρίζειν τοὺς παῖδας. Πολλὰκι καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας (*take vengeance on their unjust masters*). X. Cy. 1. 4, 8. οἱ φύλακες ἐλοιδόρουν αὐτόν (*but the Deponent λοιδόρεσθαι τινα, to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its Case: (α) ὠφελεῖν τινα but very seldom, and then in the poets; (β) ἀδικεῖν εἰς, πρὸς, and περὶ τινα; (γ) ἀσεβεῖν εἰς and περὶ τινα; εὐσεβεῖν εἰς τινα, περὶ, πρὸς τινα; (δ) λυμαίνεσθαι τινα frequently; (ε) λαμβάνεσθαι τινα sometimes; (ς) ὑβρίζειν εἰς τινα often; (η) ἐπιτροπεύειν τινός somewhat frequently (§ 275, 1). Ἀρέσκειν takes the Acc. only in the sense of *to satisfy*, but the Dat. in the sense of *to please*.

REM. 2. Δωρεῖσθαι τινί τι (*donare alicui aliquid, to present something to some one*), is the construction in Attic prose, not δωρεῖσθαι τινά τινα (*donare aliquem aliqua re, to present one with something*).

2. Verbs signifying *to do good* or *evil* to any one, by word or deed, e. g. εὐεργετεῖν, κακουργεῖν, κακοποιεῖν; εὐλογεῖν, κακολογεῖν: εὖ, καλῶς, κακῶς λέγειν, εἰπεῖν, ἀπαγορεύειν.

S. Aj. 1154. Ἄνδρες, μὴ δρᾷ τοὺς τεθνηκότας κακῶς (*do not injure the dead*). X. Cy. 1. 6, 29. κακουργεῖν τοὺς φίλους (*to harm one's friends*). Εὐεργετεῖν τὴν πατρίδα (*to do good to one's country*). X. C. 2. 3, 8. πῶς ὅτ' ἂν ἐγὼ ἀπεπιστήμιον εἴην ἀδελφῷ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν (*knowing how to speak well of one who speaks well of me, and to do good to one who does well to me; but I should not be able to speak well of or to do good to one who, etc.*) Instead of the adverbs εὖ and κακῶς with ποιεῖν, etc., the Greek uses also the cor

responding adjectives; hence καλὰ, κακὰ ποιεῖν, λέγειν τινά (to do good or evil to one, to say good or evil of one). See § 280.

3. Verbs signifying *to persevere, to await, to wait for, and the contrary*, e. g. μένειν (like *manere*), περιμένειν, θαρρῆναι, καρτερεῖν, φεύγειν, ἀποφεύγειν, ἀποδιδράσκειν, δραπετεύειν.

Μὴ φεύγων κίνδυνον (do not flee from danger). Θάρρειτε θάνατον (*fidens animo expectate mortem*). X. An. 3. 2, 20. τὰς μὲν μάχας θαρρῆετε (bravely stand or endure the battles). Cy. 5. 5, 42. εἰ τινὲς σε τιμῶσιν, ἀντασώδου καὶ εὐχῇ αὐτοῦς, ἵνα σε καὶ θαρρήσωσιν (that they may confide in you, ut fiducia te complectantur). Ὁ δοῦλος ἀπέδρα τὸν δεσπότην (ran away from his master). Pl. Symp. 216, b. δραπετεύω οὖν αὐτὸν καὶ φεύγω (I run away from him, etc.). Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα (do not wait for your slothfulness).

REM. 3. After the analogy of φεύγειν, other verbs also, which contain the idea of *fleeing*, e. g. those signifying to turn back from, to retreat from, to abhor, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν τὸν ὄχλον (to retire from the crowd); ἐκστῆναι κίνδυνον (to shrink from, shun fear); ἐκτρέπεσθαι, ὑπεκτρέπεσθαι, ὑπεξέρχεσθαι, ἀποστρέφασθαι. Θαρρῆναι τινι signifies to have confidence in something (*fidere aliqua re*).

4. Verbs of *concealing and being concealed*: λανθάνειν, κρύπτειν (*celare*), κρύπτεσθαι; — also the verbs φθάνειν (*antevertere*), λείπειν, ἐπιλείπειν (*deficere*); — verbs or particles of *swearing*, the person or thing by which one swears being in the Acc.

Pl. Rp. 365, d. θεοὺς οὔτε λανθάνειν, οὔτε βιάσασθαι δυνατόν (to escape the notice of, be concealed from the gods). Κρύπτειν τινά τι (to conceal anything from any one), see § 280. Hor. 6, 115. περιέπλων Σούιον βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἔσθιν (wishing to anticipate the Athenians). Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα (fails me). X. An. 1. 5, 6. τὸ στράτευμα ὁ σίτος ἐπέλιπε. Ὅμνυμι πάντας θεοὺς (I swear by all the gods). Hence μέν, οὐ μέν, ναί μέν, νῆ Δία.

REM. 4. Also the two impersonal verbs δεῖ and ἔχρη, in the sense of *to need*, are constructed with the Acc. of the person and the Gen. of the thing or person, of which or whom one is in need; this construction, however, belongs only to poetry, e. g. Od. α, 124. μυθήσεται, ὅττι δέ σε χρὴ (you will tell of what you are in need). Aesch. Pr. 86. αὐτὸν γὰρ σε δεῖ Προμηθεύς (you yourself need Prometheus). Δεῖ with the Dat. of the person belongs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ οὖν σοι τῆς αὐτῆς ἐρωτήσεως (you need the same inquiry). In the sense of *necesse est, opus est*, with an infinitive, the Acc. of the person is common with both verbs, e. g. δεῖ (χρὴ) σε ταῦτα ποιεῖν; the Dat. is much more rare, and with χρὴ seldom even in poetry. X. C. 3. 3, 10. εἰ σοι δεῖ διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. ἄλλω γὰρ ἢ μοι χρὴ γε τῆς ἐρχομένης.

5. Many verbs denoting a *feeling* or an *affection of the mind*, e. g. φοβέσθαι, δέισαι, τρεῖν; αἰσχύνεσθαι (*revereri*), αἰδεῖσθαι; δισχραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι (*miserari*).

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδουμένους αἰδοῦνται τῶν ἀνδρῶν οὐκ ἐτρεσεν (respect the respectful). An. 1. 9, 6. Κῦρος δοκτοὶ ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν (was not afraid of a bear). Cy. 3. 3, 18. (οἱ πολέμοι) μᾶλλον ἡμᾶς φοβήσονται, ὅταν ἀκούσωσι, ὅτι οὐχ ὡς φοβούμενοι πτήσομεν αὐτοὺς οἴκοι καθήμενοι (will fear us, hearing that we shall not crouch with fear on account of them). Αἰσχύνομαι τὸν θεόν (I feel ashamed before the god). R. L. 2, 11. αἰδεῖσθαι τοὺς ἔρχοντας. Cy. 1. 3, 5. καὶ σέ, ὁ πάππε, μυσσᾶττόμενον ταῦτα τὰ βρώματα ὀρῶ (I see that you are disgusted with, loathe this food). Pl. Symp. 173, c. τοὺς ἐταίρους ἐλεῶ. Dem. Cor. 290. 185. καταπληγῆναι τὸν Φίλιππον (to be panic-stricken by Philip). In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of *motion*, sometimes take (as transitive verbs) the Acc. of the thing put in motion by them, as a passive object; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, ἀτσεῖν, περᾶν, πλεῖν, βέπειν, σπεύδειν, etc. S. Ant. 1158. τύχη καταβέπει τὸν εὐτυχοῦντα (fortune sinks the fortunate man). Ἐκβαίνειν, ἐπατσεῖν πόδα (to put out the foot, move the foot quickly); ἀτσεῖν χεῖρα (furiously to set or move the hand to); βάσιν, πόδα περᾶν, all poetic. Th. 6, 39. κακὰ σπεύδειν (accelerate). In this way, verbs expressing sound, in the pregnant sense of putting an object in motion and causing it to sound, are sometimes constructed with the Acc. Il. λ, 160. ἴπποι κελὶν ὄχρα κροτάλῃσιν ἀνὰ πολέμοιο γαφύρας (rattle the chariots, hurry off the chariots with a rattling sound). Her. 6, 58. λέβητα κροτέουσι (rattle the kettle, strike it again and again). So also in a pregnant sense, the poets say, θεὸν χορεύειν, ἐλίσσειν (deum choreis, saltando celebrare). Comp. Larger Grammar, Part II. § 552.

6. With verbs of motion, the *space* or *way* passed over is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time during which* an action takes place (in answer to the question, *How long?*), is put in the Acc., as being the object measured by the action; so too *measure* and *weight* (in answer to the question, *How much?*), are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν (to go the way, etc., comp. *itque reditque viam*). Eur. Med. 1067. ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδόν (will go the way). X. Cy. 2. 4, 27. μήτι τὰ δύσβατα πορεύου, ἀλλὰ κέλευέ σοι τοὺς ἡγεμόνας τὴν ῥᾶψτην (ὁδόν) ἡγεῖσθαι (do not march over the difficult places, but command your guides to lead over the easiest road). An. 4. 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου παν καὶ λείους γηλόφους (marched over a plain, etc.). R. Equ. 8, 10. ἦν δὲ μὲν φεύγῃ ἐπ' τοῦ ἵππου παν τοῖα χωρία (per varia loca). Cy. 1. 6, 43. ἔγειν (στρατιὰν) ἥ στενὰς ἡ πλατείας ὁδοὺς. Dem. I. Phil. 49, 34. ἔγων καὶ φέρων τοὺς πλεόντας δάλατταν (sailing through the sea). Χρόνον, τὸν χρόνον, for a time, (different from χρόνος, σὺν χρόνῳ, in, by time, gradually), νύκτα, ἡμέραν (during the night, day). Her. 6, 127. ἡ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα (was flourishing

during this time). X. An. 4. 5, 24. καταλαμβάνει τὴν δυνατείαν τοῦ κυμαίνοντος ἐννάτην ἡμέραν γεγαμημένην (*who had been married nine days*). Cy. 6. 3, 11. καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Dem. Phil. 3. 116, 23. Ἰσχυσάν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτούσιν χρόνους μετὰ τὴν ἐν Λευκτροῖς μάχην (*during these last times*). Her. 1, 31. σταδίου πεντε καὶ τεσσαράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱόν (*having passed over forty-four stades*). 6, 119. ἀπέχει δέκα καὶ διηκοσίους σταδίου (*to be distant two hundred and ten stades*). 6, 135. Μιλτιάδης ἀπέπλεε Πάρον πολιορκήσας τε ἰξ καὶ εἴκοσι ἡμέρας. Ἐφeson ἀπέχει ἀπὸ Σάρδεων τριῶν ἡμερῶν ὁδόν. X. C. 3. 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς (*like viginti annos natus, twenty years old*). Here belongs the Acc. with δύνασθαι, *to be worth*. Her. 3, 89. τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἐβδομήκοντα μνέας (*the Babylonian talent is worth [weighs as much as, amounts to] seventy Euboean minae*).

REM. 6. In poetry, the Acc. of the local object is sometimes used even with verbs denoting *rest*, e. g. κείσθαι, στήναι, ἡσθαι, δάσσειν, καθίσθαι, etc. (instead of ἐν with the Dat., as in prose). Here also the Acc. represents the space as the object acted upon, or taken possession of, e. g. S. Phil. 145. (τόπον προσιδῶν ἐθέλεις) δύτινα κείται (*quemjacens occupatum tenet*). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., ἀνὰ, *from a lower to a higher place*, e. g. ἀνὰ ποταμὸν πλεῖν, ἀνὰ νύκτα; — κατά, *from a higher to a lower place*, e. g. κατὰ ποταμὸν πλεῖν, κατὰ τὸν βλόν; — ἀμφὶ καὶ περὶ, *round about*, e. g. βαίνειν ἀμφὶ (or περὶ) τὴν πόλιν, ἀμφὶ τὸν χειμῶνα, περὶ τὰ Μηδικά; — ὑπὸ, *under*, ὑπὸ ἡλίου, ὑπὸ νύκτα, *sub noctem*; — ὑπέρ, *over*; — παρά, *near by, along, by the side of*, e. g. παρά τὸν ποταμὸν πορεύεσθαι, παρ' ὅλον τὸν βλόν; — ἐπὶ, *upon*, e. g. ἐπὶ τοῖς θαλάσσης πλεῖν, ἐπὶ πολλὸν χρόνον; — διὰ, *through*, e. g. διὰ δώματα βάλειν, διὰ νύκτα; — μετὰ ταῦτα, *postea*; — πρὸς ἑσπέραν, *vespertinae evening*.

REM. 8. From this use of the Acc. to denote space, time, and quantity, very many adverbial expressions have originated: (a) τὴν ταχίστην (*δίδυμ*), *celeerrime*; τὴν πρώτην, *primum*; τὴν εὐθείαν, *recte, straight forward*; μακρὰν, *far*; ἄλλην καὶ ἄλλην, *sometimes here, sometimes there*, etc. II. ψ, 116. πολλὰ δ' ὕψαντα, πάντα, πέραντά τε, δόχμιδ' ἦλθον (*they passed over many up hills, down hills, straight and cross ways*); — (b) σήμερον, *to-day*; αὔριον, *to-morrow*; ἀρχὴν, *properly, at first, omnino*; τέλος, τὸ τελευταῖον, *finally*; νέον, *late*; πρότερον, *prouton*, τὸ πρῶτον, τὸ πρῶν, τὸ αὐτίκα, ταῦν, τὸ πάλαι, τὸ παλαιόν, τὸ λοιπόν, etc.; — (c) πολλὰ, *saepe*; τὰ πολλὰ, *plerumque*; πολλό, μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, πάντα, etc. So also μήκος, πλῆθος.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain and define their meaning more fully. Here, also, the Acc. represents the object as *acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective, refers or is directed. This Acc. is used most frequently in specifications relating to the body and the mind. This is called the *Acc. of more definite limitation*, sometimes the *Acc. of synecdoche*.

Her. 2, 111. κάμνειν τοὺς ὀφθαλμοὺς (*to be pained in or in respect to the eyes*). 3, 33. τὰς φρένας θυγαίνειν (*to be sound in mind*). X. C. 1, 6, 6. ἀλγεῖν τοὺς πόδας (*to have pain in the feet*). 4, 1, 2. φανερὸς ἦν Σακράτης οὐ τῶν τὰ σῶματα πρὸς ὄραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκῶτων ἐφιέμενος (*that he was not desirous of those well-constituted in body for beauty, but of those well-adapted in mind, etc.*). Pl. Rp. 453, b. διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν (*woman differs from man in respect to her nature*). 462, d. ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ (*is pained as to, has a pain in, his finger*). Καλὸς ἐστὶ τὰ ὄμματα (*is beautiful as to his eyes, has beautiful eyes*). Κακὸς ἐστὶ τὴν ψυχὴν. So ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, etc., with the Acc. Ἀγαθὸς τέχνην τινά. Her. 3, 4. Φάνης καὶ γνώμην ἰκανός, καὶ τὰ πολέμια ἄλκιμος ἦν. X. Cy 2, 3, 7. ἀνέστη Φεραῖλας τὸ σῶμα οὐκ ἀφύης, καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀπὲρ ἰουκός. 8, 4, 18. θεῶνς ταύτην τὴν τέχνην. So θαυμαστός τὸ μέγεθος, τὸ κάλλος (*wonderful for his size and beauty, of wonderful size and beauty*). The English commonly uses prepositions to express the force of this Acc., viz. *in, in respect to, of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. ἀγαθὸς τέχνην, a good artist, comp. Eng. *he is a good shot*, i. e. *marksman*; or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. νεανίας καλὸς τὴν ψυχὴν, *of or with a lovely spirit*.

REM. 9. Sometimes the prepositions *eis, πρὸς, κατὰ* are joined with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as διαφέρειν *eis* τι, e. g. *eis ἀρετὴν*. X. C. 3, 5, 1. ἐνδοξότερα ἢ πάλις *eis* τὰ πολεμικά ἐσται. Σοφὸς πρὸς τι. — On the Dat. see § 285, (3), (b).

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure: εὖρος, ὕψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριθμὸν; also γένος, ὄνομα, μέρος, τὸ σὸν μέρος, πρόφασιν, *under pretence*, τὸ ἀληθές, γνώμην ἐμὴν. Her. 6, 83. Κλέανδρος γένος ἑὸν Φιγαλεὺς ἀπ' Ἀρκαδίας (*being a Phigalian by birth*). 7, 109. λίμνη εὐδσα τυχάνει ὥσερ τριήκοντα σταδίων τὴν περίοδον (*in circumference*). X. An. 2, 5, 1. μετὰ ταῦτα ἀφίκοιτο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων (*four plethra in width*). 4, 2, 2. οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς δις χίλιοι (*two thousand in number*). — Moreover τοῖναντιον, τάναντία, *on the contrary*; τὰλλα, *in respect to other things*; τὸ δλον, *onino*; ἀμφότερα, τοῦτο (ταῦτα) μὲν — τοῦτο (ταῦτα) δέ; οὐδέν, *in no respect*; τι, *in some respect*; πολλὰ, πάντα, etc. — Τὸ ἐπ' ἐμέ, τοῦτ' ἐμέ, τοῦτ' ἐσέ, τὸ *eis* ἐμέ, *quantum ad me* (*to*), *as far as it relates to me*, etc.

† 280. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb:—

1. When, in the construction given under § 278, 1, the verb has a transitive sense, as φιλεῖν φιλεῖν, then the idea of activity consisting of the verb and a cognate substantive (with which

an adjective usually agrees), being blended into one, may at the same time be extended to a personal object, e. g. *φιλῶ μεγάλην φιλίαν* (= *φιλῶ*) *τὸν παῖδα*.

Her. 3, 88. *γάμους τοὺς πρώτους ἐγάμει δὲ Δαρειὸς Κύρου δύο θυγατέρας*, "Ατοσσάν τε καὶ Ἀρτυστώνην (*contracted very honorable marriages with the two daughters of Cyrus*). 154. *ἐωυτὸν λωβᾶται λῶβην ἀνέκεστον* (*maims himself with an incurable maiming, maims himself incurably*). Th. 2, 75. *ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ἔρκους* (*made the soldiers take the most solemn oaths*). X. Cy. 8, 3, 37. *ἐμὲ δὲ πατὴρ τὴν τῶν παῶν παιδείαν ἐπαίδευεν* (*educated me in the education of boys*). Pl. Apol. 19, a. *Μέλιππος με ἐγράφετο τὴν γραφὴν ταύτην*. 36, c. *ἐκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν*. Her. 1, 129. *δεῖπνον τό (= δ) μιν ἐδοιρινσε*. Th. 1, 32. *τὴν ναυμαχίαν ἀπεωσάμεθα Κορινθίους* (*like νίκη νικᾶν*), *we repelled the Corinthians in the naval battle*. Pl. Gorg. 522, a. *πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εὐόχουν ἡμᾶς*. Especially with verbs of naming, after the analogy of *ὄνομα ὀνομάζειν τινά*: X. O. 7, 3. *καλοῦσι με τοῦτο τὸ ὄνομα* (*they called me this name, by this name*). Pl. Rp. 471, d. *ἀνακαλοῦντες ταῦτα τὰ δνόματα ἑαυτοῦς*.

REMARK 1. Instead of the substantive denoting the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1, 3, 10. *τὰλλα μισούμενος τὸν Σάκαν*. An. 5, 7, 6. *τοῦτο ἡμᾶς ἐξαπατῆσαι*. This is especially the case with verbs of praise and blame, of benefit and injury, after the analogy of *ἐγκωμῶν ἐγκωμιάζειν τινά* and the like. Pl. Symp. 221, c. *πολλὰ μὲν οὖν ἂν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινεῖσαι* (*one could praise Socrates for many other things*). Rp. 363, d. *ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσιν δικαιοσύνην*. *Μεγάλα, μικρά, πλείω, μείζω ὠφελεῖν, βλάπτειν, ἀδικεῖν τινα*.

2. Expressions of *saying* or *doing good or evil* (which generally contain an Acc., or its equivalent in an adverb, of the *thing* said or done), take the object to which the good or evil is done, in the Acc., e. g. *ἀγαθὰ, καλὰ, κακὰ ποιεῖν, πράττειν, ἐργάζεσθαι, λέγειν, εἰπεῖν*, etc. *τινά* (*to do good, etc., to some one*).

X. O. 5, 12. *ἡ γῆ τοὺς ἄριστα θεραπεύοντας αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖ* (*returns the greatest advantages to those who cultivate it best*). Her. 2, 61. *τότε δὴ δὲ θεμιστοκλῆς κεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε* (*said much evil of him and the Corinthians*). X. Cy. 3, 2, 15. *οὐδὲπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες* (*never ceased to do much injury to us*).

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi* or *incommodi*). Dem. Aphob. 855, 37. *τί σοι ποιήσωσιν οἱ μάρτυρες*; (*quid tui tibi prosint testes?*) X. Cy. 1, 6, 42. *προσκόπει, τί σοι ποιήσωσιν οἱ ἀρχόντες* (*consider what your subjects will do FOR you*); on the contrary with *σέ* (*what they will do TO you*). An. 4, 2, 23. *πάντα ἐποίησαν τοῖς ἀποθανούσιν* (*showed all honors to the dead*). Cy. 7, 2, 27. *ἂν ταῦτά μοι ποιήσῃς ἃ λέγεις* (*if you perform for me what you promise*). So also in the sense of, *to do something with some one*, as Pl. Charm. 157, c. *οὐκ ἂν ἔχοιμεν, ὃ τι ποιεῖ*

μέν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243 55. *ἔπιτελεῖ πάντων καὶ λέγων τὰ βέλτιστα τῷ δήμῳ* (*continue to do and say what is best for the people*).

3. With verbs: (a) of *entreating, beseeching, desiring, inquiring, asking*: αἰτεῖν, ἀπαιτεῖν, πράττειν (*to demand*), εἰσπράττειν, πρᾶττεσθαι; ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἰστορεῖν, ἀνιστορεῖν; — (b) of *teaching and reminding*: διδάσκειν, παιδεύειν, ἀναμνησκειν, ὑπομνησκειν (with both of these the Gen. of the thing is more usual); — (c) of *dividing and cutting into parts*: δαίσεσθαι, διαρρῶν, τέμνειν, διανέμειν, κατανέμειν; — (d) of *depriving and taking away*: στερεῖν, ἀποστερεῖν; στερίσκειν, σὺλᾶν, ἀφαιρεῖσθαι; — (e) of *concealing or hiding from*: κρύπτειν (κέυθειν Poet.); — (f) of *putting on and off, clothing and unclothing, surrounding with*: ἐνδύειν, ἐκδύειν, ἀμφιεννύειν, περιβάλλεσθαι.

Her. 3, 1. πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα αἵτεε Ἀμᾶσι θυγατέρα (*asked Amasis for his daughter*). 58. αὐτοὺς ἑκατὸν τάλαντα ἔπρηξαν (*demand of them a hundred talents*). X. C. 1. 2, 60. οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο Σωκράτης (*never demanded a reward of any one for his instruction*). H. 4. 1, 21. Ἡριπίδας αἰτεῖ τὸν Ἀγηςίλαον ὀπλίτας τε ἐς διχίλους καὶ πελταςτὰς ἑλλοὺς τοσοῦτους (*asks of Agesilaus about two thousand hoplites, etc.*). Cy. 6. 2, 35. τὰ εἰς τροφήν δέοντα ἐξετάζετε τοὺς ὑφ' ὑμῶν (*inquire of those under you respecting the things necessary for food*). Eur. Hipp. 254. πολλὰ διδάσκει γὰρ μ' ὁ πολλὸς βίωτος (*teaches me much*). Antiph. 5. 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνδρώπους (*teach men what is not proper*). Her. 1. 136. παιδεύουσι τοὺς παῖδας τρία μούνα (*they teach boys three things only*). 6, 138. γλῶσσαν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας. X. An. 3. 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους (*I will remind you of the dangers*). Hier. 1, 3. ὑπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Her. 7, 121. τρεῖς μοῖρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατὸν (*having divided all the land army into three divisions*). Τέμνειν, διαίρειν τι μέρη, μοῖρας (*to cut, to divide something into parts*). X. Cy. 7. 5, 13. ὁ Κύριος τὸ στρατεύμα κατένευε δώδεκα μέρη (*divided the army into twelve parts*). Pl. Polit. 283, d. διέλωμεν αὐτὴν (τὴν μετρητικὴν) δύο μέρη. X. Cy. 4. 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν (*deprived my only child of life*). Eur. Hec. 285. γὰρ πάντα δ' ἔλβον ἡμᾶρ ἐν μ' ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστερεῖ με (*robs me of honor*). Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα (*I conceal the misfortune from you*). Eur. Hipp. 912. οὐ μὴν φίλους γε, κἄτι μᾶλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας. X. Cy. 1. 3, 17. καὶς μέγας μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρόν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκείνου ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυν (*a large boy stripped another small boy of his large tunic and put*

his own tunic on him). Her. 1, 163. *τεῖχος περιβάλειν τὴν πόλιν* (= surround the city with a wall).

REM. 3. Several of the above verbs are sometimes otherwise constructed, commonly, however, with some difference in the sense expressed; thus, *αἰτεῖν τι παρὰ τινος*; *ἐρωτᾶν τινα περί τινος*; with verbs of dividing and cutting into parts, not unfrequently the preposition *eis*, sometimes also *κατέ*, is joined with the Acc., e. g. *τοὺς πολίτας εἰς ἑξ μέρους διέδωκεν*; or the word *μέρος*, etc., is governed directly by the verb, and the object to be divided is put in the Gen., depending on *μέρος*, etc., e. g. *δύο μέρους Λυδῶν πάντων διέδωκεν* (he divided *αἱ* the Lydians into two parts), Her. 1, 94; passively, *δωδεκα Περσῶν φυλαὶ διήρηνται* (the Persians are divided into twelve tribes), X. Cy. 1. 2, 5. Verbs of depriving and taking away, have the following constructions:

- (a) *ἀποστερεῖν* and *ἀφαιρεῖσθαι* with the Acc. of the thing alone, e. g. *πῶς ἂν οὗτος ἐθέλοι τὰ ἑλλότρια ἀποστερεῖν*; (how could he be willing to take away the things of others?), X. Ag. 4, 1. *Χάλασαι τὰ καλῶς ἐγνῶσμένα* (provisions) *καὶ πεποιημένα ἀφαιροῦνται* (take away, destroy the provisions), O. 5, 18; the Acc. of the person alone is but rarely found; thus with *ἀφαιρεῖσθαι* (to rob, take from), e. g. Andoc. 4. 32, 27. *ταῦς πόλιν οὐκ ἐξ ἴσου χρήται, ἀλλὰ τοὺς μὲν ἀφαιρούμενος, τοὺς δὲ τύπτων οὐδενὸς ἄξιαν τὴν δημοκρατίαν ἀποφαίνει*.
- (b) *στερεῖν*, *ἀποστερεῖν*, *στεοῖσκειν*, *ἀφαιρεῖσθαι* *τινὰ τι* very often.
- (c) *στερεῖν*, *ἀποστερεῖν* *τινὰ τινος*, like *spoliare aliquem aliqua re*, to deprive one of something, see ‡ 271, 2; but *ἀφαιρεῖσθαι* very seldom has this construction, and indeed only in the sense of to restrain, to prevent. *Οἱ ὀφειζόμενοι ἀφαιροῦνται τὰς μὲν κύνας τοῦ εὐρεῖν τὸν λαγῶ, αὐτοὺς δὲ τῆς ὠφελείας*, X. Ven. 6, 4.
- (d) *ἀφαιρεῖσθαι*, *ἀποστερεῖν* with the Gen. of the person and the Acc. of the thing; they then signify to take something from some one, to withdraw something from some one. This is a more rare construction. *Οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοῖς δοκοῦσι πλουτίζειν* (taking their property from others, seem to enrich themselves), X. C. 1. 5, 3. *Συμμαχίας ἀφαιρούμενον τῆς πόλεως* (= τῶν πολιτῶν) Dem. Cor. 232, 22. *Εἰ τι βούλονται ἐπιτηδεύειν καλῶν, οὐδενὸς ἀποστερεῖ* (τὰ κυνηγέσια), X. Ven. 12, 8. *Ὅστις, μὴ ἄλλων ἑαυτὸν ἀποστερῶν, ἀσφαλείας δεῖται* (properly, *aliis se subducens*, i. e. *ab aliis desciscens*; *ἑαυτὸν* is here to be considered as the Acc. of the thing), Th. 1, 40.

REM. 4. On the double Accusative with the verbs *πειθεῖν*, *ἐποτρύνειν*, *ἐπαίρειν*, *προκαλεῖσθαι*, *ἀναγκάζειν*, see ‡ 278, 4.

4. An Accusative of the object acted upon, and an Accusative of the predicate (which is often an adjective), is used with the verbs mentioned under ‡ 240, 2, when they are changed from the passive to the active; hence two Accusatives stand with verbs signifying to make, to constitute, e. g. *ποιεῖν*, *τιθέναι*, *reddere*; to choose, to appoint, e. g. *αἰρεῖσθαι*, *creare*, etc.; to consider, represent, and regard as something, to declare, to know, e. g. *νομίζειν*, *ἡγεῖσθαι*, etc.; to say, to name, to praise, to chide, e. g. *λέγειν*, *ὀνομάζειν*, *καλεῖν*; to give, to take, to receive, e. g. *παραλαβεῖν* *δέχασθαι*, etc.; to produce, to increase, to form, to teach, to educate.

Κῦρος τοὺς φίλους ἐποίησε πλουσίους (*made his friends rich*). Παιδεύειν τινὰ σοφόν (*to educate one wise, i. e. make wise by education*). Νομίζειν, ἡγεῖσθαι τινὰ ἄνδρα ἀγαθόν (*to think, regard, consider one a good man*). Dem. Cor. 5, 43. οἱ Θερταλοὶ καὶ Θηβαῖοι φίλον, εὐεργέτην, σωτήρα τὸν φίλιππον ἡγοῦντο. Ὀνομάζειν τινὰ σοφιστήν (*to call one a sophist*). Αἰρεῖσθαι τινὰ στρατηγόν (*to choose one a commander*). X. Cy. 5. 2, 14. τὸν Γωβρύαν σὺν δειπνον παρέλαβεν. Dem. Chers. 106, 66. πάλαις ἔγνω πλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὐνοίαν. Andoc. 3. 24, 7. ἡ εὐφροσύνη τὸν δῆμον τῶν Ἀθηναίων ἐψηλὸν ἦρε καὶ κατέστησεν ἰσχυρόν.

REM. 5. On the use of the Inf. εἶναι with the Acc., see ‡ 269, Rem. 1.

‡ 281. Remarks on the use of the Accusative with the Passive.

1 As the Greek considers the passive as a reflexive (§ 251, 1), it follows that, on the change of the Act. to the Pass., the Acc. may remain with every transitive verb which in the Act. takes an Acc. of a thing as the object acted upon, e. g. (κόπτουσι τὰ μέτωπα), κόπτονται τὰ μέτωπα, which may mean, either *that they strike themselves on the forehead, they strike their forehead, or they let their forehead be struck, they are struck on the forehead*; Her. 7, 69. Ἀράβιοι ζεῖρας ἐπεζωμένοι ἔσαν, Αἰθίοπες δὲ παρθάλας τε καὶ λεοντέας ἐναμύμενοι (*the Arabians were girt with the zeira, but the Ethiopians were clothed with leopard and lion-skins*).

2 Hence, when the verbs mentioned under § 280, 1 and 3, which in the Act. govern two accusatives, are changed into the Pass., the Acc. of the person or of the object acted upon, is changed into the Nom., but the Acc. of the thing, or the effect remains. (a) Οὗτος μέντοι ὁ ἑταῖρός ἐστι καλός, δὲν σὺ νῦν ἐπαινεῖς ὑπ' ἀνδρῶν ἐξ ἧων πιστευέσθαι (*this is honorable praise by which you are now praised*), Pl. Lach. 181, b. Τραυματισθεῖς πολλὰ (sc. τραύματα), (*wounded with many wounds*), Th. 4, 12. Ὀνομα τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα (ἡ Σικελία), 6, 4 (*was called by its first name*). Ἡ κρίσις, ἣν ἐκρίθη (*to which he was condemned*), Lys. Agor. 134, 50. Τὰ μέγιστα τιμηθῆναι, S. O. R. 1203. Δεσμὸν δυσεξήνυστον ἔλκεται δεθείς, Eur. Hipp. 1237. So ὠφελείσθαι, ζημιούσθαι μεγάλα, βλάπτεσθαι πολλά. — (b) Μουσικὴν ὑπὸ Ἀδμυρῶν παιδεύθεις, ῥητορικὴν δὲ ὑπ' Ἀντιφῶντος (*having been educated in music and rhetoric*), Pl. Menex. 236, a; so διδασθῆναι τέχνην ὑπὸ τινος (*to be taught an art by some one*); ἐρωτηθῆναι τὴν γνώμην ὑπὸ τινος (*to be asked an opinion*). Γῆ καὶ οἰκῆσεις τὰ αὐτὰ μέρη διανεμηθήτω (*be divided into the same parts*), Pl. L. 737, c. Ἐπὶ βασιλείῃς πεπραγμένους τοὺς φόρους (*having demanded the tribute*), Th. 8, 5. Ἀφαιρεθῆναι, ἀποστρηθῆναι τὴν ἀρχὴν ὑπὸ τινος. Κρυφθῆναι τι (*celari aliquid*). Πεισθῆναι τὴν ἀραχώρησιν (§ 278, 4). Ἀμφιένυσθαι χιτῶνα occurs only with the meaning *to put a garment on one's self*, but not *I let myself be clothed by another, the garment was put on me by another*; but ἐνδυθῆναι χιτῶνα (*to be clothed with a tunic*) is in use.

3 As the Greek may form a personal Pass. (§ 251, 4), of every intransitive verb, which has its object in the Gen. or Dat., e. g. ἀμελοῦμαι, ἡμελήθη, φθονοῦμαι,

εἶμαι, ἐφδορήθην; so may it also with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, the Dat. of the person being changed into the Nom., but the Acc. of the thing remaining. Th. 1. 1, 26. οἱ τῶν Ἀθηναίων ἐπιτετραμένοι τὴν φυλακὴν (*quibus custodia demandata erat, those of the Athenians who had been entrusted with the guard, from ἐπιτρέπω τινὶ τὴν φυλακὴν*). 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀνεχώρουν (*having been commanded these things*); 1, 140. εἰ ἐνγχυρήσετε, καὶ ἄλλο τι μεῖζον εἰδὼς ἐπιταχθήσεσθε (*you will be commanded something greater*). X. An. 2. 6, 1. οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

§ 282. (3) *Dative*.

1. The Dat. is the *Where-case*, and hence denotes: (a) in a local relation, the place *at* or *in which* the action of the subject occurs;—(b) in a causal relation, the object *upon which* the action of the subject shows itself or becomes visible—the object which shares in or is concerned in an action.—This object is: (a) a person, or a thing considered as a person, e. g. βοηθῶ τοῖς πολίταις or τῇ πόλει; (β) a thing, or an object considered as a thing, e. g. ἀγάλλομαι τῇ νίκῃ. In this way the Dat. may be treated under three divisions. In the first, the Dat. is regarded as a *local* object, in the second, as a *personal* object; in the third, the object is a *thing*, and is called the Dat. of the *thing* or *instrumental* Dat.

§ 283. A. *Local Dative*.

1. The Dat., as a local object, designates the place *in* (*by, near, at*) *which* an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly joined with the Dative.

Il. 1, 663. αὐτὰρ Ἀχιλλεὺς εὔδε μυχῷ κλισίης εὐπύκτου (*slept in the corner of the tent*). π, 595. Ἑλλάδι οἰκία ναίων (*dwelling in houses in Hellas*). β, 210. κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μέγαν βρέμεται (*roars upon the shore*). S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν ἀδῆσαι ποτε Δωδωνί (*that the beech tree once uttered an oracle at Dodona*). Here belong the *Locative* forms very common in prose, viz., Μαραθῶνι, Ἐλευσίνι, Πυθoῖ, Ἰσθμοῖ, οἴκοι, Ἀθήνῃσι, Πλαταιᾶσι, etc. (*at Marathon, etc.*): also, ταύτῃ, τῇδε, *here, &c.* So also, Od. ο, 227. Πυλίοισι μέγ' ἔροχα δάματα ναίων.

2. Hence the Dat. is used also with the attributive pronoun αὐτός, to express the idea of *together with*.

Her. 6, 32. τὰς πόλεις ἐνεπύμασαν αὐτοῖσι τοῖσι ἱεροῖσι (*they burned the cities together with the temples — cities, temples and all*). X. H. 6, 2, 35. αἱ ἀπὸ Συρακουσῶν νῆες ἄπασαι ἐδόσαν αὐτοῖς ἀνδράσιν (*the ships were taken together with the men*).

3. The local relation is transferred to the *time in which* something happens, and then from the time to the *circumstances under which* something happens. Hence the Dat. denotes the *time* (definite) and *circumstances* of an action

In prose with *ἡμέρα, νυκτὶ, μηνί, ἔτει, ἐνιαυτῷ, ὥρᾳ* and the like, in connection with attributive demonstratives, ordinals, and adjectives, as *πρότερος, ὕστερος, ἐπιών, παρελθών* and the like. The Dat. therefore usually expresses *definite time*. Τῇδε τῇ νυκτὶ, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτὶ, πολλοῖς ἔτεσι, τρίτῃ μηνί, τῇ αὐτῇ ὥρᾳ, τῷ ἐπιδόντι ἔτει, ἐκείνῃ τῷ ἔτει, τῷ ὑστέρῳ ἔτει, τούτῃ τῷ ἐνιαυτῷ, etc. X. An. 4, 8, 1. τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν (*the first day or on the first day*). Also *ὅρα χειμῶνος* (in time of winter), *νοσηνία* (at the time of new moon); likewise, *Παναθηναίοις, Διονυσίοις, τραγικοῖς καινοῖς*, at the time of the *Panathenaea*, etc. The preposition *ἐν* is joined with the Dat.: (a) when the substantive stands without an attributive, e. g. *ἐν ἡμέρᾳ, ἐν νυκτὶ, ἐν ἔτει*; often also when a demonstrative stands with it, e. g. *ἐν ταύτῃ τῷ ἐνιαυτῷ*; (b) usually, when a space of time is to be indicated; hence with substantives in connection with cardinals and the adjectives *ὀλίγος, βραχύς, μικρός, πολύς*, etc., e. g. *διήγαγον ἐν τρισὶν ἡμέραις* (in three days, in the space of three days), X. An. 4, 8, 8 Od. ξ, 253. ἐπλόμεν βορέην ἀνέμῳ ἀκραεῖ καλῷ (*with a good wind*). II. α, 418. τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάρουσιν (*under an evil destiny*). Her. 6, 139. ἔπειαν βορέην ἀνέμῳ αὐτημερὸν νηὺς ἐξάνυσθ' ἐκ τῆς θυμέτης ἐς τὴν ἡμετέραν, τότε παραδώσομεν (*when a ship shall come with a north wind*).

§ 284. B. *The Dative as a Personal Object.*

1. Both the Dat. of the person and of the thing denote an object, *upon or in which* the action of the subject shows itself or becomes visible; both denote an object which participates in, or is concerned in, the action of the subject; accordingly, the language regards the Dat. of the person and of the thing as the same. The distinction is merely this, that the former is a *personal* object, or is considered as such, and consequently has the power of will; the latter is a mere *thing*, or is considered as such, and of course without will. As the idea denoted by the term *where*, is intermediate to that denoted by *whence* and *whither*, so the Dat. (the *Where-case*), when it is a *person*,

stands in contrast with the Acc. (*the Whither-case*); when it is a *thing*, in contrast with the Gen. (*the Whence-case*).

2. The Acc. denotes an object *effected, accomplished* by the action of the subject, or the object *acted upon*; the Dat. of the person, on the contrary, denotes an object merely *aimed at* by the action of the subject and *sharing in it*; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, but the object itself appears in distinction from the subject as active; between the subject and the object a reciprocal action takes place. The Gen. denotes the *immediate* cause; the Dat. of the thing, on the contrary, a *mediate, indirect* cause (the ground, the means, the instrument); the Gen. denotes an object as calling forth and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a *local limit* or *object* is very often considered as a person, and is indicated by the Dat.; this sometimes occurs, though but seldom, in prose. II. ε, 369. πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες (*raising up the hands to all the gods*). So αἰρεσθαι, ἐπαίρεσθαι δόρυ τινί. II. ε, 709. λίμνῃ κεκλιμένῃς Κηφισίδι (*dwelling at the Cephisian lake*). η, 218. προκαλίσσασθαι χάριν (*he challenged to the contest*). Th. 1, 13. Ἀμεινοκλῆς Σαμίσις ἦλθεν. 3, 5. αὐτοῖς Μελέας Λάκων ἀφικνεῖται.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions εἰς, πρὸς, ἐπὶ, etc., take their object in the Dat.; also why most adverbs with the Dat. (or *Locative*) inflection (§ 101, 2, (b)), may express both the relation of *rest* (local Dat.) and the *direction whither* (personal Dat.), e. g. χαμαί, humi, humum; so, likewise, the adverbs in -π, e. g. ἄλλῃ those in -ω, e. g. ἔνω, κάτω, etc.; those in -οι, e. g. πεδοῖ, humi, humum; ἐταυθῷ, huc and hic (but οἱ, τοῖ, always denote the direction *whither*).

3. Most verbs, which take the *personal* Dat., as the object *sharing* or *participating* in the action, express the idea of *association* and *union*, e. g. δίδοναι, παρέχειν, ὑποχρνεῖσθαι, ἀρπάζειν τί τινα. The following classes of words, therefore, govern the Dative:—

(1) Verbs expressing *mutual intercourse, associating with, mixing with, participation*.—Dative of communion, e. g. ὁμιλεῖν, μιγνύναι, μίγνυσθαι, κοινῶν, κοινῶσθαι, κοινωνεῖν, δι-, καταλλάττειν (*to reconcile*), δι-, καταλλάττεσθαι (*to reconcile one's self to*), ξενῶσθαι, σπένδεσθαι or σπονδὰς ποιεῖσθαι, πράττειν (*agere cum aliquo*); εἰπεῖν, λέγειν, διαλέγεσθαι, εὔχεσθαι, καταρᾶσθαι, etc.; also adjectives and adverbs, sometimes even substantives which express

a similar idea, e. g. κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος; many other words of a similar signification, compounded with σύν and μετά, also with ἐν, πρὸς, and παρὰ.

Ὅμιλοι τοῖς ἀγαθοῖς ἀνδράποισι (*associate with good men*). Her. 3, 131. ὁ Δεμοκρίτης Πολυκράτει ὁμίλησε. 6, 21. πόλιες αὐται μάλιστα ἀλλήλοισι ἐξειπώθησαν (*cultivated hospitality with each other*). — Εὐχομαι τοῖς θεοῖς (*I pray to the gods*). X. H. 2, 2, 19. σπένδεσθαι Ἀθηναίοις (*to make a treaty with the Athenians*). 3, 2, 20. ἀλλήλοισι σπονδὰς ποιεῖσαντες (*they made treaties with each other*). Isocr. Paneg. 42, 9. αἱ πράξεις αἱ προγεγενημένα κοινὰ πᾶσιν ἡμῖν κατελείφθησαν (*common to us all*). On the Gen. with κοινός, see § 273, 3, (b).

(2) Verbs of *contending, litigating, vying with*, e. g. ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι (usually πρὸς τινα), δικάζεσθαι, ἀμφισβητεῖν, στασιάζειν, etc.; also of *going against, encountering meeting and approaching*, and the contrary, as those of *yielding*, e. g. ὑποστῆναι and ὑφίστασθαι; ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, etc.; εἵκειν, ὑπέκειν, χωρεῖν, παραχωρεῖν, etc.; the adjectives and adverbs πλησίος, ἐναντίος, πέλας, etc. (seldom ἐγγύς).

Οἱ Ἕλληνες ἀνδρείως τοῖς Πέρσαις ἐμαχέσαντο (*fought bravely with the Persians*). Μὴ εἴκετε τοῖς πολεμοῖς (*do not yield to the enemy*). Χρῆ τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρῆσαι, Isocr. Archid. 118, 13. On the Gen., see § 271, 2. Ὑποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς (*having dared to encounter them*), X. An. 3, 2, 11. Ὑφίστασθαι ἐνυφοραῖς, Th. 2, 61. Ὅμοιον ὁμοίῳ δὲ πελάζει (*like always draws to like*), Pl. Symp. 195, b. Ἰστέον ἀντίοι τοῖσι Λακεδαιμονίοισι (*encamped opposite the Lacedaemonians*), Her. 6, 77. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. On the Gen., see § 273, Rem. 9.

* (3) Verbs of *commanding, entreating, counselling, inciting, encouraging*; of *following, accompanying, serving, obeying and disobeying, trusting and distrusting*, e. g. προστάττειν, ἐπιτάττειν, παραινεῖν, παρακλεῦεσθαι, etc. (but κелеῖν with Acc. and Inf.); ἐπεσθαι, ἀκολουθεῖν, διαδέχεσθαι (*to succeed to, take the place of*); πείθεσθαι; ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναί, etc.; the adjectives and adverbs ἀκόλουθος, ἀκολουθῶς, ἐπομένως, διάδοχος, ἐξῆς, ἐφεξῆς.

X. Cy. 8, 6, 13. τούτων ἂν (instead of ἃ) νῦν ὁμῖν παρακλεῦσθαι οὐδὲν τοῖς δούλοις προστάττω (*I enjoin upon the slaves none of these things which I now command you*). Her. 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι (*never obeyed, were never subject to the Persians*). 6, 14. ἀνανυμάχον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι (*they fought in disobedience to their*

commanders). X. Cy. 1. 1, 2. τὰς ἀγέλας ταύτας ἐδοκούμεν ὁρᾶν μᾶλλον ἐδελοῦσαι πεῖδεσθαι τοῖς νομεῦσιν, ἢ τοὺς ἀνδράποους τοῖς ἄρχουσι (more willing to obey their shepherds, than men their rulers). 8. 6, 18. τῷ ἡμερινῷ ἀγγέλῃ (φασί) τὸν νυκτερινὸν διαδέχεσθαι (that the night messenger succeeds the one for the day). Pl. Rp. 400, d. εὐλογία ἔρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθυμία εὐηθεία ἀκολουθεῖ. Eur. Andr. 803. κακὸν κακῷ διδδοχον. Pl. Phaed. 100, c. σκόπει δὴ τὰ ἐξῆς ἐκείνοις (consider the things next in order to those).

(4) Expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *disagreement*, e. g. *εὐκεία*, *ὁμοιοῦν*, *ὁμοιοῦσθαι*, *ὅμοιος*, *ὁμοίως*, *ἴσος*, *ἴσως*, *ἐμφερής* and *προσφερής* (*similar*), *παρὰπλήσιος*, *παρὰπλησίως*, *ὁ αὐτός* (*idem*), *ἄμα*; *διάφορος* (*discordant*, *hostile*), *διάφωνος*; and very many words compounded with *ὁμοῦ*, *σύν*, *μετά*, e. g. *ὁμονοεῖν*, *ὁμόγλωττος*, *ὁμώνυμος*, *συμφωνεῖν*, *σύμφωνος*, *συνψόδος*.

Her. 1, 123. τὰς πᾶσας τὰς Κύρου τῇσι ἐωυτοῦ ὁμοιοῦμενος (*likening, comparing the sufferings of Cyrus with his own*). 6, 23. ὁ Πηγήλου τύραννος διὰφορος (ἦν) τοῖσι Ζαγκλαίοισι (*was hostile to the Zancleans*). X. Cy. 7. 1, 2. ἐπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις (*were furnished with the same arms as Cyrus*). 5. 1, 4. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (Πάνθεια). 7. 5, 65. ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ (*makes the weak equal to the strong*). Isocr. Paneg. 43, 13. χαλεπὸν ἔστιν ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἐξευρεῖν. Th. 1, 49. ἡ ναυμαχία πεζομαχία προσφέρεις (ἦν).

REM. 3. On the *Comparatio compendiarum* with expressions of likeness and similarity, see § 323, Rem. 6. On the Gen. with *ἐγγός*, *πλησίον*, § 273, Rem. 9. The coördinate copulative particle *καί*, is not seldom employed with adjectives of likeness and similarity instead of the Dative. Her. 1, 94. Λυδοὶ νόμοισι μὲν παρὰπλησίοισι χρέωνται καὶ Ἕλληνας (= Ἕλλησι ὁρ τοῖς Ἕλλησιν), the *Lydians and Greeks have similar laws*, instead of *the Lydians have laws similar to the Greeks*. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡσαυτῶς, κατὰ ταῦτα καί, etc. Pl. Ion. 500, d. οὐχ ὁμοίως πεποιθήκασι καὶ Ὀμηρος. Comp. *similis ac, atque*. There also occur, particularly in Attic prose, the particles of comparison, *ὥς*, *ὥσπερ* with *ἴσος*, *ὁ αὐτός*. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥσπερ, κ. τ. λ.

(5) Expressions signifying to be *becoming*, *suitable*, *fitting*, *to please*, and the contrary, e. g. *πρέπειν*, *ἀρμόττειν*, *προσήκειν* (with an Inf. following), *πρεπόντως*, *ἀπρεπῶς*, *εἰκός* ἐστίν, *εἰκότως*, *ἀρέσκειν* (*ἀνδάνειν* Ion.).

Pl. Apol. 36, d. τί οὖν πρέπει ἀνδρὶ πένητι; (*what then is becoming a poor man?*). Her. 6, 129. ἐωυτῷ ἀρεστῶς ὀρχέετο (*he danced pleasing himself*). X. Cy. 3. 3, 39. ἀρέσκειν ὑμῖν πειρῶνται (*they endeavor to please you*).

(6) Verbs signifying to *agree with*, to *assent to*, to *reproach*, to *be angry*, to *envy*, e. g. *ὁμολογεῖν*, etc.; *μέμψασθαι* (*to reproach*,

μέμψασθαι τινα means *to blame*), λοιδορεῖσθαι (*to reproach*), ἐπειμῶν, ἐγκαλεῖν (τινί τι), ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν (*more seldom with the Acc.*), etc.; θυμοῦσθαι, βρимоῦσθαι, χαλεπαίνειν, etc.; φθονεῖν (τινί τινος, † 274, 1, *more seldom τινί τι*), βασκαίνειν (*to envy*; βασκαίνειν τινά, *to slander*). The Acc. of the thing very often stands with the Dat. of the person.

HER. 3, 142. ἐγὼ τὰ (= ἃ) τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω (*ὡς αἱ I rebuke in my neighbor I will not do myself*). TH. 4, 61. οὐ τοῖς ἄρχεω βουλευμένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούουσιν ἐτοιμοτέροις ὁδοῖν (*I do not reproach those wishing to rule, but, etc.*). DEM. OL. 2, 30, 5. ἡνώχλει ἡμῖν ὁ φίλιππος (*gave trouble to us*). X. AN. 2, 5, 13. Αἰγυπτίους, οἱς μάλιστα ἡμᾶς νῦν γνώσκω τεθυμωμένους, καλᾶσεσθε (*with whom I know you are angry*). CY. 1, 4, 9. ὁ θεὸς εὐτόφῃ ἐλοιδορεῖτο, τὴν δραστήτητα ὁρῶν (*reproached him*). 4, 5, 9. Κνωξόφης ἐβριμεῦτο τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον ὄχσεσθαι (*was wroth with Cyrus, etc.*).

(7) Verbs of *helping, averting, and being useful*, e. g. ἀρήγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραισμεῖν and the like (but ὀνῶναι and ὠφελεῖν with Acc. † 279, 1.); also several verbs compounded with σύν, e. g. συμφέρειν (*conducere*), συμπράττειν, συνεργεῖν, etc., and many adjectives of the same and similar significations, and the contrary, e. g. χρήσιμος, βλαβερὸς (but βλάπτειν with Acc. † 279, 1.), φίλος, ἐχθρὸς, πολέμιος, etc.

X. R. L. 4, 5. ἀρήξουσιν τῇ πόλει παντὶ σθένει (*they assist the city with all their strength*). CY. 3, 3, 67. (αἱ γυναῖκες) ἰκετεύουσι πάντας μὴ φεύγειν καταλιπόντας, ἀλλ' ἀμῦναι καὶ αὐταῖς, καὶ τέκνοις, καὶ σφίσις αὐτοῖς (*to defend them, their children and themselves*). 4, 3, 2. τούτοις γὰρ φασιν ἀνάγκη εἶναι προθύμως ἀλέξειν (*they say it is necessary to defend these*). EUR. OR. 922. (Ὀρέστης) ἠθέλησε τιμωρεῖν πατρί, κακὴν γυναῖκα κᾶδον κατακτανῶν (*wished to help his father*). PL. AP. 28, c. εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον (*if you shall avenge the murder of your friend Patroclus, i. e. if you shall avenge for him*).

REM. 4. The words φίλος, ἐχθρὸς, πολέμιος are also used as substantives, and govern the Gen. X. AN. 3, 2, 5. τοὺς ἐκείνου ἐχθρίστους (*his bitterest enemies*). Hence the Dative stands, in general, with verbs and adjectives of all kinds, when the action takes place for the *advantage, favor, honor, harm, disadvantage* of a person, or an object considered as a person (*Dativus commodi et incommodi*), where the English uses the prepositions *to* or *for*. Here belong particularly the rites performed in honor of a divinity, e. g. ὀρχεῖσθαι τοῖς θεοῖς (*to dance in honor of the gods*); στεφανοῦσθαι θεῷ (*to crown one's self in honor of the gods*). HER. 6, 138. Ἀρτέμιδι ὄρθην ἔγειν (*to keep a feast in honor of Diana*). The Dative with κλύειν (Poet., especially Epic), is also to be regarded in the same way: κλύθι μοι, *listen to me favorably*. Here belongs, also,

the phrase, mostly poetic, *δέχεσθαι τι τινί*, *to receive something from some one*, since it involves the additional idea that the reception of the thing will be regarded as a relief, as agreeable, etc. to the person. Od. π., 40. *ὡς ἄρα φωνήσας εἰ ἐδέξατο χάλκεον ἔγχος* (received from him [as a favor to him] the brazen spear). See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of *observing, finding, meeting with* something in a person.

Ἔπολα μβάνειν δαί τῷ τοιούτῳ, ὅτι εὐήδης τις ἄνθρωπος (scil. ἐστίν), Pl. Rp. 598. d. Ἔτερα δὲ, ὡς ἔσκε, τοῖς φύλαξιν ἐβρήκαμεν, 421, c. Θερωῦσι μάλιστα πολέμοι, ὅταν τοῖς ἐναντίοις πρὸς γὰρ καὶ ἀσυχλίας πυνθάνωνται (when they perceive troubles and hindrances in those opposed to them), X. Hipp. 5. 8.

(9) The Dative stands with *ἔστι(ν)* and *εἰσὶ(ν)*, to denote the person, or thing considered as a person, *that has or possesses something*. The thing possessed stands as the subject in the Nom., but the verb is translated by the English *have*, etc., and the Dat. as the Nom. So also with *γίγνεσθαι* and *ὑπάρχειν* (*to be, exist*), also with *ἴδιος* and *ἀλλότρου*.

Κύρῳ ἦν μεγάλη βασιλεία (Cyrus had a great kingdom). — Τοῖς πλουσίοις πολλά παραμυθία φασιν εἶναι, Pl. Rp. 329, c. Ἦσαν Κροίσῳ δύο παῖδες, Her. 1, 44. When the above verbs are connected with a predicative abstract substantive, they may be translated *to prove, to serve*. Χαιρῶν ἐμοὶ ζημία μᾶλλον, ἢ ὠφέλει δ' ἐστίν, X. C. 2. 3, 6. (Ch. mihi detrimento potius est, quam emolumento, is an injury, proves an injury rather than a benefit).

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be distinguished from the Gen. of the possessor (§ 273, 2). The Dative is used, when it is asked, what the possession is (what has one?), and the possession designated is contrasted with other possessions, e. g. *Κύρῳ ἦν μεγάλη βασιλεία*, *Cyrus had (among other things also) a great kingdom*; the Gen. is used, when it is asked who the possessor is (whose is this?), and the possessor is contrasted with other possessors, e. g. *Κύρου ἦν μεγάλη βασιλεία*, *to Cyrus (and not to another) belonged a great kingdom*. The Dative describes the person as one to whom the possession has been imparted, divided, given, and under whose control it now is; the Genitive, as one who has gained possession, from whom the possession has proceeded.

(10) The Dat. is used universally when an action takes place *in reference to* a person, or a thing considered as a person, so that the person in some way shares or participates in it. Here belong the following instances: —

(a) In certain formulas, the Dative designates the person to whose *judgment, consideration, or estimate*, an idea is referred, and thus it first gains a definite authority or value; i. e. the assertion is made in view of the judgment, etc. of the person to whom the matter had been submitted. This Dat. therefore shows *when and under what circumstances* the assertion is true, e. g. Her. 1, 14. ἀληθὲς δὲ

λόγῳ χρομένῃ οὐ Κορινθίων τοῦ δημοσίου ἐστίν ὁ θησαυρός (*recte aestimanti hie thesaurus non est Corinthiacus, in the judgment of one estimating the matter correctly, it is not the Corinthian treasury*). Th. 2, 49. τὸ ἔξωθεν ἅπτομένῃ σῶμα οὐκ ἔγωγ θερμὸν ἦν (*the external part of the body, when one touched it, in the view of one touching it, was not very hot*). Here belong especially the Datives εἰσβάντι, ἐξίστημι, ἀναβάντι, υπερβάντι and the like, with local specifications. Her. 6, 33. ἀπὸ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικὸς στρατὸς τὰ ἐκ' ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἶρεε πάντα (*the naval force subjugated all parts of the Hellespont, upon the left as one sails into it, or with respect to one sailing into it*). X. Cy. 8, 6, 20. (Κύρος) λέγεται καταστρέφασθαι πάντα τὰ ἔθνη, ὅσα Συρίαν εἰσβάντι οἰκεῖ μέχρι ἐρυθρᾶς θαλάσσης (*which dwell as one enters Syria [from the entrance of S.] to the Red Sea*). Also the expression ὡς συνελόντι εἰπεῖν, *to speak briefly, to say in a word, properly to say it when one has brought the whole together into a small compass, has comprehended the whole*, e. g. Ἄνευ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, εὐδαμοῦ, X. An. 3, 1, 38.

(b) So also the Dat. of the person often stands in connection with ὡς, in order to show that the thought which is expressed, is not a general one, but has its value only according to the opinion of the person named. X. C. 4, 6, 4. ὁ τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὁρῶς ἂν ἡμῖν εὐσεβὲς ὁρισμένος εἴη (*nostrō iudicio, in our opinion*). B. O. C. 20. μακρὰν γὰρ, ὡς γέροντι, προστάλῃς ὁδόν (*you went forward a great way, for an old man, as an old man would view it*). Ant. 1161. Ἐρέων γὰρ ἦν ζηλωτὸς, ὡς ἐμοί, ποτέ (*in my opinion*). Pl. Soph. 226, c. ταχέϊαν, ὡς ἐμοί, σκέψιν ἐπιτάττεις. Her. 3, 88. γάμου τοὺς πρώτους ἐγάμαε Πέρσῃσι ὁ Δαρείος (*matrimonia ex Persarum iudicio nobilissima, contracted very honorable marriages, in the judgment of the Persians*). Altogether usual in the phrase ἐξίός ἐμι τινός τινι, or even without the Gen., ἐξίός ἐμι τινι (*I am of value in the estimation of some one*). X. C. 1, 2, 62. ἐμοί μὲν δὲ Σωκράτης τοιοῦτος ἂν ἰδοίαι τιμῆς ἐξίος εἶναι τῇ πόλει μᾶλλον, ἢ θανάτου (*rather merits honor than death, in the estimation, in the view of the city*). Pl. Symp. 185, b. οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἐξίος καὶ πόλει καὶ ἰδιώταις.

(c) Here belongs the use of the Dat. of a person with βουλομένην, ἡδομένην, ἀσμένῃ, ἐλπομένην, ἀχθομένην, προσδεχομένην and the like, in connection with verbs, most frequently with εἶναι and γίγνεσθαι. Such a participle gives definiteness to an otherwise indefinite assertion. Εἰ ταῦτά σοι βουλομένην ἐστίν (*if this is to you wishing it, if this is your wish*). Οὗτός μοι ἡδομένῳ ἀπήνησεν (*he met me to my joy*). Her. 9, 16. ἡδομένοισιν ἡμῖν οἱ λόγοι γέγονασι. Th. 6, 46. τῷ Νικίᾳ προσδεχομένην ἦν τὰ περὶ τῶν Ἑγεσταίων (*were as Nicias expected*). Pl. Rp. 358, d. ἀλλ' ὅρα, εἴ σοι βουλομένην (*sc. ἐστίν*), ἃ λέγω, whether what I say pleases you).

(d) The Dat. of the personal pronouns, first and second persons, is often used, not because they are really necessary for the general sense, but to show that the statement is made in a familiar, humorous, and pleasant manner. This is called the *Ethical Dat.* (*Dativus ethicus*). X. Cy. 1, 3, 2. ὁρῶν δὲ τὸν κόσμον τοῖ πάππῳ, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος). ὦ μητὲρ, ὡς καλὸς μοι ὁ πᾶν

πὸς (*O mother, how beautiful grandfather is, IN MY EYES*). 15. ἦν δέ με καταλίστῃ ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσῃσι ᾖ, οἷμά σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ βῆλινος νυκτῆσειν (*TO GRATIFY YOU, I think I shall easily surpass those skilled in foot exercises*).

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), to denote the *active person or agent*. The Pass., in this case, expresses a *state or condition*, and the Dat. represents the *author* of this condition *at the same time as the person for whom* this condition exists, while by ὑπὸ with the Gen., the author merely is expressed.

Her 6, 123. Ὡς μοι πρότερον δεδήλωται (*as has been before shewn by me*). Dem. Aphob. 844, 1. δεῖ διηγήσασθαι τὰ τοῦτ' πεπραγμένα περὶ ἡμῶν (*it is necessary to describe what has been done by him*). Ol. 1. 26, 27. τί πέπρακται τοῖς ἄλλοις; (*what has been done by others?*). In this way a Perf. Act., which is wanting, may be supplied, e. g. ταῦτά μοι λέλεκται (*I have said this*).

(12) So also the active person or agent stands regularly in the Dative with verbal adjectives in -τός and -τέος, [§ 234, 1, (i)], both when they are used, like the Latin verbal in -*dum*, impersonally in the Neut. Sing.: -τόν, -τέον, or Pl. -τά, -τέα (§ 241, 3.), or when they are used personally, like the Latin participle in -*dus*; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs, admit only the impersonal. The impersonal verbal Adj., in addition to the Dat. of the agent, governs the same Case as the verb from which it is derived.

Τὸ σπράτευμα εὐεπίδετον ἦν ἐνταῦθα τοῖς πολεμίοις (*could be easily attacked by the enemy*), X. An. 3. 4, 20. Ἀσκητέον (or -τέα) ἐστὶ σοι τὴν ἀρετὴν (*you must practise virtue or virtue must be practised by you*). Ἐπιθυμητέον ἐστὶ τοῖς ἀνδράποισι τῆς ἀρετῆς (*there must be a desiring by men, men must desire virtue*). Ἐπιχειρητέον ἐστὶ σοι τῷ ἔργῳ (*you must attempt the work*). Φημι δὲ βοηθητέον εἶναι τοῖς πράγμασι νῦν (*I say that you must render assistance*), Dem. Ol. 1. 14, 17. Κολαστέον ἐστὶ σοι τὸν ἄνθρωπον (*you must punish the man*). Ἀσκητέα ἐστὶ σοι ἡ ἀρετή. Ὀφελιγέα σοι ἡ πόλις ἐστίν, X. C. 3. 6, 3. So the Deponents (§ 197), e. g. μιμητέον ἐστὶν ἡμῖν τοὺς ἀγαθοὺς (*from μιμεῖσθαι τινα*) or μιμητέοι εἰσὶν ἡμεῖς οἱ ἀγαθοί (*you must imitate the good*).

REM. 6. The verbal adjectives of those verbs whose middle form has a Pass. as well as a reflexive or intransitive sense, have, likewise, in the *impersonal Neut. form* with ἐστὶ, a two-fold signification; and when an object is joined with them, a two-fold construction, e. g. πιστέον ἐστὶν ἡμῖν αὐτὸν (*we must*

convince him) from *πειδω τινά*; and *πειστέον* *ἐστὶν ἡμῖν τοῖς νόμοις* (we must obey the laws, *obtemperandum est a nobis legibus*) from *πειδομαί τινι*, *obtempero alicui*; *ἀπαλλακτέον* *ἐστὶν ἡμῖν αὐτὸν τοῦ κακοῦ* (we must rid him of the evil) from *ἀπαλλάττειν τινὰ τοῦ κακοῦ*; and *ἀπαλλακτέον* *ἐστὶν ἡμῖν τοῦ ἀνδρόπου* (we must get rid of the man) from *ἀπαλλάττεσθαι τινος* (to get rid of something).

REM. 7. Not unfrequently, however, the verbal adjectives in *-τέος*, among the Attic writers, take the active person or agent in the Acc. also, as these verbals have the force of the impersonal verb *δεῖ* with the Inf., e. g. Pl. Gorg. 507. δ. *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* (whoever wishes to be happy must seek and practise sobriety). Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5, 5. *ἐμοὶ μὲν δοκεῖ... ἐλευθέρῳ ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου ταιούτου δουλεύοντα δὲ... ἱκετεύειν τοὺς θεοὺς κ. τ. λ.*

‡ 285. C. *The Dative of the thing (Instrumental Dative).*

1. The Dative of the *thing* expresses relations which in Latin are denoted by the Ablative. The relations expressed by this Dat. are:

(1) The *ground, reason, or cause*, e. g. *φόβῳ ἀπὴλθον, εἰνοίῳ, ἀδικίῳ, φόβῳ, ὕβρει ποιεῖν τι*; especially with verbs denoting the *state of the feelings*, e. g. *χαίρειν, ᾔδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀνῴσθαι, ἀλγεῖν, ἐκ-, καταπλήττεσθαι; θαυμάζειν; ἐλπίζειν; στέργειν* and *ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι* (all four: *to be content, to be pleased with something*); *ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς, βαρέως φέρειν, ἄχθεσθαι; αἰσχύνεσθαι*, etc.

X. C. 1.3, 1. *οἱ θεοὶ ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρουσιν* (are especially pleased with the honors from the most devout). Her. 478. *διὰ τῇ οὐδαμῶς ἠρέσκετο Σκυθικῇ* (was by no means pleased with the Scythian mode of life). Th. 4, 85. *θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν* (I am surprised at the shutting of the gates against me). 3, 97. *ἐλπίζειν τῇ τύχῃ* (to hope in fortune). *ᾤεργω τοῖς παροῦσιν* (I am content with the present things). *Ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς. Χαλεπῶς φέρω τοῖς παροῦσι πράγμασι* (I am troubled by the present state of affairs), X. An. 1.3, 3. *αἰσχύνομαι τοῖς πεπραγμένοις* (I am ashamed on account of what has been done), C. 2.1, 31. Pl. Hipp. maj. 285. e. *εἰκότως σοὶ χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἶδότε*. *Ἀγάλλομαι τῇ νίκῃ. Πολλοὶ ἀγανακτοῦσι τῷ θανάτῳ. Δυσχεραίνω τοῖς λόγοις.* Dem. Ol. 3. 13, 14. *ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει*. *Ἰσχύειν τοῖς σώμασι*, X. C. 2.7, 7. So also with adjectives, e. g. *ἰσχυρὸς χερσίν, ταχὺς ποσίν*, etc.

REMARK 1. The preposition *ἐπὶ*, on account of, at, is very often joined with the Dat.; thus commonly, *χαλεπῶς φέρειν ἐπὶ τινι, θαυμάζειν ἐπὶ τινι; δυσχεραίνειν* usually with the Acc., ‡ 279, 5; we also find *ἀγαπῶ, στέργω, βαρέως χαλεπῶς φέρω* τ.

(2) The *means* and *instrument*, by which an action is accomplished. Hence the Dat. also stands with *χρησθαι* (*uti*) and its compounds, and with *νομίζειν* (*to be accustomed to*).

Βάλλειν λίθοις (*to throw with stones = to throw stones*). Ἀκοντίζειν αἰχμαῖς (*to hurl with spears = to hurl spears*). X. Cy. 4. 3, 21. ὁ μὲν ἰπποκρίνεται δυοῖν ὀφθαλμοῖν προεωῶτο καὶ δυοῖν ὤτειν ἤκουεν· ἐγὼ δὲ τέτταρο μὲν ὀφθαλμοῖς τεκμαρῶμαι, τέτταρσι δὲ ὥσ' προεωδῆσμαι· πολλὰ γὰρ φασὶ καὶ ἑπὶ τῶν ἀνδράποισ τοῖς ὀφθαλμοῖς προεωῶντα θηλοῦν, πολλὰ δὲ τοῖς ὥσ' προακούοντα σημαίνειν (*the centaur saw with two eyes, and heard with two ears; but I shall see with four eyes, etc.*). 18. προνοεῖν μὲν γε ἔξω πάντα τῇ ἀνδρωπίνῃ γνῶμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἱππῷ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἱπποῦ βῶμῃ. X. C. 4. 2, 9. αἱ τῶν οὐδὲν ἀνδρῶν γνῶμαι ἀρετῇ πλουτίζουσι τοὺς κεκτημένους (*enrich with virtue those who possess them*). Her. 3, 117. οὗτοι δὲ, ὅπερ ἔμπροσθεν ἐάδωσαν χρᾶσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρᾶσθαι, συμφορῇ μεγάλῃ διαχρέωνται (*those who before were accustomed to use the water, not being able to use it, experienced a great inconvenience*). Dem. Cor. 277, 150. κενῇ προφάσει ταύτην καταχρῶ. But καταχρησθαι and διαχρησθαι in the sense of *consume*, *to kill*, as transitive, govern the Acc. Comp. Her. 6, 135; Antiph. 1. 113, 23. With *χρησθαι* a second Dat. often stands, by means of attraction, or *eis* with the Acc. or the Acc. of a pronoun or neuter adjective (§ 378, 4), to express the *design* or *purpose*, e. g. χρῶμαί σοι πιστῷ φίλῳ, as in the Lat. *utor te fido amico, I have thee for a true friend*). X. An. 1. 4, 15. ὁμῶν πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας (*will employ you as the most faithful both for guards and commanders*). Her. 4, 117. φωνῇ ὁ Σαυρομέται νομίζουσι Σκυδικῇ (*are accustomed to use the Scythian language*). Th. 2, 38. ἀγῶσι καὶ θυσίαις διετησίαις νομίζουσι.

REM. 2. The Dat. is very often used without *ὅν* in military expressions, with reference to a *retinue* or *force*, in order to represent this as the *means* by which something takes place; this usage is found particularly with verbs of *going* and *coming*. Such Datives are στρατῷ, στόλῳ, πλῆθει, ναυσί(ν), ἱπποῖς, στρατιώταις, etc. (In Latin the Abl. without *cum*, as *magno exercitu venire, to come with a large army*). Her. 5, 99. οἱ Ἀθηναῖοι ἀπικέατο εἰκοσι νηυσί (αἶμα with twenty ships). Th. 1, 102. Ἀθηναῖοι ἦλθον πλῆθει οὐκ ὀλίγῃ (*with not a small number*). 4. 39. οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πάλου. X. Cy. 1. 4, 17. αὐτὸς τοῖς ἱπποῖς προσελάσας πρὸς τὰ τῶν Μήδων φρούρια κατεμύεν (*having rode up with the cavalry*). An. 7. 6, 29. διαβαλλόμεν ἡμῖν ἐφέταστο οἱ πολέμοι καὶ ἱππικῇ καὶ πελταστικῇ.

(3) The following relations also may be considered as the *means*, and are expressed by the Dat.: (a) the *material* of which (= *with which*) anything is made;—(b) the *rule* or *standard*, according to which anything is measured, judged of, or done; hence the Dat. stands particularly with verbs of *measuring*, *judging*, *inferring*, e. g. σταδμᾶσθαι, γινώσκειν, εἰκά-

ζαν, κρίνειν, τεκμαίρεσθαι; also in general, to express a *more definite limitation*, to denote in *what respect* a word is to be taken; thus, for example, with verbs signifying *to be distinguished, to excel, to be strong and powerful*, and the contrary; also with very many adjectives (instead of the Acc. of *more definite limitation*, ‡ 279, 7);—(c) the *measure, by, according to which* an action is defined or limited, especially with comparatives and superlatives, as well as with other expressions, which include the idea of comparison, in order to denote the degree of difference between the objects compared;—finally, (d) the *way and manner* in which anything is done (*How?*).

Her. 3, 57. ἡ ἀγορὴ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα (ἦν) (were decorated with Parian marble). On the Gen. of the material, see § 273, 5. Her. 2, 2. τοιοῦτ' σταδμησάμενοι πρήγματι (ex tali re judicantes, having judged from or by such a circumstance). 7, 16. τῇ σῇ ἐσθ' ἡτι τεκμαιρόμενον (ex tua veste judicium faciens). X. Cy. 1. 3, 5. τίνοι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, ταῦτα λέγεις; (judging by what rule, do you say this?). 3. 3, 19. αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων βώμασι (are decided more by courage, than strength of body). H. 7. 3, 6. οὗτοι πάντας ἀνδράποους ὑπερβεβλήκασι τόλμῃ τε καὶ μιαιρίᾳ (have surpassed all men in daring and brutality). C. 2. 7, 7. ἰσχύειν τοῖς σώμασι (to be strong in body). Cy. 2. 3, 6. ἐγὼ οὔτε ποσὶν εἰμι ταχύς, οὔτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ (according to the nature of, etc.); also γνώμῃ σφαλῆναι, ψευδοῦναι (to be deceived in opinion), Th. 4, 18, Her. 7, 9. Her. 1, 184. Χερμέαυς γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτωκρίας (was before Nitocris by five generations). So πολλῷ, ὀλίγῳ, μικρῷ, τοσούτῳ, ὅσῳ μείζων (greater by much, by little, by so much = much greater, a little greater, so much greater, etc.). Her. 6, 89. ὕστερίσαν ἡμέρῃ μιῇ τῆς συγκεκλιμένης (a day later than was fixed upon, later by a day, etc.). 106. πόλι' λογιμῇ ἢ Ἑλλὰς γέγονε ἀσθενέστερήν (has become weaker by [the loss of] a distinguished city). So with πρό with the Gen., and μετὰ (after) with the Acc., e.g. Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῶνι ναυμαχίας (before the battle of Salamis by ten years, i. e. ten years before, etc.). Ἐξηκοστῇ ἔτει μετὰ Ἰλίου ἄλωσιν (sixtieth year after the sack of Troy). Here belong, also, ζημιοῦν τινα χιλίαις δραχμαῖς, θανάτῳ (to fine one [with] a thousand drachmas, etc.), and the like. Her. 6, 136. δ' ἑξήμισι (ἑξήμισι) (fined him fifty talents). Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι (jacturam facere, to suffer defeat by [the loss of] the best portion of the heavy armed force). Il. γ, 2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὕρνιας δ' ἔς (advanced with a noise and a cry). X. Cy. 1. 2, 2. (οἱ νόμοι) προστάττουσι μὴ βίᾳ εἰς οἰκίαν παρίεναι (forbid to enter a house by force). So δορύβῳ, κραυγῇ, βοῇ σιγῇ ποιεῖν τι (to do something with a noise, etc.); δίκῃ, ἐπιμελείᾳ, δημοσίᾳ (sc. δόξῃ, ἰδίᾳ (δόξῃ), πέτρῃ (δόξῃ), κοινῇ (δόξῃ), in common, τῷ τρόπῳ τοιῶδε; κομῶδῃ, properly with care, hence, entirely.

γυῖς; *πυρεθῆ*, with pains, agony, scarcely, hardly; *ἄλλῃ, τούτῃ, διχῇ*, duplici modo *εικῇ*, frustra. Comp. § 101, 2, (b).

§ 286. II. *Substantive Object with Prepositions, or the Construction of Prepositions.*

1. As the Cases denote the local relations *whence*, *whither*, *where*, and the causal relations, which were originally considered as local relations, so the prepositions express another local relation, viz., the *extension* or *position* of things in space, — the *juxtaposition* of things (*by the side of, over, around, with*), or the local opposites *above* and *below*, *within* and *without*, *before* and *behind*. Prepositions therefore denote the relative position of the things described by the substantives which they connect; and the relation expressed by them may be called the *relation of position*.

2. The Cases connected with the prepositions, show in which of the local relations, *whence*, *whither*, *where*, the preposition is to be understood.

REMARK 1. Thus, for example, the preposition *παρά* denotes merely the local relation of *near, by the side of, by*; but in connection with the Gen., e. g. *ἦλθε παρά τοῦ βασιλέως*, in addition to the idea of nearness, it denotes, at the same time, the direction *whence* (*he came FROM NEAR the king, de chez le roi*); in connection with the Acc., e. g. *ἦε παρά τὸν βασιλέα*, at the same time, the direction *whither* (*he went INTO THE VICINITY OR PRESENCE of the king*); and in connection with the Dat. e. g., *ἔστη παρά τῷ βασιλεῖ*, it denotes simply the place *where* (*he stood NEAR the king*).

3. Prepositions are divided according to their *construction* :

- (a) into prepositions which govern the Gen.: *ἀντί*, before (*ante*), *ἀπό*, from (*ab, a*), *ἐκ*, out of (*ex*), *πρό*, before (*pro*);
- (b) into those which govern the Dat.: *ἐν*, in (*in* with *abl.*) and *σύν*, with (*cum*).
- (c) into those which govern the Acc.: *ἀνδ*, up, *εἰς*, into (*in* with *acc.*), *ὧς*, to;
- (d) into those which govern the Gen. and Acc.: *διδ*, through, *κατά*, down from (*de*), *ὑπέρ*, over (*super*), *μετά*, with;
- (e) into those which govern the Gen., Dat., and Acc.: *ἀμφί*, about, *ἐπί*, upon, *παρά*, by, *περί*, around (*circa*), *πρός*, before, and *ὑπό*, under (*sub*).

4. Prepositions are divided according to the relations of *position* which they denote:

(a) into such as indicate a *juxtaposition*: *κατά* and *ἀμφί*, *near*, *ἐπί*, *on* and *upon*, *σύν* and *μετά*, *with*;

'b) into such as express local opposites: *ἐπί*, *upon*, *ἀνά*, *up*, *ὑπέρ*, *over*, and *ὑπό*, *under*, *κατά*, *down* (*under*), *πρό*, *πρός* and *ἀντί*, *before*, *in front of*, and the improper prepositions *ὀπισθεν*, *after*, *behind*; *ἐν* and *ἐν*, *in*, *within*, and *ἐκ*, *ἐξ*, *from*, *out of*; *διὰ*, *through*, and *περί*, *around*, *outside*; *ώς*, *to*, *up to*, and *ἀπό*, *from*, *away from*.

5. The relation of position expressed by prepositions is transferred to the relations of *time* and *causality*, e. g. Οἱ πολέμοι ἀπὸ τῆς πόλεως ἀπέφυγον. Ἀπὸ νυκτὸς ἀπῆλθον (*from night, immediately after the beginning of night*). Ἀπὸ συμμαχίας αὐτόνομοι εἰσιν (*from, by virtue of the alliance*).

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases with which it is connected, because the local relation varies with each Case. Comp. Rem. 1. The fundamental meaning of prepositions is most evident, when they express local relations; it is generally quite evident in those of time also; but in the causal relations, it is often very obscure.

REM. 2. Originally all the prepositions were merely adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called Proper prepositions, inasmuch as during the cultivated period of the language, they either were not used at all, or but very seldom, as adverbs of place, without a substantive; accordingly, they have the regular functions of prepositions; they differ from the Improper prepositions; of these latter, the following classes may be named: (a) both adverbs of place and other adverbs, which, though they regularly have the functions of adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. ἀπόπροθεν, ἀνευ, δίχα, ἄμα; — (b) substantives in connection with the Gen., e. g. δίκην, instar, χάριν, gratia, ἕνεκα, on account of.

I. PREPOSITIONS WITH THE GENITIVE ONLY.

‡ 287. (1) Ἀντί and πρό, before.

1. Ἀντί (Lat. *ante*, *before*, *in the face of*, *opposite*, etc.), original signification: *in the face of* (*before*, *over against*) (1) in a local sense (in prose seldom); (2) in a causal or figurative sense: (a) in *adjurations*, instead of the common word *πρός* with the Gen.; — (b) with expressions denoting *comparison* (e. g. with the comparative), *valuing*, *weighing*, *requital*; hence with words of *buying*, *selling*, *bartering*, *value*, *worth*, *likeness* or

unlikeness, preference; — (c) of the cause or ground, when it expresses the idea of making compensation, as in *ὡς οὐ, ὡς ὧν, for what? wherefore?* — (d) of substitution, giving an equivalent, etc.

(1) (Τὸ χωρίον ἐστὶ) παρὶ πίπτοι διαλειπούσας μεγάλας, ἐν δ' ὧν ἱστῆσθες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίδων, ἢ ὑπὸ τῶν κυλινομένων; (behind which, since the trees stood before the soldiers), X. An. 4. 7, 6. (2) (a) Ἀντὶ παίδων τῶνδε... ἰκετούμεν, sc. σέ (for the sake of, as it were standing before), S. O. C. 1326. (b) (Δικουῖργος κατειργάσαστο) ἐν τῇ πόλει αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου (is better than, is preferable to a disgraceful life), X. R. L. 9, 1. Τὴν τελευτήν ἀντὶ τῆς τῶν ζώντων σωτηρίας ἠλλάξαντο (exchanged death for the safety of the living), Pl. Menex. 237, a. Πατὴρ υἱὸν ἀντὶ πάντων τῶν ἑλλων χρημάτων προτιμᾷ. So αἰρεῖσθαι τι ἀντὶ τινος, instead of the common τινός. Τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων (in place of all which I have), X. An. 1. 7, 3. (d) Δούλος ἀντὶ δεσπότου (a slave instead of a despot). Ἀντὶ ἡμέρας νῆξ ἐγένετο, Her. 7, 37. Ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει, X. Cy. 3. 1, 18. Ἀντὶ is never used of time.

2. Πρὸ, original signification: *on the foreside* (*pro, prae, before*, figuratively, *in behalf of*), (1) local; — (2) of time; (3) causal and figurative: (a) *in behalf of* (for the good, for the weal); with expressions denoting *comparison* (hence with the Com. degree), *valuing, estimation*, like ἀντὶ, but always with the accompanying idea of *standing before, preference*; hence it is used to express preference in general; — (b) of an *inward, mental cause, occasion, inducement* (only Poet.): *on account of, prae*, e. g. Il. ρ, 667. πρὸ φόβου (*prae metu, for fear, on account of fear*).

(1) Μινῶα ἢ νῆσος κεῖται πρὸ Μεγάρων, Th. 3, 51. (2) Πρὸ ἡμέρας ἀπηλθόν. (3) Πάντες ἐξιώσουσί σε πρὸ αὐτῶν βουλευέσθαι (desire you to consult for them), X. Cy. 1. 6, 42. Μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατρίδος, διακινδυνεύειν πρὸ βασιλείας (for, in behalf of, one's country), X. Cy. 8. 8, 4. Δικαιώτερον φῆμιν καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν τῇ πόλει δίκην ἦνται ἂν ταύτη (I thought it more just in preference to fleeing, etc.), Pl. Phaed. 99, a. Πρὸ πολλοῦ ποθέσασθαι τι (to esteem before or above much, i. e. very highly). Πρὸ πολλῶν χρημάτων τιμῆσασθαι τι (to value before much wealth). (Τοῦτον) πρὸ πάντων χρημάτων καὶ πόρων πρῶτον ἂν φίλων νοι εἶναι, X. C. 2. 5, 3. Πρὸ τούτου τεθνήναι ἂν μάλλον εἴλοιτο (for him), Pl. Symp. 179, a. Ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίας (to praise injustice before, rather than, in preference to justice), Rp. 361, e.

REMARK. The reason that the prepositions ἀντὶ and πρὸ are not connected with the Dat., like prepositions of the same meaning in other languages,

but with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before*, in *front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions ὑπέρ, πρὸς, ὅδε, ἀμφί, περί, ἐπί, ὑπό with the Gen., since the Gen. represents the place as the cause or occasion of the action, and hence likewise, a relation of dependence. See ‡ 273, 4.

‡ 288. (2) 'Από, *from*, and ἐξ, ἐκ, *out of*.

PRELIMINARY REMARK. These two prepositions denote an *outgoing*, a *removal*, *departure*, but ἀπό denotes a removal from the exterior of an object, while ἐκ (ἐξ), always implies a going out from within a place or object; and in the causal relation, the former denotes a remoter cause, the latter, one more direct.

1. 'Από (*ab*), *from*, denotes: (1) in a local relation: (a) *removal* from a place or object with verbs of *motion*, also of *freeing*, and the like, e. g. λύειν, ἐλευθεροῦν, also of *missing* (§ 271, 2), hence, ἀπό σκοποῦ; then it is transferred to mental failures, as in ἀπ' ἐλπίδων, ἀπὸ γνώμης, *aliter ac sperabam, putabam* (as if *aberrans ab expectatione, ab opinione*); (b) *distance from* a place or object with verbs of rest; — (2) of time, going out from a point of time: *from, after*; — (3) causal or figurative: (a) of *origin*, as with εἶναι, γένεσθαι; (b) of the *whole* in relation to its parts, or in relation to what belongs to it; (c) of the *author* with Pass. verbs instead of ὑπό (§ 251, Rem. 4), but always with the accompanying idea of *on the part of*; (d) of the *occasion* or *cause*; (e) of the *material*; (f) of the *means* and *instrument*; (g) of *conformity*.

(1) (a) 'Απὸ τῆς πόλεως ἀπέφυγον οἱ πολέμοι. (b) 'Ο λόγος οὐκ ἀπὸ τοῦ σκοποῦ ἔβηεν εἰρησῶν, X. S. 2, 10. (*Al παλαιὰ πόλεις ἀπὸ θαλάσσης μᾶλλον ἐκείσθησαν* (at a distance from the sea), Th. 1, 7. (2) 'Απὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀπ' ἐσπέρας; ἀπὸ τῶν σίτων (*after the meal*), X. R. L. 5, 8. (3) (a) 'Απὸ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπεροί (*very distinguished men sprung from*), Her. 6, 125. (b) Τὰς τρήρεις, αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεῖσων (*which he had of those that were left*), Th. 4, 9. Τὰ ἀπὸ τῆς δεξιῆς (*ornaments for the neck, necklaces*), Her. 1, 51. So οἱ ἀπὸ βουλῆς (*qui sunt a consiliis, those who belong to the council*); οἱ ἀπὸ Πλάτωνος (*the pupils of Plato, the Platonics*); οἱ ἀπὸ τῆς 'Ακαδημίας, etc. (c) 'Επράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἐξιδίλογον (*was done by them, on the part of*), Th. 1, 17. (d) 'Απὸ δικαιοσύνης (*by, on account of*), Her. 7, 164. Τῷ ἀπὸ τῶν πολεμίων φόβῳ (*metu ab hostibus, fear of, from the enemy*), X. Cy. 3, 3, 53. 'Αφ' ἑαυτοῦ (*from his own impulse*). (e) Τρέφειν τὰ ναυτικὰ ἀπὸ προσόδων (*by revenues*), Th. 1, 81. (f) 'Απὸ τῶν ὑμετέρων βῶν πολεμεῖ (Φίλιππος) συμμάχων (*sociorum vestrorum ore*), Dem. Ph. 1, 49

84; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης εἰπεῖν (*by heart, by word of mouth*); ἀπὸ σπουδῆς (*zealously*). (g) Ἀπ' Οὐλίμπου οὐρεὸς καλέονται Οὐλυμπηνοί (*are called from, derive their name from mount Olympus*). Her. 7, 74. Ἀπὸ ξυμμαχίας αὐτόνομοι (*by virtue of*), Th. 7, 57.

2. Ἐξ, ἐκ (*ex*), *out of* (opposite of ἐν, *in*), denotes (1) in a local relation: (a) *removal* either from within a place or object, or from immediate participation or connection with a place or object, with verbs of motion; hence an *immediate* succession of one object after another; (b) *distance* with verbs of rest: *without, beyond* (Epic), e. g. ἐκ βελέων, *extra telorum jactum*; — (2) of time, *immediate outgoing* from a point of time; then especially the *immediate* development of one thing from another, an *immediate* succession of two actions; — (3) in a causal and figurative sense: (a) of *origin*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the *author* with passive or intransitive verbs, instead of ὑπό, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the *occasion* or *cause*; (e) of the *material*, (f) of the *means* and *instrument*; (g) of *conformity*: *according to, in consequence of, by virtue of, after*.

(1) Ἐκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον (*out from the city, out from the battle, while ἀπὸ would merely signify away from*); ἐκ γῆς ἐναμάχησαν (*out from the land*). Pl. Polit. 289, e. οἱ δὲ πόλιν ἐκ πόλεως ἀλλάττοντες κατὰ δόλῳ καὶ περὶ (*changing from city to city*). Apol. 37, d. καλὸς ὡς μοι ὁ βίος εἴη ἑλλήνι ἐξ ἑλλήνης πόλεως ἀμειβομένῳ (comp. *ex alio loco in alium migranti*). (2) Ἐξ ἡμέρας (*ex quo dies illuxit, as soon as it was day*); ἐκ τοῦτου (sc. χρόνου) *immediately after this*; ἐκ νυκτός οἱ ἐκ νυκτῶν; ἐκ παιῶν (*from very childhood*); ἐξ ὀστέρου (*subsequently*); ἐκ τοῦ λοιποῦ. Her. 9, 8. ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι (*ex die in diem, delaying from day to day, day after day*). 1, 87. ἐκ αἰσθρήσεως τε καὶ νηνεμίας συνέδραμεν ἐξαιτίας νέφεα (*immediately after fair weather, etc.*). Th. 1, 120. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι (*to go to war after peace, etc.*). X. Cy. 3, 1, 17. ὁ σὸς πατήρ ἐν τῇδε τῇ μὲν ἡμέρᾳ ἐξ ἔφρονος σόφρου γαγένηται. (3) (a) Εἶναι, γίγνεσθαι ἐκ τίνος (*to be descended from some one, ἐκ indicating more direct descent, while ἀπὸ may be used of one more remote*). (b) Ἐξ Ἀθηναίων οἱ ἄριστοι (*the best of*). (c) Her. 3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγου (*the things commanded by Magus*). Ib. προδεδόσθαι ἐκ Περξέσπεος (*to be betrayed by*). (d) 6, 67. ἔφυγε Δημόκριτος ἐκ Σπάρτης ἐκ τοιοῦδε ὀνείδεος (*on account of*). So ἐκ παντὸς τοῦ νοῦ (*with all the heart*); ἐκ βίας and the like Her. 2, 152. ἐκ τῆς ὀψιός τοῦ ὀνείρου (*in consequence of*). (g)

Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτόν (*in accordance with what has been admitted*). So ὀνομάζεσθαι ἐκ τίνος (*to be named after or for some one, like virtue EX VIRO appellata est, is called or takes its name from VIR*). Ἐκ τοῦ; *why?*

REMARK. The adverbs which, in the character of *improper prepositions*, take the Gen., have been already considered, in treating of the Gen. Besides these adverbs, the following substantives, as *improper prepositions*, take the Gen.: a. δίκην (δέμας, Poet.), *instar*; — b. χάριν, *gratia*, *for the sake of*, commonly placed after the Gen., seldom before it. Instead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive pronoun, as an attributive adjective, is regularly used with χάριν, e. g. ἐμήν, σὴν χάριν, *mea, tua gratia*; — c. ἕνεκα (*ἔνεκεν* even before consonants, as *ἔνεκα* even before vowels in the Attic writers, *ἔνεκα* and *ἔνεκεν*, Ionic, but not wholly foreign to the Attic dialect, *ὄνεκα* in poetry), *causa, gratia*. The Gen. more frequently stands before than after *ἔνεκα*. It very frequently signifies, *with respect to, concerning, in regard to*. Her. 3, 85. θάρσσε τοῦτον εἵνεκε, *with respect to this, be of good courage*. It often denotes a remote reason, e. g. *by virtue of, by reason of*. Pl. Rp. 329, b. εἰ γὰρ ἦν τοῦτ' αἴτιον, κὰν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνδη ἔνεκά γε γήρως, i. e. *by reason of old age*; — d. ἐκ κττι (*poetic only*), *by or according to the will of* (a god), Διὸς ἐκ κττι, Homer and Hesiod. In other poets it has the signification of *ἔνεκα*.

† 269. 2. PREPOSITIONS WITH THE DATIVE ONLY. 'Εν AND σύν (ξύν).

1. 'Εν (ἐνί Poet., εἰν and εἰνί Epic) denotes that one thing is *in, upon, by* or *near* another. In general, it indicates an actual union or contact with an object, and hence is the opposite of ἐκ. It denotes (1) in a local relation: (a) *the being in, inclosed in, encircled, surrounded by*; used with reference to place, clothing, persons: *in, among, in the midst of*, and with verbs of speaking, *before, in the presence of* (*coram*); then it is transferred to the external and internal state or condition in which one is taken, or is found, by which he is, as it were, surrounded; — also to the business in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) *the being upon* something, and (c) *the being near* a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle; — (2) of time (§ 283, 3); — (3) in a causal and figurative relation: (a) of the *means and instrument*; (b) of the *manner*; (c) to denote *conformity: according to, in conformity with*.

(1) (a) 'Εν τῇ πόλει, ἐν τῇ νήσῳ, ἐν Ἰπάρτῃ τοῦτο ἐγένετο. Pl. L. 625, b. ἀνὰ πάλαι ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαι. 'Εν δπλαῖς, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῆτι, ἐν στεφάνοις (*crowned*); ἐν τοῖς

ἀνδράποισ (inter). Dem. Chers. 108, 74. Τιμωδός ποτ' ἐκεῖνος ἐν ὑμῖν ἐπαγρόρησεν (in our presence). 'Εν πολέμῳ, ἐν ἔργῳ, ἐν δαίτῃ, ἐν φόβῳ, ἐν ὀργῇ εἶναι. Pl. Crito. 43, c. καὶ ἄλλοι ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται (are taken in, involved in such calamities). Phileb. 45, c. ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι. Gorg. 523, b. ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν (to live in the enjoyment of all prosperity). Her. 2, 82. οἱ ἐν ποιήσῃ γενόμενοι (those who have been in poetry = poets). Th. 3, 38. οἱ ἐν πράγμασι (those engaged in state affairs = the ministers). X. Cy. 4, 3, 23. οἱ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν (were engaged in these discourses). Pl. Phaed. 59, a. ἐν φιλοσοφίᾳ εἶναι. Οἱ ἐν γεωργίαις; ἐν τέχνῃ εἶναι. Hence various adverbial expressions have originated, e.g. ἐν ἴσῳ εἶναι (to be equal); ἐν ἡδονῇ μοι ἐστί (it is pleasing to me); so also with ἔχειν and ποιεῖσθαι, e.g. ἐν ὁμοίᾳ, ἐν ἐλαφρῇ ποιεῖσθαι (to esteem equally, to esteem lightly). 'Εν ἐμοί, ἐν σοί, ἐστὶ τι (penes me, te, it is in my power, etc.); hence the phrase ἐν αὐτῷ εἶναι (to be in one's senses, sui compotem esse); (b) ἐν ὄρεσιν, ἐν ἵπποις, ἐν δρόνοις; (c) 'Η ἐν Μαντινείᾳ μάχῃ (the battle near). — (2) 'Εν τούτῳ τῷ χρόνῳ; ἐν ᾧ (while, during); ἐν πέντε ἡμέραις (during, in the space of). — (3) 'Ορᾶν, ὁρᾶσθαι, ἐν ὀφθαλμοῖς, Poet. (to see, be seen with the eyes); then in other connections among the poets, ἐν πυρὶ καίειν, ἐν δεσμῷ δεῖσαι, ἐν χειρὶ λαβεῖν, Hom. (to burn with fire, etc.). In prose, especially in Xenophon, ἐν is used to denote the means, in the expressions δηλοῦν, δῆλον εἶναι, σημαίνειν ἐν τι. X. Cy. 1, 6, 2. ὅτι μὲν, ὃ παῖ, οἱ θεοὶ σε ἴλεψ τε καὶ εὐμενέϊς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις (is evident both by the sacrifices and the signs from heaven). 8, 7, 3. ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἴωνοις καὶ ἐν φήμαις, ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν. 'Εν δίκῃ, ἐν σιωπῇ. Th. 1, 77. ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν (according to the same laws). So ἐν μέρει (according to his part, in turn). 'Εν ἐμοί, ἐν σοί, ἐν ἐκείνῳ (Poet.), ex (according to) meo, tuo, illius iudicio.

2. Σύν (ξύν mostly old Attic) corresponds almost entirely with the Latin *cum*, and the English *with*; it always expresses the idea of *union, participation* and *accompaniment*: (1) in a local relation often of an *accompaniment* which implies *help* or *assistance*; — (2) in a causal sense to denote: (a) the *means* and *instrument*; (b) the *manner*; (c) the *measure* or *rule*, by which the action of the verb is measured, as it were, or defined; (d) *conformity*.

(1) 'Ο στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν. — Σὺν θεῷ (with the help of God). Σύν τινι εἶναι or γίνεσθαι (to be on the side of one, of one's party). Σύν τινι μάχεσθαι, to fight in company with one, to aid one in fighting (2) (a) X. Cy. 8, 7, 13. ἡ κτῆσις αὐτῶν (sc. πιστῶν φίλων) ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ (not by violence, but rather kindness) (b) Προϊέναι σὺν κραυγῇ, σὺν γέλωτι ἐλθεῖν (with a shout, etc.). X. Cy. 8, 1, 15. πότερα δ' ἤγῃ, ὃ Κύρε, ἔμεινον εἶναι, σὺν τῷ σφ' ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ; (with, for your advantage, or for your injury)

) 1. 3, 17. σὺν τῷ νόμῳ οὖν ἐκέλευεν αἰετὸν δικαστὴν τὴν ψῆφον τῷδεσθαι *to vote with, in accordance with the law*. (d) Σὺν τῷ νόμῳ τὴν ψῆφον τῷδεσθαι. Σὺν τῷ δίκαιῳ.

REMARK. Of the adverbs used as improper prepositions, there belong here *ἔμμε* (*una cum*), and several which are constructed also with the Gen., as has been seen, in treating of the Gen. and Dat.

§ 290. 3. PREPOSITIONS WITH THE ACC. ONLY: Ἀνά, εἰς
AND ὥς.

1. Ἀνά (*on, up, upon*) signifies from a lower to a higher place, and is directly opposite to κατὰ with the Acc., which signifies from a higher to a lower place; the use of ἀνά is more frequent in poetry than in prose. It is used (1) in a local relation: (a) to denote a *direction towards a higher object*; (b) to denote the *extension from a lower to a higher point, from bottom to top: throughout, through*, both with verbs of motion and rest; — (2) in a temporal relation, to denote *continuance* or a *period of time: per* (seldom); — (3) in a causal sense to denote *manner*; then particularly in a *distributive* sense with numerals.

(1) (a) Od. χ, 132. ὧ φίλοι, οὐκ ἂν δῆ τις ἂν ὄρσοι δούρην ἀναβαίη (*up to the lofty gate*). This use is rare and only poetic; in prose only in the phrases ἀνὰ τὸν ποταμόν, ἀνὰ ῥόον πλεῖν, *up the stream* (the opposite of κατὰ ποταμόν, *down the stream*); (b) Il. ν, 547. (φλέψ) ἀνὰ νῶτα δέουσα διαμπερές (*ab infima dorsi parte usque ad cervicem*); so ἀνὰ δῶμα, ἀνὰ στρατόν, ἀνὰ μέγην, ἀνὰ θυμὸν, ἀνὰ ἔστυ, ἀνὰ δῶμον (*through the house, through the army, etc.*), all in Homer; Her. 6, 131. καὶ οὕτω Ἀλκμαίωνιδαι ἐβώσθησαν ἀνὰ τὴν Ἑλ- λᾶδα (*throughout Greece*). X. Vect. 5, 10. ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται. Hier. 7, 9. ἀνὰ στόμα ἔχειν (*to have continually in the mouth*). (2) Her. 8, 123. ἀνὰ τὸν πόλεμον τοῦτον (*throughout*). So ἀνὰ πᾶσαν τὴν ἡμέραν, *per totum diem* (the substantive must here have the article; without the article ἀνὰ πᾶσαν ἡμέραν, signifies *daily, day by day*, ἀνὰ πᾶν ἔτος, *every year, yearly*, see No. (3) and § 246, 6), ἀνὰ νύκτα (*per noctem, all night through*). 7, 10. ἀνὰ χρόνον ἐξέβροι τις ἂν (*in the time*). (3) Ἀνὰ κράτος (*with all one's might*); ἀνὰ μέρος (*by turns*); ἀνὰ πᾶν ἔτος (*quotannis*). X. An. 4, 6, 4. Ἑλληνες ἐπορεύθησαν ἐπὶ σταδμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας (*five parasangs daily*).

REMARK 1. In the Epic and Lyric languages, ἀνὰ is constructed with the Dat. also; instead of it ἐν is elsewhere used, e. g. ἀνὰ σκήπτρῳ, ὥμῳ, Γαργάρεφ κρηφ in Homer. So εὐδαίει δ' ἀνὰ σκάπτῳ Διὸς αἰετός, Pind.

2. Εἰς (ἐς Ionic, Doric, and old Attic) is only a modified form of ἐν, and denotes the same relations of position as are ex-

pressed by *ἐν*, but always in the direction *whither*; hence it is used of motion *into the interior* of an object, *up to, into the immediate presence of*; in general to denote the *reaching a definite limit*. (1) in a local relation: (a) to denote a *local limit*; (b) a *limit in quantity: about, up to*; (c) *extension*; (d) in the sense of *before, in the presence of, coram*, but with the idea of the direction *whither*; — (2) of time, to denote a *temporal limit: till, towards*; (3) in a causal sense: (a) of a *mental aim, object or purpose*; (b) of the *manner*; with numerals either in the sense of *about* or in a *distributive* sense; (c) in general to express a *reference to something: in respect to*.

(1) (a) *ἵεναι εἰς τὴν πόλιν*; so also of persons with the accompanying idea of their habitation or country. Pl. Apol. 17, c. *εἰς ὁμᾶς εἰσέναι*, i. e. *εἰς τὸ δικαστήριον εἰσέναι*. X. An. 4. 7, 1. *ἐπορεύθησαν εἰς Ταόχους* (*went into the country of the Taochoi*). Among the Attic writers, also in a hostile sense: *contra*, in. Th. 3, 1. *ἐστράτευσαν ἐς τὴν Ἀττικὴν* (*into, against Attica*). With the verbs *συλλέγειν, συναγείρειν, ἀλίζειν* and the like, the Greeks use *εἰς*, where we say, to assemble *at* or in a place. Comp. § 300, 3. (b). Th. 2, 13, *τῶν Πελοποννησίων συλλεγομένων τε ἐς τὸν Ἰσθμὸν καὶ ἐν ὁδοῖς ὄντων*. Comp. 4, 91. 8, 93. So the Latins say: *congregari, convenire*, etc., in *urbem*. (b) Th. 1, 74. *ναῦς ἐς τὰς τετρακοσίας*. (c) *Ἐκ θαλάσσης εἰς θάλασσαν*. Pl. Gorg. 526, b. *εἰς καὶ πᾶν ἑλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης (among)*. (d) *Λόγους ποιῶσθαι εἰς τὸν δῆμον* (*to speak before, in the presence of the people*). Pl. Menex. 239, a. *οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἔργα ἀπεφῆρναντο εἰς πάντας ἀνθρώπους (before all men)*. (2) *Ἐς ἡλίου καταδύντα* (*till sunset*), Homer; hence *εἰς ἑσπέραν* (*towards, till evening, properly to evening as a boundary*); so in prose, *εἰς τὴν ὑστεραίαν* (*till the following day, on the following day*); *εἰς τρίτην ἡμέραν* (*till, on*). (3) (a) *Ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν* (*for the city*). *Εἰς τι*; (*for what?*); *εἰς κέρδος τι δοῦναι* (*to do something for gain*). (b) *Εἰς καλὸν ἤκει* (*opportune*); *εἰς τάχος* (*quickly*); *εἰς δύνανται*, according to one's ability; *εἰς ἑκατόν* (*about a hundred or by hundreds, centeni*), especially in the arrangement of soldiers, e. g. *εἰς δύο* (*two deep, two by two*). (c) *Θαυμάζειν, ἐπαυεῖν τινα εἰς τι* (*to admire, praise one with respect to, on account of something*); so *διαφέρειν τινος εἰς ἄρετήν, φρόνιμος, εὐδόκιμος εἰς τι, εἰς πάντα*, in every respect; *βλέπειν, ἀποβλέπειν εἰς τὰ πράγματα*, like *propter*.

3. *Ὡς (ad), to*, does not like the other prepositions, denote the relation of position, but only the direction *whither*; it is used only of *persons* or of the names of *cities*, when they stand for the inhabitants.

Th. 4, 79. *Βρασίδας ἀφίκετο ὡς Περδικκᾶν καὶ εἰς τὴν Χαλκιδικήν* (*came to*

Perdiccas). Dem. Phil. 1. 54, 48. πρέσβεις πέπομφεν ὡς βασιλέα. Th. 8, 36. ἤκοντες ὡς τὴν Μίλητον (*ad Milesios*).

REM. 2. This ὡς is to be distinguished from that which stands with εἰς, ἐπὶ, and πρὸς with the Acc. (ὡς εἰς, ὡς ἐπὶ, ὡς πρὸς τινα). This latter ὡς is not a preposition, but it expresses a *supposition*, just as when it is joined with the participle, and does not denote an actual direction to a place, but only one supposed, and hence intended. X. An. 1. 2, 1. ἀδρό(ς)ει ὡς ἐπὶ τούτους τὸ σπράτευμα (QUASI *his bellum illaturus, he collects AS IF against these*). Hence this ὡς also stands with the prepositions governing other Cases, e. g. Th. 3, 4. ἔκπλουν ἐποίησαντο τῶν νεῶν ὡς ἐπὶ ναυμαχίᾳ (*as if for the purpose of fighting a naval battle*). 1, 134. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πανσανίου ἀνέθεσαν (*quasi essent Pausaniae loco, as if in the place of Pausanias*).

4. PREPOSITIONS WITH THE GENITIVE AND ACCUSATIVE: διά, κατά, ὑπέρ, μετὰ.

‡ 291. (1) Διά, *through*.

1. With the Gen. (1) in a local relation: (2) to denote a motion extending *through* a space or object and again coming out: *through and out again, out of* (Homer expresses this relation still more distinctly, by uniting the preposition ἐκ or πρὸ with διά, e. g. Od. ρ, 460. διὲκ μεγάρου ἀναχωρεῖν); (b) to denote *extension* through something, but without the accompanying relation stated under (a) of coming out of the object; on the Gen., see ‡ 287, Rem.; — (2) of time, to denote the *expiration* or *lapse of a period*: *after, properly to the end of a period, through and out*; — (3) in a causal sense, to denote *origin* (rare) and the *author* (very frequent); (b) to denote *quality* (possessive Gen.) in connection with εἶναι and γίνεσθαι; (c) the *means*, both of persons and things; (d) *manner*; (e) *worth* (rare); (f) *comparison* (rare).

(1) (a) Her. 7, 8. μέλλω ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. 2, 26. διεξελεύσων διὰ πάσης Εὐρώπης. 7, 105. ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηίκης ἐπὶ τὴν Ἑλλάδα. 3, 145. διακρύψας διὰ τῆς γοργύρης (*having crept out through the prison*). (b) Od. μ, 335. διὰ νήσου λῶν, διὰ πεδίου (*per campum*). X. Hier. 2, 8. διὰ πολεμίας πορεύεσθαι (*to march through the enemy's country*). Figuratively in the phrases, διὰ δικαιοσύνης ἵεναι (*to go in the way of justice, to go through justice, i. e. to be just*); διὰ τοῦ δικαίου πορεύεσθαι; διὰ φόβου ἔρχεσθαι (*to fear*), Eur. Or. 747. Διὰ φιλίας ἵεναι τῷ (*to be friendly to one*), X. An. 3. 2, 8. (2) Δι' ἔτους (*through, for a year*); διὰ πολλοῦ, μακροῦ, βλίγου χρόνου (*through, for a long, a short time*); also δι' βλίγου, διὰ πολλοῦ without χρόνου, or διὰ χρόνου ἦλθε (*he*

came after a long time); διὰ παντός τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο (during the whole time); διὰ ἡμέρας, διὰ νυκτός (through, throughout the day, etc.). So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνήεσαν (every third year, tertio quoque anno, always after three years, through and out again); διὰ πέμπτου ἔτους, διὰ πέντε ἐτών (every fifth year, etc., quinto quoque anno); διὰ τρίτης ἡμέρας. (3) (a) Διὰ βασιλέων ποσειδῶν (descending from a continued line of kings, owing one's birth to kings), X. Cy. 7. 2, 34. Πάντα δι' αὐτῶν πράττεσθαι (to accomplish everything by themselves); δι' αὐτοῦ κτήσεσθαι τι. (b) Διὰ φόβου εἶναι, δι' ἐχθρας γίγνεσθαι τι, δι' ἐριδος, ὀργῆς, ἀσφαλείας εἶναι or γίγνεσθαι (to be in fear, to be hostile, to be angry with, to be safe). (c) Δι' ὀφθαλμῶν δρᾶν (to see with the eyes) Pl. Theaet. 184, c. Σκόπει, ἀπόκρισις ποτέρᾳ ὀρδοτέρᾳ, φ' ὁρῶμεν, τοῦτο εἶναι ὀφθαλμοῖς, ἢ δι' οὗ ὁρῶμεν, καὶ φ' ἀκούομεν, ἔτα, ἢ δι' οὗ ἀκούομεν. (The Dat. denotes the means used, διὰ with the Gen. the active means.) Ἐχέω τινα δι' ὀργῆς (to be angry with); διὰ χειρῶν ἔχειν (to work upon, to be engaged in, to handle), also of persons, e. g. Ἐπράξαν ταῦτα δι' Εὐρυμάχου, Th. 2, 2. (d) Διὰ σπουδῆς, διὰ τάχους ποιεῖν τι (with earnestness, earnestly, etc.). (e) S. O. C. 584. δι' οὐδενὸς ποιεῖσθαι (to consider of no value). (f) Her. 1, 25. Δέξῃς ἔξω διὰ πάντων τῶν ἀναδημάτων (in comparison with, among).

II. With the Acc. (1) in a local relation to denote *extension through* a place or object: *through, throughout* (only poetic); — (2) of time to denote *extension through* a period of time, *throughout*; — (3) in a causal sense: (a) to denote the *reason, mediation*: *on account of, ob, propter, by*; (b) of the person *by whose means* something is effected.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κύμα ἐπόμευσας ἐμὴν ἕρπασεν (through the wave of the sea). (2) Διὰ νόκτα. (3) X. An. 1. 7, 6. ἔστι μὲν ἡμῖν ἡ ἀρχὴ ἡ πατρίς πρὸς μὲν μεσημβρίαν μέχρις οὗ διὰ καύμα οὐ δύναται οἰκεῖν ἄνθρωποι (on account of the heat). 4. 5, 15. διὰ τὰς τοιαύτας αἰὲς ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν. (b) An. 7, 7. δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν (by your means, mediation). Καρὸν δοκούμεν εἶναι διὰ τοῦτου (hujus culpā).

‡ 292. (2) Κατά, from above, down.

I. With the Gen. (1) in a local relation: (a) of motion from a *higher* to a *lower* place (*desuper, deorsum*); (b) of a *direction* towards a place or object situated *below*: *down to, down upon, down under* (on the Gen., see ‡ 287, Rem.); (c) seldom of *rest in, upon* or *at* a place or object (‡ 287, Rem.); — (2) in a causal and figurative sense, to denote the *cause* or *occasion*.

(1) (a) II. α, 44. βῆ δὲ κατ' Οὐλύμπου καρήνων (*down from the heights*). Her. 8, 53. ἐβρίπτεον ἑωθτοὺς κατὰ τοῦ τεύχεος κάτω. (b) Her. 7, 6. ἀφανίσαι κατὰ τῆς θαλάσσης (*to disappear down under the sea*). 235. καταδυκύναι κατὰ τῆς θαλάσσης. X. An. 7. 1, 30. εὐχομαι μυγῆς ἐμέ γε κατὰ γῆς ὀργυῖας γενέσθαι (*to be sunk under the earth*). So figuratively of a direction to a lower object, as τοξεύειν κατὰ τινος, παλεῖν κατὰ τινος, *to shoot at something, to strike at something* (the preposition denoting the direction towards the mark, viz., *down*); τύπτειν κατὰ κόρυς, *on the head* (§ 273, Rem. 8); (c) Her. 1, 9. κατὰ νότου γενέσθαι (*to come behind, to be behind*). Th. 4, 32. κατὰ νότου εἶναι (*in the rear*). 33. κατὰ νότου καθεστῆκέναι. (2) Λέγειν κατὰ τινος (*dicere de aliquo re*); in this connection, the idea of hostility especially is expressed by the preposition, e. g. λέγειν, λόγος κατὰ τινος (*against one*). X. Apol. 13. ψεύδεσθαι κατὰ τοῦ θεοῦ (*to say anything falsely of or against the God*); but also in an opposite relation, Dem. Phil. 2. 68, 9. ὁ καὶ μέγιστόν ἐστι καδ' ὁμῶν ἐγκώμιον (*in honor of you*). Aeschin. Ctes. 60. οἱ κατὰ Δημοσθένους ἔπαινοι. Σκοπεῖν κατὰ τινος (*secundum, in respect to*). Plat. Phaed. 70, d. μὴ κατ' ἀνδράπων σκόπει μόνον τοῦτο, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν. So also in Attic adjurations and oaths, e. g. εἵχεσθαι, ὀμνῆσαι κατὰ τινος, for example, ἱερῶν τελείων (Th. 5, 47), *to swear by unblemished victims* (as it were holding the hands over them); so also εἵχεσθαι καδ' ἐκατόμβης, κατὰ βοός.

II. In a local and temporal relation, κατὰ with the Acc. is directly opposite to ἀνά, in respect to the point from whence the motion of the action begins; but it agrees with ἀνά in denoting the direction to an object and the extension over it. The use of ἀνά is more confined to poetry, but κατὰ has no such limitation. (1) In a local relation: (a) to denote the *direction* of the action to a lower object; (b) to denote *extension from above to below*, from a *higher* to a *lower* object: *throughout, through, over*; (c) in the historians in the sense of *e regione, over against, opposite to*; — (2) of time, to denote its *extension or duration*; — (3) in a causal sense: (a) to denote *purpose and design*; (b) *conformity*, and the *respect* in which anything is considered, and hence also a *reason: on account of*; (c) an *indefinite measure (about)*; (d) the *manner*; hence also with the *distributive specifications of number*.

(1) (a) Βάλλειν κατὰ γαστέρα (*to strike on the abdomen*), and the like in Homer. Her. 3, 14. παρήσαν αἱ παρθένοι κατὰ τοὺς πατέρας (*to the fathers sitting*); then of the course of a stream, κατὰ ῥέον, *down the stream* (see ἀνά). Her. 4, 44. (Scylax cum suis) ἔπλεον κατὰ ποταμὸν πρὸς ἧν τε καὶ ἥλιον ἀνατολὰς εἰς δάλασσαν. (b) Her. 3, 109. αἱ ἔχιδναι κατὰ πᾶσαν τὴν γῆν εἰσι. Κατὰ γῆν, κατὰ δάλασσαν πορεύεσθαι (*through, over, by*). (c) Th. 2, 30

κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν (*opposite to*). (2) Κατὰ τὸν αὐτὸν χρόνον, κατὰ τὸν πρότερον πόλεμον (*during the same time, etc.*); οἱ κατὰ τινα (*contemporaries of any one*). (3) (a) Her. 2, 152. κατὰ ληΐην ἐκπλώσαντας (*having set sail for the purpose of plunder*). Th. κατὰ δέαν ἦκιν (*spectatum venisse*). Κατὰ τί; *why? wherefore?* (b) Κατὰ νόμον, κατὰ λόγον (*ad rationem, pro ratione, in conformity with, according to*); κατὰ γνῶμην τὴν ἐμὴν. Her. 2, 3. κατὰ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον (*in respect to nourishing the boys*). Her. 1, 85. κατὰ τὸν κρητῆρα οὕτως ἔσχε. Κατὰ τι (*in some respect, quodammodo*); κατ' οὐδέν, κατὰ πάντα (*in no, every respect*); κατὰ τοῦτο (*hoc respectu, hence propter hoc*); Th. 1, 60. κατὰ φιλίαν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐδελονταὶ ξυνέσποντο (*on account of his friendship*). Dem. Chers. 90, 2. οὐς κατὰ τοὺς νόμους ἐφ' ὧν ἔστιν, ὅταν βούλησθε, καλᾶζειν (*to punish according to the laws*). Κατὰ φύσιν (*secundum naturam*); κατὰ δύναμιν (*according to one's ability, to the best of one's ability*); κατὰ κράτος (*with all one's might*). (c) Κατὰ ἐξήκοντα ἔτη (*about sixty years*); κατὰ μικρόν (*gradually*); κατ' ὀλίγον, κατὰ πολὺ, κατὰ πολλὰ (*by far*). (d) Καδ' ἡσυχίαν (*quietly*); κατὰ τάχος (*quickly*); συντυχίαν (*casu, by chance*); κατὰ τὸ ἰσχυρόν (*per vim, violently*); κατὰ μέρος (*in order, in turn*). Her. 6, 79. ἕκαστ' ἔστι δύο μῖναι κατ' ἄνδρα (*virutim, for each man*); κατὰ κώμας (*vicatim, by villages*); κατὰ μῆνα (*singulis mensibus, every month, monthly*); καδ' ἡμέραν, ἐν καδ' ἐν (*one after the other, one by one, i. e. singly*); καδ' ἐπτά, septeni.

REMARK. Very many verbs compounded with κατὰ, are constructed with the Gen. to denote the person who caused the action, and towards whom it is directed, e. g. καταδικάζω, καταγιγνώσκω, κατακρίνω, καταψηφίζομαι τινος, *to give judgment, bring a charge, pass a vote against any one*; καταφέβομαι τινος, *to lie against any one*; καταγελῶ τινος, *to laugh at, to deride one*; καταφρονῶ τινος, *despicio aliquem*. An Acc. very frequently stands with these, e. g. κατηγορεῖν τί τινος, *to accuse one of something*, καταγιγνώσκειν τι (*as ἄνοιαν, κλοπὴν*) τινος, κατακρίνειν τινὸς δάνατον, καταδικάζειν τινὸς δάνατον, καταψηφίζεσθαι τινος δεῖλαιαν.

§ 293. (3) Ὑπέρ, *super, over*.

I. With the Gen. (1) in a local relation, to denote *resting, abiding* over or above a place or object (§ 287, Rem.); — (2) in a causal sense: (a) *for, for the good of*; (b) to denote an *internal, mental cause*, instead of the more usual ὑπό with the Gen.; (c) with verbs of entreating, imploring: *for the sake of some one*; (d) to denote *cause*; in connection with τοῦ and the Inf. to denote *purpose*, which by the language is considered as the cause; (e) in general to denote *in respect to*, instead of the more usual περί with the Gen.

II. With the Acc.: *over, above* and *beyond*, used in relation to space and time, and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν παρενέμενος σκίαν αὐτῶν παρέχει (*passing over us and the houses*). Her. 7. 69. Ἀραβίαν καὶ Αἰθιοπίαν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἤρχε Ἀρσάμης (*who dwell above Egypt*). Ὑπὲρ θαλάσσης οἰκεῖν (*properly to dwell beyond the sea, i. e. on, by the sea*). (2) (a) Μάχεσθαι ὑπὲρ τῆς πατρίδος (*to fight in defence of something, as if standing over it*); ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος (*death in behalf of, for Greece*); πολιτεῦσθαι, στρατηγεῖν ὑπὲρ τινος (*in alicujus gratiam*); ὑπὲρ τῶν πραγμάτων σπουδάζειν, δεδουκέναι ὑπὲρ τινος (*timere alicui*). (b) ὑπὲρ πένθους (*for, because of grief*). (c) Π. ω, 466. καὶ μὲν ὑπὲρ πατρὸς καὶ μητέρους ἡυκόμοιο λίσσσο καὶ τέκεος (*entreat him for the sake of his father, etc.*). (d) Pl. Symp. 208, d. ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιοῦσιν (*on account of, for the sake of imperishable distinction, etc.*). Dem. Phil. 1. 52, 43. ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου (*for the purpose of not suffering evil, etc.*). — II. Her. 4, 188. βριτύνουσι ὑπὲρ τὸν δόμον (*over the house*). Seldom of mere extension, as τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλάςποντον οἰκοῦσι (*the Thracians dwelling beyond the Hellespont, i. e. on the Hellespont*); ὑπὲρ τὴν ἡλικίαν (*beyond one's years, age*); ὑπὲρ θόναμιν (*beyond one's power*); ὑπὲρ ἔνδρωπον (*beyond man, i. e. beyond what could be expected of him*). Her. 5, 64. ὑπὲρ τὰ τεσσαρὰ κοῦτα ἔτη (*beyond, more than, forty years*).

† 294. (4) Μετά, *with*.

I. Μετά, allied to μέσος (*in the middle, between*) denotes the *being in the midst of, being among persons or things*. With the Gen., μετά denotes an intimate connection, a participation, a sharing in (comp. μετέχω); the Gen. denotes the *whole*, of which the subject of the sentence constitutes a *part*; it consequently differs from σύν with the Dat., which merely denotes the connection (association) of one object with another, without the one being considered a part of the other (comp. συνέχω). It is used (1) in a local relation: *in the midst, among*; then to denote an *active participation* in aid of some one: *with*; — (2) in a causal and figurative sense: (a) to denote the *means or manner*; (b) *conformity*.

(1) Eur. Hec. 209. μετὰ νεκρῶν κεῖσθαι (*to lie among the dead, and one's self to be dead*). Pl. Rp. 359, c. καθῆσθαι μετὰ τῶν ἑλλων. Μετὰ τινος μάχεσθαι (*to fight in active participation with one*). Dem. Phil. 3. 117, 24. μετὰ τῶν ἡδικημένων πολεμεῖν (*to participate in carrying on war with those who had been injured*). Εἶναι, στήναι μετὰ τινος (*to be on the side of one*) Pl. Rp. 467, c. σωθήσονται, μετὰ πρεσβυτέρων ἡγεμόνων ἑπομένοι (*they follow the older leaders, and as it were, hold fast to them; wholly different from ἐπισθαι μετὰ τινος and σύν τινι*). (2) (a) Th. 1, 18. μετὰ κισθύνων τὰς μελέτας

κρουόμενοι (i. e. surrounded by, in the midst of dangers). X. C. 3. 5, 8. μετ' ἀρετῆς πρωτεύειν (as it were in an intimate connection with virtue). Dem. Phil. 3. 130, 74. ὅμιν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλειπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μετ' ὧν οἰκούντες εὐδαιμονίστατοι τῶν Ἑλλήνων ἦσαν (agreeably to which, τῶν νόμων ἐχόμενοι, *legibus quasi adhaerentes*). Pl. Ap. 32, c. μετὰ τοῦ νόμου καὶ τοῦ δαικαίου φῆμιν μᾶλλον με δεῖν διακινδυνεύειν, ἢ μετ' ὁμῶν γενέσθαι μὴ δίκαια βουλευομένων (in conformity with law and justice).

II. With the Acc. (1) in a local relation: (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a *succession* in space; (b) to denote a *local extension* between two objects, in the prose phrase μετὰ χειρὸς ἔχειν τι, *to have something in hand*;—(2) (prose and Poet.) to denote *succession in time* and *in order*: *after, next to, next in order*;—(3) in a causal sense (only Poet.), to denote *purpose* and *conformity*.

(1) Ἰκέσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς (*to come into the midst of the Tr and Gr.*). Il. ρ, 460. ἀίσων ὤστ' αἰγυπὺς μετὰ χῆνας (*among the geese*). Seldom used of things. Il. β, 376. ὅς με μετ' ἀπρόκτους ἐριδας καὶ νεῖκεα βάλλει (*into the midst of contention*). Εἴηναι μετὰ Νέστορα (*to go to Nestor, properly into a connection with him*); Βῆ δὲ μετ' Ἰδομενῆα, (*to go to Idomenus, to follow after him, properly to go into the engagement or battle with him*), Il. ν, 297. Il. ν, 492. λαοὶ ἔπονδ', ὅσει τε μετὰ κτίλον ἔσπετο μῆλα (*behind the ram*). (2) Μετὰ τὸν τοῦ παιδὸς θάνατον, X. (*after the death*). Μετὰ ταῦτα (*after*); the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ Σόλωνα οἰχόμενον (*after the departure of Solon*). Μεθ' ἡμέραν (*interdiu, in the day time, properly after the break of day*), X. An. 4. 6, 12. Κακείνος ἔλαβε μετ' ἐμὲ δεύτερος (*second after me*), Cy. 2. 2, 4. Πόλιν (εἶχον) τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα (*the richest next to Babylon*), 7. 2, 11. (3) Od. α, 184. πλεῖν μετὰ χαλκόν (*ad aes petendum*). Eur. Alc. 67. Εὐρυσθέως πέμψαντος Ἰππείον μετὰ ὄχημα (*for, after a chariot*). Il. ε, 52. τῷ κε Ποσειδάων γε... αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ, (*agreeably to, according to, your desire and mine*).

REMARK. Μετὰ is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or association in place; in prose, ἐν and σὺν are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons, or things considered as such, and the parts or members of animate things, e. g. μετ' ἀθανάτοις, *with, among*; μετὰ στρατῷ; μετὰ χειρὶ, ποσ', γένει, γαμφηλαῖς (*in the midst of*), between, μετὰ φρεσίν, *in the mind*, μετὰ ναυρί, κύμασι; μετὰ πνεύματι ἀνέμου, Homer.

5. PREPOSITIONS WITH THE GENITIVE DATIVE, AND ACCUSATIVE: ἀμφί, περί, ἐπί, παρά, πρός, ὑπό.

‡ 295. (1) 'Ἀμφί and περί.

1. The prepositions ἀμφί and περί express nearly the same relations of position: *around, about*; ἀμφί, *on both sides*, περί, *on all sides*; they also agree in their use, though the use of ἀμφί is rarer, and is more Ionic and poetic than περί, which expresses a far greater variety of relations and has a more general application.

2. 'Ἀμφί denotes in general the *surrounding* of something (on both sides), the *being near and close to* something.

I. With the Gen. (1) in a local relation: (a) to denote *removal* from that which surrounds (Poet.); (b) to denote *dwelling or rest* around something (§ 287, Rem.), though but seldom; — (2) in a causal sense, to denote the *occasion or cause*: *about, for, on account of*, though but seldom in prose, περί with the Gen. being generally used instead of it.

II. With the Dat. (1) in a local relation (Poet. only), to denote rest *around, at, near, among*; — (2) in a causal sense (very seldom in prose, indeed not at all in Attic prose): (a) to denote the *cause or occasion*, as with the Gen., with this difference, however, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an *internal and mental reason* (Poet.).

III. With the Acc. (1) in a local relation, to denote local extension: *about, around, on*; — (2) to denote time and number approximately or indefinitely; — (3) in a causal and figurative sense, to denote a *mental dwelling* upon an object, taking pains, and being employed about it.

I. (1) (a) Eur. Or. 1460. ἀμφι πορφύρεων πέπλων ἐλθουσάσθαι (*from the garments which were around the sword*). (b) Her. 8, 104. ἀμφι ταύτης οἰκέουσι τῆς πόλιος (*dwell around this city*). (2) Μάχεσθαι ἀμφι τινος (*for, on account of some one, or something*). X. Cy. 3. 1, 8. εἰς καιρὸν ἦκεις, ὅπως τῆς δίκης ἀκούσῃς παρὸν τῆς ἀμφι τοῦ πατρός (*about, relating to your father*). II. (1) Τελαυὸν ἀμφι στήδεσσιν (*around the breast*), II. β, 388. 'Ἀμφι κλάδοις ἕζεσθαι (*to be surrounded by branches, to sit among*). (2) (a) II. π, 565. ἀμφι νέκνυ κατατεθνηῶτι μάχεσθαι (*about, on account of a dead body*). II. γ, 157. ἀμφι νύκται ἐλγεα πᾶσχειν. Her. 6, 129. οἱ μνηστῆρες ἔρω εἶχον ἀμφι μουσικῇ.

62. φοβηθεὶς ἀμφὶ τῇ γυναικί (respecting). 3. 32. ἀμφὶ τῷ θανάτῳ αὐτῆς διὗς λέγεται λόγος. (b) Ἀμφὶ φόβῳ (*prae metu, for, on account of*); ἀμφὶ θυμῷ (*prae ira*). III. (1) X. Cy. 6. 2, 11. (συλλέγεται) τὸ στράτευμα ἀμφὶ τὸν Πακτωλὸν ποταμόν. 2. 4, 16. τεθάρκα ἀμφὶ τὰ ὄρια (*around, on the borders*). Hence also of the persons around any one, as in αὐτῷ ἀμφὶ τινα, see § 263, d. (2) Ἀμφὶ τὸν χειμῶνα (*about winter*); ἀμφὶ δειλῆν (*sub vesperam, about twilight*); ἀμφὶ τοὺς μυρίους (*circiter*). (3) Ἐχειν ἀμφὶ τι (*to be employed about something*), e. g. ἀμφὶ δεῖπνον, ἀμφ' ἱπποῦν, ἄρματα.

3. Περὶ signifies *all round, round, in a circle*.

I. With the Gen. (1) in a local relation, to denote dwelling or rest around an object. This use of it is confined to poetry, and even here is very rare; comp. § 287, Rem. — (2) in a causal and figurative sense: (a) to denote the *cause* or *occasion*, a *respect*, in a great variety of connections: *about, concerning, for, on account of, in respect to*; — (b) to denote a *mental cause*: *for, from, on account of, prae*, though but seldom; (c) to denote the relation of a person or thing to that which belongs to them, which, as it were, surrounds them and refers to them (Gen. of the possessor); (d) to denote *worth* and *superiority*.

(1) Od. ε, 68. αὐτοῦ τετάνυστο περὶ σπέλους γλαφυροῦ ἡμερὶς (*there the vine was stretched around the cave*). 130. τὸν μὲν ἐγὼν ἐδάωσα περὶ τρόπιος βεβαῶτα. (2) (a) Μάχεσθαι, ἀποδανεῖν περὶ τῆς πατρίδος (*for, on account of*); with verbs denoting a physical or mental perception, ἀκούειν, εἰδέναι, etc., with verbs of saying and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety, fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ πατρίδος, ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος (*to fear for one's country*). Dem. Phil. 1, 52, 43. ἡ ἀρχὴ τοῦ πολέμου γέγνηται περὶ τοῦ τιμωρῆσθαι Φίλιππον (*with respect to taking vengeance on Philip*). (b) Περὶ ὀργῆς (*prae ira, on account of, because of anger*), Th. 4, 130. (c) Τὰ περὶ τινος (*the affairs, fortune, circumstances of any one, etc.*); οἱ περὶ τινος (*those belonging to any one, associated with him, and as it were surrounding him*). Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἔτακτα πάντα (sc. ἐστίν) (*in matters pertaining to the war*). (d) In the Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττωτος, περὶ ἐλαχίστου, περὶ οὐδενός, ποιεῖσθαι or ἡγεῖσθαι τι (*to value high, higher, etc.*); so also περὶ πολλοῦ ἔστω ἡμῶν (*of great value*).

II. With the Dat. (1) in a local relation, to denote dwelling or rest around or near something, with the idea of surrounding or encircling it (seldom in Attic prose); (2) in a causal sense: (a) like ἀμφὶ with the Dat., but much more frequently; (b) to denote an *external* or *internal reason* or *cause* (Poet.).

(1) Her. 7, 61. περὶ τῇσι κεφαλῇσι εἶχον τιάρας. Pl. Rp. 359, d. περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν. (2) (a) Μάχεσθαι περὶ τινι (for something, some one), (Poet.), in prose especially with verbs of fearing: Th. 1, 60. δεδιότες περὶ τῷ χωρίῳ (fearing for the town). 4, 70. δέσας περὶ Πελοποννησίοις. 6, 9. περὶ τῷ ἑλμαντοῦ σῶματι ὀβριδῶ. Pl. Phaed. 114. d. θαρρεῖν περὶ τινι (to be of good courage about something). (b) (Poet.) Περὶ χάρματι, φόβῳ, σδέειν, ὀδύνη (prae, for joy, fear, etc., as it were surrounded by them).

III. With the Acc. (1) in a local relation: *around*, (a) to denote *motion round about* something, *into the circle or vicinity* of an object (Poet.); (b) *extension around, in or at, through* something, with verbs of rest; — (2) of time and number stated *indefinitely or approximately*; — (3) in a causal or figurative sense, to denote a *mental dwelling* about an object, taking pains with it, being employed about it; also *in respect to*.

(1) (a) Il. κ, 139. περὶ φρένας ἤλυθ' ἰωή, the clamor came round his mind; (b) Her. 3, 61. Καμβύση χρονίζοντι περὶ Αἴγυπτον ἐπανίσταται ἄνδρες Μάγοι (round in Egypt). 7, 131. ὁ μὲν περὶ Πιερίην διέτριβε ἡμέρας συχνάς. Th. 6, 2. φκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησιδία (in Sicily around on all the coasts). Hence αἱ περὶ τινὰ (those around any one, connected or associated with him); αἱ ἐπὶ Πλάτωνα (§ 263, d). Comp. ἀμφί. (2) Th. 3, 89. περὶ τούτους οὓς χρόνους (about). Περὶ μυρίους (about). (3) Οἱ περὶ μουσικὴν ὄντες, οἱ περὶ τὴν γεωμετρίαν διατρίβοντες, σπουδάζειν περὶ τι (those occupied about, with music, etc.). Ἀμελῶς ἔχειν περὶ τινὰ. X. An. 5, 2, 20. ἐξαμαρτάνειν περὶ τινὰ (with respect to). 1, 6, 8. ἔδικος περὶ τινὰ. C. 1, 1, 20. σωφρονεῖν περὶ τοὺς θεοὺς. Αἱ περὶ τὸ σῶμα ἡδοναί; τὰ περὶ τῆς ἀρετῆς (the essence of virtue, what pertains to it).

‡ 296. (2) Ἐπὶ, upon.

With the Gen. (1) in a local relation: (a) to denote rest upon a place or object, bordering on a place, the place being regarded as the point of support, that on which the action leans, hence: *upon, at, near to* (§ 287, Rem.); (b) a *direction* to a place (§ 273, Rem. 8); — (2) in a temporal relation to denote *the time in or during which* something takes place (§ 273, Rem. 12); — (3) in a causal and figurative sense: (a) with verbs of *saying, swearing* and *affirming* before any one (as it were leaning or resting on some one); (b) to denote the *occasion* or *author*, especially in the phrase, *to be named after some one or some thing*; (c)

conformity, with verbs signifying to examine, to judge, to consider, to say, and to show; (d) dependence or resting on something, a steadfast abiding by (on) something; (e) the manner; (f) the purpose, which is then considered by the language, as the cause, with the verb ταχθῆναι, and the like, to be set over something, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὐτ' ἐπὶ γῆς, οὐδ' ὑπὸ γῆς. Her. 7, 111. τὸ αὐαντήιον τοῦτό ἐστι ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων. 6, 129. ἐπὶ τῆς τραπέζης ὀρχήσατο (*danced upon the table*). 2, 35. τὰ ἔχθρα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4. 3, 28. Πανοφῶν πέμψας ἄγγελον κελεύει (αὐτοῦς) αὐτοῦ μῦθον ἐπὶ τοῦ ποταμοῦ (*at, near the river*). (b) Th. 1, 116. πλεῖν ἐπὶ Σάμου (*to sail for Samos*). X. Cy. 7. 2, 1. ἐπὶ Σάρδεων φεύγειν. Dem. Phil. 3. 123, 48. ἐπαχωρεῖν ἐπ' οἴκου (*to return homewards*). (2) Her. 6, 98. ἐπὶ Δαρείου ἐγένετο πλεῖον κατὰ τῇ Ἑλλάδι (*in the time of, during the reign of Darius*). X. Cy. 1. 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐπ' ἐμοῦ, ἐφ' ἡμῶν, ἐφ' ὑμῶν (*mea, nostra, vestra memoria, in, within my memory, etc.*). The Gen. often stands in connection with a participle, but always with the present; hence ἐπὶ often denotes the duration of time, e. g. ἐπὶ Κύρου βασιλεύοντος (*during the reign of Cyrus*). (3) (a) Λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων (*before, in the presence of, properly, resting or leaning upon*). Dem. Cor. ἐπωμύσωντο ἐπὶ τῶν στρατηγῶν (*took an oath in the presence of the generals*). Similar to the preceding is, Her 9, 11. εἶπαν ἐπ' ὅρκου (*said on oath, quasi substrato vel supposito iurejurando, leaning or resting on the oath*). (b) Καλεῖσθαι ἐπὶ τινος (*to be called after one*). Her. 7, 40. Νισαῖοι καλέονται ἴπποι ἐπὶ τοῦδε (*for this reason*). 74. ἐπὶ Λυδοῦ τοῦ Ἄττυος ἔσχον τὴν ἐπωνυμίην. Τὴν ἐπωνυμίην ποιεῖσθαι ἐπὶ τινος (*to be called, to take a surname from one*). Ἐφ' αὐτοῦ (*of one's own accord, sua sponte*); ἐπὶ προφάσεως (*simulatione, under pretext*). Λέγειν ἐπὶ τινος (*dicere de aliqua re*). Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παιδός. (c) Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδειξά τι ἐπὶ τινος, etc. (*to judge something according to a thing or person, as it were resting upon*). Pl. Rp. 597, b. βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; (*visne, an haec ipsa imitatore istum exigamus?*) (d) Ἐφ' αὐτοῦ, αὐτῶν, ἡμῶν αὐτῶν, αὐτῆς (*by one's self, separately, of one's own accord, properly, resting or depending on one's self, independent of others*). X. An. 2. 4. 10. οἱ Ἕλληνες ὑφορῶντες τοὺς βαρβάρους αὐτοὶ ἐφ' αὐτῶν ἐχάρουν ἡγεμόνας ἔχοντες (*marched by themselves*). Her. 5, 98. οἰκόμεν τῆς Φρυγίης χῶρὸν τε καὶ κόμην ἐπ' αὐτῶν (*by themselves*). 4, 114. οἰκόμεν ἐπ' ἡμέων αὐτῶν. Here seems to belong the phrase so frequently found in the Attic historians: Ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στήναι, *one, two, three men deep or in file, properly to be placed or stand on one, the row resting or leaning on one, etc.*) Dem. Phil. 1. 42, 7. ἂν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐδεήσασθε γενέσθαι γνώμης (*firmiter adhaerere huic rationi*). 9. (Φίλιππος) οὐχ ὁδὸν ἔστιν.

ἔχων & *κατέσπραπται*, μένειν ἐπὶ τοῦτων (*cannot remain with, satisfied with, those things which he has conquered*). Phil. 2. 66, 3. καλύσαι' ἂν ἐκεῖνον πρῶ-
των ταῦτα, ἐφ' ᾧ ἔστι νῦν (*quibus nunc studet*). So μένειν ἐπὶ ἀνοίας. (e)
Dem. Cor. 230, 17. ὅτε δικαίως, ὅτ' ἐπ' ἀληθείας οὐδεμιᾷς ἐξημένα
(*stated neither with justice nor in adherence to the truth, as it were, resting on*
truth). (f) Her. 5, 109. ἐπ' οὗ ἐτάχθημεν (*cui rei praefecti sumus*). Dem. Cor.
266, 118. ἐπὶ τοῦ θεωρικοῦ κατασταδὲς (*placed over the theatre-money*).
Hence αἱ ἐπὶ τῶν πραγμάτων (*those placed over business, those at the head of*
affairs).

II. With the Dat., (1) in a local relation: (a) to denote the
carrying or *resting upon*, or (b) more frequently, *at*, *by* or *near* a
place or object; — (2) of time (mostly only poetic); — (3) in a
causal and figurative sense: (a) to denote *dependence*: *pene*s,
in the power of; — (b) a *condition* under which something takes
place; (c) the *purpose, design*, or *determination*; (d) the *goal* or
limit; (e) the *reason*, with verbs expressing an affection of the
mind (§ 285, Rem. 1).

(1) (a) Th. 1, 56. (Ποιδιαῖται) οἰκοῦσιν ἐπὶ τῇ Ἰσθμῷ τῆς Παλλήνης. X.
An. 7. 4, 4. Οἱ Θρᾷκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς
ὤσιν, καὶ ζυγὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, *wear fox-skin caps on*
their heads and ears, and have cloaks reaching to their feet when upon their horses
(ἐπὶ with the Dat. purely local, but ἐπὶ τῶν ἵππων, inasmuch as the horses are
considered as active). (b) Her. 7, 89. οἱ Φοίνικες τὸ παλαιὸν οἴκεον ἐπὶ τῇ
Ἐρυθρῇ θαλάσσῃ (*upon, by*). So also where one thing is said to be along
with another, or in addition to it, e. g. ἐσθίειν ἐπὶ τῷ σίτῳ ὕψον (*to eat the*
bread with bread); ἐπὶ τῷ σίτῳ πίνειν (*to drink with one's food*); ἐπὶ τῇ κύ-
λικι φθεῖν (*to sing over one's cups*). Hence, ἐπὶ τοῦτοις (*upon, in addition*
to this, i. e. besides); finally it is also used to denote a succession of things in
time and space. Od. η, 120. ὄγχῃ ἐπ' ὄγχῃ γηράσκει (*pear on pear*). X.
Cy. 2. 3, 7. ἀνέστη ἐπ' αὐτῷ Φεραύλας (*after him*). Φόνος ἐπὶ φόβῳ (*murder*
upon murder), Eur. (2) Ἐπὶ νυκτὶ (Il. 2, 529), *in, during the night*, comp.
§ 283, 3, (b). (3) (a) Dem. Chers, 90, 2. ἐφ' ὅμῃν ἐσσι (ταῦτους) κολλάειν
(*pene*s vos, *it is in your power, etc.*). (b) Ἐπὶ τούτῳ, ἐπ' οὐδενί (*hac, nulla*
conditione, nullo pacto, on this condition, etc.). Her. 3, 88. ἐπὶ τούτῳ ὑπεξίστα-
μαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὅτ' οὐδενὸς ὑμέων ἀρξομαι. Hence of *price*, e. g. ἐπὶ
μισθῷ (*on condition of, for, a reward*); ἐπὶ μεγάλοις τόκοις δανείζεσθαι
(*to borrow on high interest*); ἐπὶ πόσῳ (*at what price*). (c) Her. 1, 68. ἐπὶ κακῷ
ἁδράσπου σίδηρος ἀνέβηται (*in perniciem hominis*). So ἐπὶ τούτῳ (*hac con-*
silio, for this purpose, with this design). X. S. 1, 5. Πρωταγόρα πολὺ ἀργύριον
δεδωκας ἐπὶ σοφίᾳ (*ad discendam sapientiam*). Pl. Ap. 20, c. ψεύδεται τε
καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς μηχαναῖς (*those*
placed over the machines); οἱ ἐπὶ τοῖς πράγμασι (*those intrusted with business*);
ἐπὶ τῷ δημοτικῷ ᾧν (*charged with the money for the public shows*). Dem. Cor

264, 113. (d) Λέγειν ἐπὶ τινι (to pronounce a eulogy on one), νόμους δίδωαι ἐπὶ τινι (for). And so ἀνομάζειν or καλεῖν τι ἐπὶ τινι (nomen alicui imponere, to call a person or thing something). Pl. Rp. 470, b. ἐπὶ μὲν τῇ τοῦ οἴκου ἐχθρῇ στάσει κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου πόλεμος (to hostility at home, the name insurrection was given, i. e. hostility at home was called insurrection, that abroad, war). Also, against, in a hostile sense. Her. 6, 88. τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινῆταις (against the Aeginetans). Th. 1, 102. τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίᾳ. (e) Γελαῶν, μέγα φρονεῖν, μαίνεσθαι, ἀγανακτεῖν, etc. ἐπὶ τινι (to laugh at, be greatly elated at, etc.).

III. With the Acc., (1) in a local relation: (a) to denote the *local limit*, the *direction* or *motion to or upon* a place or object; (b) *extension over* an object: *over, upon*; — (2) of time: (a) to denote the *temporal limit* (*up to, till*), also the *limit of quantity* (*about*); (b) *extension over* a period of time (*during*); — (3) in a causal and figurative sense: (a) to denote *purpose, design*; (b) *conformity, manner*; (c) *in respect to*.

(1) (a) Ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον. Pl. Crit. 112, a. (οἱ Ἀθηναῖοι) ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν κατὰ τε σωμάτων κάλλη καὶ κατὰ τὴν τῶν ψυχῶν παντοίαν ἀρετὴν ἐλλόγμοι ἦσαν (over all Europe, etc.). Ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ (upon the right, left, to the right, left). (2) (a) Ἐφ' ἑσπέραν (until evening); (b) ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν. Th. 4, 1. τὸ ῥῆγιον ἐπὶ πολλὸν χρόνον ἐστασίαζε (for a long time). 94. οἱ ὀπλῖται ἐπὶ ὀκτώ πᾶν τὸ στρατόπεδον ἐτάξαντο (by eights, eight in file). Ἐπὶ μέγα, πολλὸ, πλεον, μείζων, μᾶλλον, μακρόν, ἐπὶ τόσον, ἐφ' ὅσον (greatly, especially, much rather, etc.). Τετάρχει ἐπὶ πολλούς (many in file). (3) (a) Her. 1. 37. ἐπὶ θήραν ἵεναι (venation ire). 3, 14. ἐπὶ ὕδωρ ἵεναι (aquatum ire). Hence ἐπὶ τί; wherefore? In a hostile sense, e. g. στρατεύεσθαι ἐπὶ Λυδοῦς (upon, against the Lydians); ἐλαύνειν ἐπὶ Πέρσας; (b) ἐπ' ἴσα (equally, in the same way). Her. 3, 71. τὴν ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε (more according to reflection, more considerately). (c) Pl. Rp. 370, b. διαφέρων ἐπὶ πρᾶξι. Τὸ ἐπ' ἐμέ (quod ad me attinet).

{ 297. (3) Παρά, by, near.

Παρά denotes nearness to something: *by the side of, by, near*.

I. With the Gen. (1) in a local relation with verbs of going and coming, to denote a removal from *near* a person (Poet., also from near a thing); — (2) in a causal sense, to denote the *author*.

(1) Ἐλθεῖν παρὰ τινος, like the French *de chez quelqu'un* (from near some one, from some one). (2) (a) yet almost purely local: Her. 8. 140. ἀγγελὴν ἔκ

παρὰ βασιλῆος (comes from the king, with the accompanying idea that it was done by his direction). So παρὰ is regularly used of ambassadors, e. g. ἔγγελοι, πρέσβεις παρὰ τινος, ἀγγέλλειν παρὰ τινος, τὰ παρὰ τινος (the commission, command, etc., from any one); (b) with passive verbs (see ‡ 251, Rem. 4); (c) with verbs of learning and hearing, e. g. μαρτυρεῖν παρὰ τινος, ἀκοῦειν παρὰ τινος; (d) Παρ' αὐτοῦ, αὐτῶν (sus sponte, of one's own accord); (e) with verbs of giving and the like, e. g. παρ' αὐτοῦ διδόναι (from himself, i. e. from his own resources).

II. With the Dat. (1) in a local relation, to denote *dwelling* or *rest* near a person (Poet. also near a thing); — (2) in a causal or figurative sense, to denote the *possessor*; then also in relation to the *judgment* or *opinion* of a person.

(1) Ἔσθ' παρὰ τῷ βασιλεῖ. (2) Πολλὰ χρήματα παρὰ τῷ βασιλεῖ ἦν. Her. 3, 160. παρὰ Δαρεΐω κριτῇ (judice Dario, in the opinion of). 1, 32. παρ' ἐμοί (meo judicio, in my opinion). 86. τοὺς παρὰ σφίσι αὐτοῖσι δοκίοντας ὀβλούς. Dem. Ol. 1. 18, 3. τοσούτῳ δαυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc. (1) in a local relation: (a) to denote a *direction* or *motion* to a person so as to come beside or near (Poet. also of a thing); (b) a *direction* or *motion* near a place and by or beyond it: *along*, *along by*, *by*, *beyond*; (c) *extension* near a place or object (*along*, *per*), generally to denote indefinite nearness (*by*); — (2) of time, to denote its *extension* (*during*); — (3) in a causal and figurative sense: (a) to denote *dependence*, the *possessor* (*penes*); (b) a *comparison* and *estimation*; hence (c) *conformity*, with verbs of considering, showing, and the like; (d) a *reason* or *cause* (wholly like *propter*, *by virtue of*, *on account of*)

(1) (a) Her. 1, 36. Ἰδὼν ἐς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασίν καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον (b) Παρὰ τὴν Βαβυλῶνα παριέναι (*along*, *near*, *by Babylon*). From this have originated various ethical expressions, e. g. παρὰ μοῖραν (*near fate and by it*, i. e. *against*, *contrary to fate*); παρὰ δόξαν (*praeter opinionem*, *contrary to expectation*); παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς θεοὺς, παρὰ δόξαν. (It is the opposite of κατὰ, e. g. κατὰ μοῖραν, δόξαν, according to.) Hence it has also the signification of *besides*, *praeter*, e. g. παρὰ ταῦτα (*praeter haec*); (c) Her. 9, 15. παρὰ τὸν Ἀσωπόν (*along the Asopus*). Dem. Ol. 1. 24, 22. ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνδρῶν πρᾶγμα (*per omnes res dominatur*). Her. 4, 87. οὗτος κατελείφθη παρὰ τὸν νηδόν (*near*). Στῆναι παρὰ τινα (and παρὰ τινι). (2) Παρ' ἡμέραν, παρὰ τὸν πόλεμον (*during*); παρὰ τὴν πόσιν (*inter potandum*, *while drinking*) So also cf single points of time, during which something takes place, e. g.

παρ' αὐτὸν τὸν κίνδυνον (in ipso discriminis tempore, in the very moment of danger). (3) (a) Isocr. Archid. 126. ἀμελοῦντο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς (constabat, in hoc eis positum esse saltem, that their safety depended on him). Her. 8, 140. πυνδάνεσθε τὴν νῦν παρ' ἐμὲ ἐούσαν δύναμιν (is in my power, with me). (b) Her. 7, 20. ἔστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σαΐδας παρὰ τοῦτον (sc. τὸν στόλον) μᾶλλον φαίνεσθαι (in comparison with this). So παρ' ὀλίγον ποιῆσαι τι (to make of little account). Παρ' ὀλίγον, παρὰ μικρόν, βραχύ, nearly, almost, παρὰ πολὺ, by far, παρ' οὐδὲν τίθεσθαι, (to make no account of); after comparatives and expressions implying comparison, as ἄλλος, ἕτερος, διάφορος. Th. 1, 23. ἥλου ἐκλείψει πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα (more frequent in comparison with those mentioned in former times). Pl. Phaed. 93, a. οὐδὲ μὴν ποιῶν τι, οὐδέ τι πάσχειν ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχει. Hence of alternations: ἡμέρα παρ' ἡμέραν (one day in distinction from another, day by day, every other day, alternis diebus, also παρ' ἡμέραν alone). Often with the accompanying idea of preference, *prae*, *praeter*. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιωτέουσι (in comparison with, beyond, other animals). (c) Ὅρῳ, σκοπῶ τι παρ' ἄλλο τι (to consider something in conformity with another thing, in comparison with it, properly, holding it near to something). Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ἀποφέρουσιν, ἐπιδείξω (in conformity with, properly, holding an object near to another.) (d) Dem. 1. 43, 14. οὐδὲ φιλικῶς παρὰ τὴν αὐτοῦ ῥά μιν τασοῦτον ἐπεύξεται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν (on account of his own strength). So παρὰ τοῦτο, *propterea*, παρ' ὅ, *quapropter*.

§ 298. (4) Πρός, before.

Πρός (formed from *πρό*), denotes *before*, in the presence of.

I. With the Gen. (1) in a local relation, to denote a *direction* or *motion from the presence* of an object, especially from the situation of a place; — (2) in a causal relation, to denote an active person, as it were an *outgoing* from the *presence* of a person exercising power, or of an object considered as a person. (a) of *derivation*; (b) of a person or thing to whom or which something *belongs* (*quality, peculiarity*) (§ 273, 2, (c) (a)); (c) of the *author* or *cause*.

(1) Her. 3, 101. εἰσέουσι πρὸς νότου ἀνέμου (toward the south, properly from the south). Comp. *a meridie* instead of *ad meridiem*. 107. πρὸς μεσημβρίας Ἀραβίη ἐστὶ (lies towards the south). X. An. 2. 2, 4. ἔπειθε τῷ ἡγουμένῳ, τὰ μὲν ὑποβόγια ἔχοντες πρὸς τοῦ ποταμοῦ (towards, on). (2) (a) πρὸς πατρός, πρὸς μητρός (on the father's or mother's side). (b) Πρὸς γυναικὲς ἐστὶ (it is the manner of women); πρὸς δίκῃς ἐστὶν (it is conformable to justice). X. An. 1. 2, 11. οὐκ ἦν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποβιδέουσι (was not in accordance with the custom of Cyrus). Antiph. 2. 121, 2. ἢ μὲν δέξαι τῶν

πραχθέντων πρὸς τῶν λόγων δυνάμενων ἐστίν, ἡ δὲ ἀλήθεια πρὸς τῷ δικαίᾳ καὶ ὅσῳ πρᾶσσόντων. Also, εἶναι πρὸς τινος (to stand or be on the side of one). Th. 4, 92. χρῆ πιστεύσωτας τῇ θεῷ πρὸς ἡμῶν ἔσεσθαι, ὁμοσε χωρήσει τοῖς πολεμίοις (trusting in God that he will be on our side). Hence Pl. Hipp. 1, 285, b. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν (for my advantage). (c) to receive, to have something from some one, then with passive verbs (§ 251, Rem. 4), intransitive (§ 249, 3), and in phrases of a passive sense. Her. 2, 139. κικόν τι πρὸς θεῶν ἢ πρὸς ἀνδράπων λαμβάνειν. X. An. 7, 6, 33. ἔχων ἔπαινον πολλὸν πρὸς ὑμῶν ἀπεπορευόμεν (having much praise from you). Her. 1, 61. ἀτιμίζεσθαι πρὸς Πεισιστράτου. X. An. 1, 9, 20. φίλους ὁμολογεῖται Κῦρος πρὸς πάντων κρείττοτος δὴ γενέσθαι δευπεύειν (is admitted by all). Oec. 4, 2. αἱ βασιλικαὶ καλούμεναι ἀδοξεύονται πρὸς τῶν πόλεων (are held in no esteem by the cities). Her. 1, 73. ταῦτα πρὸς Κυαξάρει παθόντες (from Cyaxeres). 7, 5. στρατηλάτης ἐπὶ τὰς Ἀθήνας, ὡς λόγος σε ἔχῃ πρὸς ἀνδράπων ἀγαθός (ut lauderis ab hominibus, as it were, in the presence of men). With forms of swearing and protestation, e. g. πρὸς θεῶν (per deos, properly, before the gods).

II. With the Dat., to denote *dwelling* or *rest near* or *by* an object; also of *being busily engaged in* or *with* a thing; finally, in the sense of *besides*, *in addition to* (*praeter*).

Th. 2, 79. ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. Εἶναι, γίνεσθαι πρὸς πράγμασι. Πρὸς τούτῳ, πρὸς τούτοις (*praeter ea*).

III. With the Acc. (1) in a local relation: (a) of the situation of a *place*: *towards* [where the Gen. also may be used, see No. I, (1)]; (b) of the *direction* to persons, or things considered as persons, sometimes also to places, both in a friendly and in hostile relation; (c) of *extension*; — (2) to denote *time indefinitely*; — (3) causal and figurative: (a) to denote the *purpose* or *object*; (b) *conformity*; hence (c) the *reason* or *cause* (*propter*); (d) a *comparison*, for the most part with the accompanying idea of *superiority* or *preference* (*proae, praeter*); (e) *in respect to*.

(1) (a) Πρὸς μεσημβρίαν, πρὸς ἐσπέραν (*towards*). Th. 2, 55. (ἡ γῆ) πρὸς Πελοπόννησον ὁρᾷ. (b) X. An. 5, 7, 20. ἔρχονται πρὸς ἡμᾶς (to us, properly, come before us). 7, 6, 6. ὑμᾶς πρὸς ἐξομεν πρὸς αὐτούς. 5, 4, 5. διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα (i. e. πρὸς τοὺς Ἕλληνας, to go in safety to Greece). Λέγειν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινά (to speak before, to one); σπουδάζειν, συμμαχίαν ποιεῖσθαι πρὸς τινά (with one); μάχεσθαι, πολεμεῖν πρὸς τινά (against one). These phrases everywhere imply the meaning to come into the presence of, before the face of any one; also, λογίζεσθαι, σκέψασθαι, σκεπεῖν, ἐνδυμεῖσθαι πρὸς ἑαυτόν (*secum reputare*); likewise, (Σωκράτης ἦν) πρὸς χειμῶνα καὶ θέρους καὶ πάντας πόρους καρτερικώτατος (against), X. C. 1, 2, 1. (c) Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνδράπους πόσειον

τῇ πόλει παρεῖχε (*among other men, etc. the proposition here extending the idea*), *ibid.* 61. (2) Πρὸς ἡμέραν (*towards daybreak*). (3) (a) Dem. Phil. 2. 71, 23. πωροθεῖν ἐβρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν (*for a general etc.*); (b) Her. 1, 38. πρὸς τὴν ὕψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα (*in accordance with this view*). So κρίνειν τι πρὸς τι, λέγειν πρὸς χάριν, πρὸς τὸ ἡδύ, πρὸς τὸ ἀγαθόν. Also, πρὸς βίαν (*violently, against the will*), πρὸς ἀνάγκην, πρὸς ἡδονήν, πρὸς ἀκρίβειαν (*accurately, in conformity with accuracy, etc.*). (c) Πρὸς ταῦτα (*properly, in accordance with this, hence for this reason, therefore*). (d) X. 3. 5, 4. ἡ τῶν Ἀθηναίων δόξα (*τεταπεινωται*) πρὸς τοῖς Βοιωτοῖς (*in comparison with the renown of the Boeotians*). So also to denote an exchange, e. g. Pl. Phaed. 69, a. ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μεῖζον πρὸς ἐλάττω, ὥστερ νομίσματα (*to exchange pleasures for pleasures, etc.*). (e) Ἰσπεῖν, βλέπειν πρὸς τι (*to consider with respect to something*); διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάλην, τέλειος πρὸς ἀρετήν.

§ 299. (5) Ὑπό, *sub, under*.

I. With the Gen. (1) in a local relation: (a) to denote a *motion out from a lower place: forth from under, away from under* (more obvious in the Hom. ὑπὲκ with Gen.); (b) to denote a *quiet rest under* an object (§ 287, Rem.); — (2) in a causal and figurative sense: (a) to denote the *author* with passive and intransitive verbs (§ 254, Rem. 4); (b) an *outward or inward (mental) occasion, influence*; (c) a mere *instrumental cause, means, manner*.

(1) (a) Od. 1, 140. αὐτὰρ ἐπὶ κρατὸς λυμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπέλους (*from under the grotto*). η, 5. ὑπὸ ἀπήνης λβεῖν ἵππους (*from under the chariot*). X. An. 6. 4, 25. (Πανοφῶν) λαβὼν βοῦν ὑπὸ ἀμάξης σφαγιασάμενος ἐβοήθει. (b) Il. 3, 13. ἐλὼν μιν ῥίψω ἐς Τάρταρον... ἥχι βάδιστον ὑπὸ χθονός ἐστι βέρεδρον (*under the earth*). Ὑπὸ γῆς οἰκεῖν. (2) (a) Κτελεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος (*to be slain by one*). (b) X. An. 5. 1, 15. Δέξιππος ἀπέθανεν ὑπὸ Νικάνδρου. 7. 7, 23. μέγα μοι δοκεῖ εὖ ἀκούειν ὑπὸ ἀνθρώπων (*to hear himself well spoken of by men*). 3. 4, 11. ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι (*lost the government by the Persians = spoliati sunt imperio a P.*). 7. 2, 22. αἰτίαν ἔχω ὑπὸ τινος (= *accusor ab aliquo*). Her. 3, 104. ὑπὸ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν (*under the influence of the heat, on account of the heat*). Th. 2, 85. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον (*on account of the winds, etc.*). Ὑπὸ ἀνάγκης (*from necessity*). Ὑπὸ μέδης μαλινεσθαι, Pl. Ὑπὸ βίλους. Her. 1, 85. ὑπὸ δέους καὶ κακοῦ φωνὴν ἐβήξε (*spoke from fear and grief*). So ὑπὸ χαρᾶς, φθονοῦ, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ὥρυσσον ὑπὸ μαστίγων (*dag under the lash, that being the*

means); also of persons: 9, 98. ὑπὸ κήρυκος προηγόρευε (*under the help of the herald, i. e. praekonis voce*); particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἐστρατεύετο ὑπὸ σαλπύγγων. So ὑπ' αὐλοῦ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων, etc.

II. With the Dat. (1) in a local relation, to denote a quiet *rest under* an object; — (2) causal and figurative: (a) to denote the *author* (almost exclusively poetic, see ‡ 251, Rem. 4); (b) to denote the *means*, as with the Gen., but only Poet.; (c) to denote *subjection*.

(1) Ὑπὸ γῆ εἶναι; with mountains, *at the foot of*, e. g. ὑπὸ Τμώλῳ (*at the foot of Tmolus*). Ὑπὸ τῷ Ὑμησσοῦ. (2) (a) Δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι (*to be conquered by one, etc.*), Hom. (b) Ὑπὸ βαρβίτῳ χορεύειν, ὑπ' αὐλῳ, etc. (*to dance to or by the music of the lyre*). (c) Ποιεῖν τι ὑπὸ τινι (*to subject something to one*), and ποιεῖσθαι τι ὑπ' ἑαυτῷ (*to subject something to one's self, sibi subjicere*). Her. 7, 157. τὴν Ἑλλάδα ὑπ' ἐωυτῷ ποιήσασθαι. Th. 1, 110. Αἰγυπτος ὑπὸ βασιλεῖ ἐγένετο (*was under the power of the king*). X. Cy. 8, 8, 1. Κῆρος τοὺς ὑπ' ἑαυτῷ ὡς περ ἑαυτοῦ παῖδας ἐτίμα (*those subject to him*).

III. With the Acc. (1) in a local relation: (a) to denote the *aim, direction or motion towards and under*; (b) *extension under* an object; — (2) of time: (a) in an *indefinite* specification of time (approach to a point of time); (b) *extension in time (during)*; — (3) causal, to denote *subjection*.

(1) (a) Ἱέναι ὑπὸ γῆν (*to go under*). X. An. 1, 10, 14. ὑπὸ αὐτὸν (τὸν λόφον) στήσαι τὸ στράτευμα πέμπει Λόκιον. (b) Her. 2, 127. ὕπαστι οὐκλήματα ὑπὸ γῆν (*are under the earth*). 5, 10. τὰ ὑπὸ τὴν ἕρκτον ὁλόκντα δοκίει εἶναι (*the parts beneath the north pole*). X. An. 7, 4, 5. ἐν ταῖς ὑπὸ τὸ ὕρος κόμῃς. (2) (a) Ὑπὸ νύκτα (*sub noctem, towards*); ὑπὸ τὴν πρῶτην ἐπελδοῦσαν νύκτα; so also ὑπό τι (*aliquatenus, in some measure*). (b) Her. 9, 51. ὑπὸ τὴν νύκτα (*during*). (3) X. Cy. 1, 5, 3. (ὁ Ἀσσυρίων βασιλεὺς) διαπέμπει πρὸς τε τοὺς ὑπ' ἑαυτὸν πάντας, καὶ πρὸς Κροίσον. 6, 2, 11. ὁ σόλλογος τῷ ὑπὸ βασιλείᾳ βαρβάρων.

‡ 300. *Remarks on Peculiarities in the use of the Prepositions.*

1. The proper prepositions were originally (except *ὧς, to*) adverbs of place (§ 286, Rem. 2), i. e. they denote the *local* relation of an action; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but in good Attic prose, only πρὸς δέ, καὶ πρὸς, *praeterea*

Od. ζ, 40. πολλὸν γὰρ ἀπὸ πλανοί εἰσι πόλεις. ι, 116—118. ῥῆσες — τετέλεσται ὀλέσσο', ἐν δ' αἴγες ἀπειρέσιαι γογγύουσιν ἄγριαι. Also in Her., e. g. 3, 39. ἐν δὲ δὴ καὶ Λαοβλόους εἶλε (among them, i. e. in iis). Il. σ, 562. μέλινες δ' ἀνὰ θόρυβος ἦσαν (grapes were thereon). Od. ι, 184. περὶ δ' αὐτὴ ὑψηλὴ δόδρυμτος καταρρυχέεσσι λιδοῖσιν. α, 66. ὅς περὶ μὲν νόον ἐστὶ βροτῶν (he is beyond, i. e. eminent above). Σ, 44. τῷ γὰρ ῥα δεῖς περὶ δῶκεν δοῖδην (in a special manner, especially). Il. σ, 529. κτεῖνον δ' ἐπὶ μηλοβοτῆρας (in addition, besides). Also not rare in Her., ἐπὶ δέ (thereupon, tum); μετὰ δέ (postea), Her.; πρὸς γε, πρὸς δέ very common from Homer downward, also in Attic poetry and prose.

REMARK 1. Sometimes two prepositions stand together in poetry, most frequently in Epic, the first of which always has an adverbial meaning, but the second may be connected as a preposition with the Case of a substantive. Διὰ πρὸς (through and out): Il. ρ, 393. τάνυται δέ τε πῦσα (Boeîa) διὰ πρὸς. Ἄμφι περὶ (round about). Od. λ, 608. ἀμφὶ περὶ στήθεσσιν. Il. φ, 10. ἔχδαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον. β, 305. ἀμφὶ περὶ κρήνην. Παρέκ (with the Gen. near to, with the Acc. near by, along by), e. g. Od. ι, 116. παρέκ λιμένος. μ, 276. ἀλλὰ παρέξ τὴν νῆσον ἐλαβετε νῆα μέλαιναν. Πάρεξ (as a Paroxytone) often in Her. with the meaning besides, e. g. 3, 91. πάρεξ τοῦ ἀργυρίου. Τπέκ (from under, out from under), in Homer; also Her. 3, 116. λέγεται ὅτι κ τῶν γυναικῶν ἀρπάξιν Ἀριμασπούς (sc. τὸν χρυσόν). Ἀποπρὸς φέρεω, Il. π, 669, 679. Περὶ πρὸς. Il. λ, 180. περὶ πρὸ γὰρ ἔρχεῖ δύνει (around and before).

REM. 2. Also the improper prepositions *ἐνεκα* and *χάριν*, though very seldom, are connected with the proper prepositions, as in Eng. *on account of*, *for the sake of*, ἀπὸ βοῆς *ἐνεκα* (for the cry's sake). Lys. Evandr. 793. περὶ τῶν ἐν ἐλγυρχίᾳ ἀρξάντων *ἐνεκα*.

2. Since prepositions in composition retain their original meaning as adverbs of place, and as the older language habitually uses the prepositions as adverbs of place, it follows of course, that the ancient language often employs the simples, and separates the preposition as an adverb from the verb, where the Attic writers regularly use the compounds. The two following instances must be distinguished:—

(a) *Those instances where the preposition is separated from the verb.* Il. γ, 34. ὅπό τε τρόμος ἔλλαβε γυῖα. γ, 135. παρὰ δ' ἔρχεα μακρὰ πέπηγεν. δ, 63. ἐπὶ δ' ἔψονται θεοὶ ἄλλοι. δ, 161. ἔκ τε καὶ ὅπ' τελεῖ. δ, 108. οὐς (ἵππους) ποτ' ἀπ' Αἰνείαν ἐλέμην (ἐλέσθαι τινα τι, Il. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression, where several sentences follow each other, which consists in using the compound, which should stand in each sentence, only in the first, while in the others the preposition merely is repeated, e. g. Il. ψ, 799. κατὰ μὲν δολιχόσκιον ἔγχος δ' ἦκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν. Often also in Her., e. g. 8, 33. κατὰ μὲν ἔκαυσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην (where, however, the first may be taken as Tmesis. See Rem. 4).

REM. 4. In the later periods of the language, and particularly in the Attic writers, the prepositions are so closely connected with the verbs, that both mingle and form one whole. It is only from this time that there is what may be properly called Tmesis, i. e. the separation of a verb, by means of one or more intervening words, from the preposition in connection with which it forms one whole or one idea. The Tmesis of compound verbs is found somewhat often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in the lyric choral songs, and still more seldom in the dialogue; but when it does occur, only a particle comes between the two parts of a word, so that the unity

of the idea is not destroyed. Her. 7, 15. *Ἡρώης ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἔγγελλον.* 8, 89. *ἀπὸ μὲν ἔθανε ὁ στρατηγός.* Eur. Iph. Aul. 1365. *δὲ ἄρ' ὀλέλαμεν.* The Attic prose remains free from this license, with a few special exceptions, e. g. Th. 3, 13. *μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων,* ἀλλὰ *ξυνευθεροῖν* (so as to make the contrast emphatic). Pl. Gorg. 520, e. *ἐντ' εὖ ποιεῖν* and *εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἐντ' εὖ πείσεται.* Pl. Phaedr. 237, a. *ἐγὼ μοι λάβεσθε τοῦ μύθου* (take part).

(b) *Those instances where the preposition is separated from the Case of its substantive.* Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; the verb and the adverbial preposition together, form one verbal idea, and this, not the preposition alone, governs the Case. Il. ε, 292. *τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε* (Gen. of separation). ι, 382. *πλεῖστα δόμοις ἐν κτήματα κείται* (lies within the house). ο, 266. *ἀμφὶ δὲ χαῖται ἑμοῖς ἀσσοῦνται,* on the shoulders about (local Dative). π, 291. *ἐν γὰρ Πάτροκλος φόβον ἔκεν ἅπασιν,* he cast fear into all (Dat. of limit or aim, § 284, Rem. 1). So the Acc. denoting local aim or object (§ 277). Il. δ, 115. *τὸ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην* (entered the chariot). Acc. of the object receiving an action (§ 279): Il. β, 156. *Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν* (addressed, spoke to Athens).

REM. 5. In the second case (b), a Tmesis is admitted only when mere particles, like *μήν, δέ, τέ, βά, γάρ, ἄρ', δ' ἄρα,* come between the preposition and the Case of the substantive, — a very frequent usage of the post-Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language, that it often connects prepositions followed by the Dat., with verbs which express the direction *whither*; and, on the other hand, prepositions followed by the Acc., with verbs whose signification presupposes a *quiet resting* in a place or object. This construction arises from a blending of two ideas, since the speaker either conceives and expresses, along with the *moment of motion*, the *moment of the rest* which succeeds; or along with the *moment of rest*, the *moment of motion* which precedes. Hence this may be called the *pregnant Construction*.

(a) *The πρὸς motion involves the idea of the rest which succeeds, when prepositions with the Dat. stand instead of prepositions with the Acc.* The moment of rest (the relation to the continuing result of the action) must then be regarded as the predominant one. The principle above stated holds with the following prepositions: —

With *ἐν*, particularly in the Epic language. Il. ε, 370. *ἥ δ' ἐν γούρασι πίπτε Διώνης δὲ Ἀφροδίτῃ* (she fell on her knees, and then lay on her knees). Od. α, 200. *ἐγὼ μαντεύσομαι, ὅς ἐνὶ θυμῷ ἄδδεται βάλλουσι.* Il. λ, 743. *ἦριπε δ' ἐν κονίῃσιν* (fell into the dust and lay there). In prose, *τιθέναι ἐν χερσίν* like the Latin, *ponere et collocare in manibus*. X. H. 4. 5, 5. first: *ἐς δὲ τὸ Ἡραίων κατέφυγον,* and then *οἱ δ' ἐν τῷ Ἡραίῳ καταπεφευγότες ἔβησαν* (those who had fled and were then in the Heraeum). Pl. Euthyd. 292, a. *ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτόκειν.* (Caes. B. G. 5, 10. *naves in littore ejectas esse*. Sall. Jug. 5. in *amicitia receptus*). — Also with *ἀμφὶ* and *περὶ* with the Dat. instead of the Acc. Il. λ, 17. *κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν* (he put the greaves around his legs, so that then they set fast to them). Od. δ, 434. *ἀμφὶ πυρὶ στῆσαι τρίποδα.* With *ἐπὶ*: Il. α, 55. *τῷ γὰρ*

ἐπὶ φρεσὶ δῆκε δαδ λευκόλενος Ἥρη (like ἐν φρεσὶ δεῖναι). With *πρὸς* Od. i, 284. νέα μὲν μοι κατέβη Ποσειδάων ἰνσιχθών, πρὸς πέτρῃσι βαλὼν. 289. σὺν δὲ δῶα μάργας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλεις ποτὶ γαίῃ. — With *ὅπό*, in prose, in the phrases, *ὅπό τινι γίγνεται* (to come under the power of any one, and continue under his power); *ποιεῖν τι ὅπό τινι* (alicui aliquid subicere); *ποιεῖσθαι ὅφ' εἰαυτῷ* [sibi subicere, § 299, II, (2) (c)].

REM. 6. In the following and like examples from Homer, the *Dat.*, without doubt, expresses the relation of *aim* or *object*: *χεῖρας ἰάλλειν ἐπὶ σίτῳ*, ἦκα βέλος ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσὶν, τιταίνεσθαι τάχα ἐπὶ τινι, ἀλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πέτεσθαι ἐπ' ἑνδεσιν. See § 284. Rem. 1.

§(b) The verb expressing *rest* involves the idea of the motion which precedes, when the preposition *εἰς* stands with the *Acc.*, instead of the preposition *ἐν* with the *Dat.* The moment of the preceding motion must then be regarded as predominant.

II. o, 275. ἐφάνη αἰς εἰς ὁδόν (came into the road and appeared). Her. 4, 14. φανῆναι εἰς Προκόννησον. Eur. Iph. T. 620. ἀλλ' εἰς ἀνάγκην κείμεθα (to come into and to be in). Her. 3, 62. προηγόρευε σταῖς ἐς μέσον τὰ ἐντεταλμένα (placing himself in the midst and there standing). Very frequent in prose is *παρεῖναι εἰς τόπον τινά* (to have come to a place, and to be present there); comp. "he is in church, in town, or on the land," in which the idea of previous motion is necessarily supposed. X. An. 1. 2, 2. παρήσαν εἰς Σάρδεῖς (came to Sardis and were there). Her. 8, 60. ἐς τὴν Σαλαμίνα ὑπέκειται ὁμὴν τέκνα τε καὶ γυναῖκες (to carry to Salamis and leave there in safety). Pl. Rp. 468, a. τὸν ζῶντα εἰς τοὺς πολεμίους ἄλδοντα, i. e. εἰς τοὺς πολεμίους πεσόντα ἄλδοντα.

(c) Verbs signifying *to hang*, *to attach to*, *to suspend*, etc., as *κρεμαννύναι*, *ἀναρτᾶν*, *ἐκ*, *κατα*, *ἀναδεῖν*, *ἀνάπτειν*, *αἰωρεῖσθαι*, are connected with the prepositions *ἀπό* and *ἐκ* (as in Lat. with *ab* and *ex*), in order to express, together with the idea of suspending anything to a place, the idea of *hanging down from* or *depending from* a place.

Od. 2, 67. καὶ δ' ἐκ πασσαλόφει κρέμασεν φόρυγγα λίγειαν (he hung the lyre on the peg, so that it then hung down from it). X. H. 4. 4, 10. Πασίμαχος καταδῆσας ἀπὸ δένδρων τοὺς ἵππους μετὰ τῶν ἰδελοντῶν ἦει ἐναντίον τοῖς Ἀργείοις (having fastened the horses to the trees). X. C. 3. 10, 13. Θόρακες ἐκ τῶν ὤμων κρεμάμενοι (hanging upon the shoulders and depending from them). So *ἀναρτᾶν τι ἐκ τινος*. Her. 4. 10. ἐκ τῶν ζωστήρων φορεῖν φιάλας (on the girdles, so that the bowls hung down). In poetry, this usage is very widely extended. See Larger Grammar, II. § 622, (c).

REM. 7. Adverbs of place, as well as prepositions, are sometimes used in a pregnant sense: (a) adverbs denoting *rest* instead of those denoting the direction *whither*. S. Trach. 40. κείως δ' ὅπου (instead of *θῶαι*, *quo*) βέβηκεν, οὐδὲς οἶδε (no one knows where [whither] he has gone). X. H. 7. 1, 25. ὅπου βουληθεῖεν ἐξελθεῖν. — (b) adverbs expressing the direction *whither*, instead of adverbs expressing the relation *where*. Eur. H. F. 74. ποῖ πατὴρ ἄπυσται γῆς; 1157. ποῖ κακῶν ἐρημίαν εἶρω; (*quo me vertam, ut requiem inveniam?*). Arist. Av. 9. ὅποι γῆς ἔσμεν; (*whither [where] are we?*). Dem. Chers. 102, 50. ποῖ ἀναδύμεθα; (*quo nos vertamus, ut perniciem vitemus?*). Phil. 1. 51, 40. ὁ πηγάς διὰ τῆς πηγῆς ἔχεται, καὶ ἐτέρωσε πατὴρ τις, ἐκ εἰσὶ αἱ χεῖρες.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition and *in*

'Case, has a substantive idea, and when the preposition *ἐν*, which expresses the relation *where* only in the most general manner, should be used, this preposition is changed either into *ἀπό* and *ἐκ* or into *εἰς*, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the *attraction of prepositions* :—

(a) *Ἀπό* and *ἐκ* instead of *ἐν*, or *παρά* with the Gen. instead of *παρά* with the Dat. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον (instead of οἱ ἐν τῇ ἀγορῇ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς (*those in the agora fled FROM it*). X. H. 4. 6, 4. πάντες οἱ ἐκ τῶν ἀγρῶν Ἀκαρναῖες ἔφυγον εἰς τὰ ἕσθη (instead of πάντες οἱ ἐν τοῖς ἀγροῖς ἔφυγον ἐκ τῶν ἀγρῶν εἰς τὰ ἕσθη). Th. 1, 18. οἱ ἐκ τῆς ἑλλης Ἑλλάδος (τύραννοι) ὑπὸ Λακεδαιμονίων κατελύθησαν. 3. 22. ᾤοντο οἱ ἐκ τῶν πύργων φύλακες (the guards UPON the towers perceived it FROM the towers). 7, 70. οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀκοντίοις ἐχρῶντο (those UPON the decks used their darts FROM the decks). Pl. Apol. 32, b. ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀδρόους κρίνειν (you wished to condemn all at once the ten commanders IN the naval battle, who did not carry off the dead FROM it). Phaed. 109, c. οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες (the fish IN the sea coming up OUT of it). Dem. Phil. 3. 114, 15. τοὺς ἐκ Ξερξίου τείλους στρατιώτας ἐξέβαλεν. X. An. 1. 1, 5. οἱ δὲ φικνοῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν (instead of τῶν παρὰ βασιλεῖ ὄντων παρὰ βασιλέως ἀφικνοῦτο).

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. ἐκεῖθεν and ἐνδοθεν instead of ἐκεῖ and ἐνδον. Dem. Ol. 3. 13, 15. ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἔχοντα. X. Cy. 1. 3, 4. ἵνα ἤσσουν τὰ οἰκάδε ποδοίη. See Larger Grammar, II. § 622, Rem. 2.

(b) *Εἰς* instead of *ἐν* (far more seldom). Her. 2, 150. ἔλεγον οἱ ἐπιχόριοι, ὡς εἰς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν (empties into the Syrtis which is in Libya). X. H. 1. 7, 29. Ἐρασιπιδης (ἐκέλευεν) ἐπὶ τοὺς εἰς Μιτυλήνην πολεμίους τὴν ταχίστην πλεῖν ἅπαντας (against the enemies in Mitylene).

5. On the repetition and omission of prepositions, the following things are to be noted :—

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each single idea is to be considered separately and is to be made emphatic, or when the contrast or difference between the ideas is to be denoted, e. g. Pl. Tim. 18, c. κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην διαίταν; or the preposition is placed only before the first substantive, and omitted with the others, when the ideas are meant to express one whole, whether they are of the same kind or different, e. g. X. C. 1. 4, 17. περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζου (instead of καὶ περὶ τῶν ἐν Σικελίᾳ). 2. 1, 6. ἀγυμνάστως ἔχουσιν πρὸς τε ψύχῃ καὶ σώλει. X. H. 1. 1, 3. ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς. Pl. Phaed. 99, a. ἡ περὶ Μέγαρον ἡ Βοιωτός.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same relation with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted: Pl. Symp. 213. ἔκ τινος τοῦ χρόνου, ἀφ' οὗ τούτου ἡράσθη. X. Hier. 1

11. οἱ ἰδιῶται (*cives*) ἔρχονται εἰς πόλεις, ἃς ἂν βούλωνται, δεαμάτων ἔνεκα. X. 8. 4, 1. ἐν τῷ χρόνῳ, ᾧ ὁμῶν ἀκούω. (Comp. in Latin Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, quæ tyrannum Dionysium).

(c) The preposition is very often omitted in *questions* and *answers*, e.g. Pl. Soph. 243, d. περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτόμεν. Theact. Τίνος δὴ λέγεις; X. S. 5, 5. εἰσδα ὄν, ἔφη, ὀφθαλμῶν τίνας ἔνεκα δεόμεθα; Δῆλον, ἔφη, ὅτι τοῦ ὄραν.

(d) The preposition is commonly omitted with a word in apposition. X. An. 5. 5, 3. οἱ Ἕλληνες ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα. Comp. 4. 8, 22. 5, 3, 2. 6, 2, 1. But when a greater emphasis rests upon the word in apposition, as is particularly the case, when it is used to explain a preceding *pronoun*, then the preposition is regularly repeated. X. Cy. 3. 1, 28. (φιλικῶς λέβοις ἂν) παρ' ἐκείνων, οἶμαι, ἔφη, παρὰ τῶν μηδέποτε πολεμίων γεγενημένων (*you might acquire friendship from those who have never been enemies*). Pl. Prot. 358, b. αἱ ἐπὶ τοῦτου πράξεις ἀπασαι, ἐπὶ τοῦ ἀλόπως (ἦν καὶ ἡδέως, ἀρ' οὐ καλὰ; (*all the actions pertaining to this, viz., the living without grief, are they not praiseworthy?*); also in clauses expressing comparison, subjoined by ὥς, ὥσπερ, the preposition may be either omitted or repeated. Pl. Rp. 330, c. περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν. Pl. παρ' ἡμᾶς φαίνεται, ὥς παρὰ φίλους. But when the member expressing the comparison *precedes* the other, the preposition stands with the first member only, if the particle of comparison is ὥς; but the preposition is repeated, if it is ὥσπερ. Pl. Rp. 1. 4, 14, e. δεῖ ὥς περὶ μητρὸς καὶ τροφοῦ τῆς χάρας ἀμύνειν (i. e. περὶ τῆς χάρας). X. Cy. 1. 6, 4. ὥς πρὸς φίλους ὄντας μοι τοὺς θεοὺς οὕτω διάκειμαι. — Pl. Phaed. 82, e. (ἡ ψυχὴ ἀναγκάζεται) ὥς περ δὲ εἰργμῶν δὲ τοῦ σώματος σκοπεῖσθαι τὰ ὄντα.

6. The natural position for prepositions is directly before their substantive, or before the attributive belonging to a substantive, e.g. πρὸς τὸν ἄνδρα, πρὸς τὸν σοφὸν ἄνδρα. But this position is often changed in the following instances:—

(a) When a particle follows the substantive, as γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also μὲν οὖν, αὖ, καί, *etiam*, τοίνυν, ἵσως, also οἶμαι used as an adverb; these small words often come between the preposition and the substantive, e.g. ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ.

(b) The preposition *πρὸς* in *oaths* and *exclamations* is separated from its substantive. Soph. O. C. 1333. πρὸς νῦν σε κρηνῶν, ποδὲ θεῶν ὁμογνώσκων αἰτῶ πιδίσθαι. So in Latin, *per te deos oro*.

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose, this takes place only with *περὶ* when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. πρώτων μὲν ἀνδραποδισμοῦ περὶ; it is also separated by other words. Her. 6, 101 τοῦτου σφι ἔμελλε περὶ. Pl. Apol. 19, c. ὦν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν περὶ ἐπαίω. See § 31, IV.

CHAPTER IV.

§ 301. The Pronoun as Subject, Predicate, Attribute, and Object.

The subject, predicate, attribute, and object are expressed by pronouns, when these members of a sentence are not designed to represent objects or qualities themselves, but when it is to be denoted merely, that an object refers either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, some remarks are here subjoined on the use of the pronouns.

§ 302. I. *Personal Pronouns.*

The substantive personal pronouns, as the subject (in the Nom.): *ἐγώ, σύ, ἡμεῖς*, etc., and also the adjective (possessive) pronouns, as attributives, e. g. *ἐμὸς πατήρ*, are used in Greek, as in Latin, only when they are specially emphatic; hence particularly in antitheses, but also, for the sake of perspicuity, e. g. *Καὶ σὺ ταῦτα ἐπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἄπαμ, σὺ δὲ μέν.* But where this is not the case they are omitted, and the substantive pronouns are expressed by the endings of the verb, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. *Γράφω, γράφεις. Ἡ μήτηρ ἐπέ μοι (my mother). Οἱ γονεῖς στέργουσι τὰ τέκνα (their children).*

REMARK 1. The distinction between the accented and the enclitic forms of the personal pronouns, e. g. *ἐμοῦ* and *μου*, etc. (§ 87), lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always employed, for example, in antitheses, e. g. *ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπείνεσεν.* — The personal pronouns are often used instead of the reflexive (No. 2). On the use of the Gen. of the substantive instead of the adjective (possessive) pronouns, see Rem. 4. On an appositive in the Gen. joined with a possessive pronoun, e. g. *ἡμέτερος αὐτῶν πατήρ*, see § 266, 2.

REM. 2. The adjective personal pronouns more commonly have a *subjective* or *active* sense, e. g. *ἐμὴ βουλή* (*my counsel*, i. e. one which I originate, not one which

relates to me) but sometimes they take the place of the objective Gen. and then have an *objective* or *passive* sense. Od. λ, 201. *ὅς ποδός, a desire for thee* (like Ter. Heaut. II. 3, 66. *desiderio tuo* instead of *tui*). X. Cy. 3. 1, 28. *εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ* (*benevolentia et amore mei, from good will and love to me*)

2. The reflexive pronouns always refer to something already named, to the Subject or Object, since the person or thing to which the reflexive refers, stands in contrast with itself as an *object* or *attribute* :—

(a) In relation to the subject : 'Ο σοφὸς ἑαυτοῦ κρατεῖ. Σὺ σεαυτῷ ἀρῶ-
κεις. 'Ο παῖς ἑαυτὸν ἐπαυεῖ. Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας.
Γνώδι σεαυτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἑαυτοῦ μεμάδηκεν. 'Ο στρατηγὸς
ἐπὶ τῶν ἑαυτοῦ στρατιωτῶν ἀπέδανε.

(b) In relation to an object of the sentence : X. Cy. 1. 1, 4. Κύρος διήνεγκε
τῶν ἄλλων βασιλείων, τῶν ἀρχὰς δι' ἑαυτῶν κτησαμένων. Ar. Nab. 384.
ἀπὸ σεαυτοῦ ἐγὼ σε διδάξω (*per te ipsum*).

(3) The reflexive pronouns may also be used in Greek, as in Latin, in the construction of the Accusative with the Infinitive and of the Participle ; also in such subordinate clauses as stand in a close relation to the principal clause, particularly in clauses expressing *design*, and in *dependent* interrogative clauses, as well as in all other subordinate clauses which do not contain the sentiment of the speaker, but the sentiment of the subject of the principal sentence. Also in this case the reflexive refers either to the subject or to an object. When the subject of the principal clause and the subject of the subordinate clause (or of the Inf.), are different, the reflexive may refer either to the former or to the latter, its particular reference being determined only from the context. In the cases mentioned under this rule, the English often uses the *personal* pronouns *him, her, it*, etc. instead of the *reflexive*.

'Ο τύραννος νομίζει τοὺς πολῖτας ὑπηρετεῖν ἑαυτῷ. X. Cy. 1. 1, 5. Τῶν
ἰδνῶν τούτων ἤρξεν (Κῦρος) οὗδ' ἑαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις.
C. 1. 2, 8. ἐπίστευε (Σωκράτης) τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξαμένους,
ἕπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς
ἔσεσθαι. 52. ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπεῖδοντα τοὺς νέους, ὡς αὐτὸς
εἶη σοφώτατος τε καὶ ἄλλους ἰκανώτατος ποιῆσαι σοφούς, οὕτω διατιθέναι τούτῳ
ἑαυτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν (*in
comparaison with him*). Th. 2, 92. τὰ ναύγεια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνεί-
λαντο (= τὰ ναύγεια τὰ πρὸς τῇ ἑαυτῶν γῇ ὄντα). Hér. 8, 24. ὅσα σοῦ στρατοῦ
τοῦ ἑαυτοῦ ἦσαν νεκροὶ ἔδωκε. Comp. the examples in Rem 3.

4. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz., αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, ἤν, -ό, αὐτῶν, or even those of a demonstrative pronoun, are universally employed, when an object does not stand in contrast with itself, but with another object, e. g. ὁ πατήρ αὐτῷ (to him, the son) ἔδωκε τὸ βιβλίον. Στέργω αὐτόν (him). Ἀπέχομαι αὐτοῦ (from him). The pronoun αὐτοῦ, etc. is merely the personal pronoun of the third person, but is much weaker than the demonstrative οὗτος; wherefore, it does not, like οὗτος, usually stand first in a sentence.

REM. 3. The personal pronoun οὗ, οἱ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But it is regularly employed, only when the reflexive relation has respect, not to the nearest subject, but to the remoter one. It is in general much more freely used than the compound reflexive, since it is also employed where the connection with the principal clause is much looser, e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετῶν οἱ (but not ὁ τύραννος χαρίζεται οἱ). X. An. 7. 5, 9. Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Σικεΐδην λέγειν ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀράγοιεν τὴν στρατίαν, ἢ Ξενοφῶν (se ducturus esse). Th. 5. 73. οἱ Ἀθηναῖοι ὥς ἐκέλευεν (ὁ Ἄγης) ἀπὸ σφῶν τὸ στράτευμα, καθ' ἡσυχίαν ἐσώθησαν. 6, 32. ἐνυπνέουχοντο καὶ ὁ ἄλλος, δμῖλος, τῶν τε πολιτῶν καὶ εἰ τις ἄλλος ἐθνους παρὴν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχέα ἕκαστος ἀπελογήσατο· οὐ γὰρ προτέδειν σφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Γόλιππος ἐτείχεζε τοῖς λῃδοῖς χρέμετος, οὓς οἱ Ἀθηναῖοι προπαρεβάλλοντο σφίσιν. The forms οἱ, σφίσι and σφᾶς have sometimes also the meaning of personal pronouns: οἱ, him, her (e. g. X. Cy. 3. 2, 26); σφίσι, to them (e. g. X. H. 6. 5, 35); σφᾶς, them, e. g. Th. 5, 49), when the object to which they refer, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to the use of this pronoun, that in place of it with a reflexive sense, the compound reflexive ἐαυτοῦ, -ῆς, etc. is commonly employed; and in place of it with the sense of the Pers. pronoun third person, the corresponding forms of αὐτός are used by the Attic writers. The form οὗ (οῦ) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, e.; ἔ (ἐ) 327, b. 617, e. Symp. 175, a. c. 233, b.; οἱ occurs far oftener (seldom accented οἱ), and σφεῖς, σφῶν, σφίσι, σφᾶς, somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of αὐτός are very frequently used instead of the reflexive pronoun; this is always the case where a member of a sentence or a subordinate clause is not the expression or sentiment of the person to whom the pronoun refers, but the sentiment of the speaker (writer).

X. Cy. 1. 4, 19. (Οἱ πολλοίμοι) εὐδὺς ἀφῆσσαν τὴν λείαν, ἐπειδὴν ἴδωσι τινὰς ἐπ' αὐτοὺς ἐλαύνοντας (contra se). C. 4. 7, 1. Τὴν ἐαυτοῦ γνώμην ἀπεφάνετο Σωκράτης πρὸς τοὺς δμῶντας αὐτῷ. Apol. 33. (Σωκράτης) ἔγνω τοῦ ἔτι (ἦν τὸ γεῖναι αὐτῷ κρείττον εἶναι).

6. In compound reflexive pronouns, the pronoun αὐτός either retains its *exclusive* force, or loses it, i. e. it is sometimes *emphatic*, and sometimes not.

(a) Isocr. Panath. 16, 242. δικαίον ἐστὶ φίλους μὲν ποιῆσθαι τοὺς ὁμοίους αὐτοῖ· τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἑαυτοὺς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως (se ipsis and se ipsis). Th. 4, 102. ἐποίκους σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον πέμψαντες. 1, 60. πέμψουσιν ἑαυτῶν τε ἐδελοντὰς καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες. 8, 8. ἐφ' ἑαυτῶν διανοοῦντο ἄλλη στόλῃ πλεῖν (solī per se). The Nom. αὐτός is sometimes added to strengthen this *exclusive* or *emphatic* force (comp. in Lat. *Cute se ipse interemit*), e. g. Pl. Phaed. 94, c. οὗτε γὰρ ἂν Ὀμήρῳ ὁμολογοῖμεν, οὗτε αὐτοὶ ἡμῖν αὐτοῖς. — (b) Οἱ στρατιῶται παρῆχον ἑαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (se). Th. 7, 82. παρέβσαν οἱ πάντες σφᾶς αὐτούς (or ἑαυτούς) (se).

REM. 4. The reflexive possessives are either used *alone*, e. g. Dem. c. Nicostr. 4, 1250. τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι. c. Nausim. 11, 993. δικαίτερον δῆπου τὰ ἡμέτερα ἡμᾶς ἔστιν ἔχειν, ἢ τοῦτους. c. Boeot. 2, 1010. ὁμοῖς ἔπαντες τοὺς ὁμετέρους παῖδας ἀγαπάτε. Οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρῶντο; or with the *addition* of the Gen. of αὐτός according to § 266, 2; or instead of the possessives, the Gen. of the compound substantive-reflexive is used; indeed in Prose, this is uniformly the case with the Sing. (*mine, thine, his*, thus δ ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ πατὴρ, and not δ ἐμὸς αὐτοῦ, δ σὺς αὐτοῦ πατὴρ, which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; but the possessives are commonly used when the pronoun is plural (*our, your*), except in the third Person. Hence as follows:—

S. τὸν ἑμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) πατέρα not	τὸν ἐμὸν (σὸν) αὐτοῦ π.
τὴν ἑμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) μητέρα not	τὴν ἐμὴν (σὴν) αὐτοῦ μ.
τοῖς ἑμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) λόγοις not	τοῖς ἐμοῖς (σοῖς) αὐτοῦ λ.
P. τὸν ἡμέτερον αὐτῶν πατέρα	very rare τὸν ἐμῶν αὐτῶν π.
τὴν ὁμετέραν αὐτῶν μητέρα	very rare τὴν ἐμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἀμαρτήματα	very rare τὰ ἡμῶν αὐτῶν ᾗ.
τὸν σφέτερον αὐτῶν πατέρα	more frequent τὸν ἑαυτῶν πατέρα, but never τὸν σφῶν αὐτῶν π.

Here also the Pronoun αὐτός either retains its *exclusive* or *emphatic* force, or loses it: (a) Ὁ παῖς ὑβρίζει τὸν ἑαυτοῦ πατέρα (SUUM IPSIUS patrem). Ὑμεῖς ὑβρίζετε τοὺς ὁμετέρους αὐτῶν πατέρας (VESTROS IPSORUM patres). Οἱ παῖδες ὑβρίζουσι τοὺς ἑαυτῶν πατέρας (suos ipsorum p). X. Hier. 3, 8. πολλοὺς δὲ καὶ υἱοὺς γυναικῶν τῶν ἑαυτῶν τυράννων διεφθαρμένους (ἐθρήσεις) (a SUIS IPSORUM conjugibus). X. An. 6. 1, 29. (νομίω) ὅστις ἐν παλῆμῳ ᾖ στασιάζει πρὸς ἔρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν (contra SUAM IPSIUS salutem). In order to strengthen the *exclusive* or *emphatic* force, the Pronoun αὐτός is frequently added: αὐτὸς τὸν ἑμαυτοῦ, etc.; αὐτός is also sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87. καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν. — (b) Th. 2, 101. Στρατονίκην, τὴν ἑαυτοῦ ἀδελφὴν, δίδωσι Σεύδῃ (SUAM sororem). Aeschin. fals. leg. 30, 40. πρὸς τὴν βουλὴν τὸν ἀδελφὸν τὸν ἑμαυτοῦ καὶ τὸν ἀδελφίδου καὶ τὸν πατρὸς ἐπεμψα. Th. 6, 21. πολλὰ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν (a nostru patria). Lysias. ἡγούνται οὐκέτι τοῖς σφετέροις αὐτῶν ἀμφο-

τήμασι τὸν νοῦν ὑμᾶς παρέξειν. Her. 5, 87. (λέγουσιν) εἰρωτῶν ἐκάστην αὐτέων (τῶν γυναικῶν), ὅκη εἴη ὃ ἐμὲ ὅτῃς ἀνὴρ (ὡς *suus vir esset*). X. H. 4, 17. οἱ ἀκαδεμαίνοντες τῶν ἐαυτῶν συμμάχων καταφρόνουσιν.

REM. 5. It is very rare in good classical authors, that the *Gen. of Pers. Pronouns* refers to the nearest subject, e. g. Pl. Lach. 179 c. αὐτὸν ἰδὼν τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶπον τρυφῶν (instead of τοὺς ἡμετέρους πατέρας or τοὺς ἡμετέρους αὐτῶν π.). Antiph. 1, 114. ἐγὼ δ' ὑμᾶς ὑπὲρ τοῦ πατρὸς μου τοδνεώτος αἰτοῦμαι (instead of ὑπὲρ τοῦ ἐμαυτοῦ πατρὸς). Th. 4, 8. ἐπὶ τὰς ἐν τῇ Κερκύρῃ ναῦς σφῶν ἐπεμψαν (instead of ἐπὶ τὰς ἐν τ. Κ σφετέρας αὐτῶν ν. or τὰς ἐαυτῶν ν.).

REM. 6. The pronoun αὐτός with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether its exclusive power be retained or lost, e. g. ἡμῶν αὐτῶν, ὑμῶν αὐτοῖς, σφῶν αὐτοῖς, ὁ δμῆτερος αὐτοῦ πατήρ, etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6, 2, 25. νῦν τὰ ἐπιτήδεια (ἡμᾶς) δεῖ εἰς τὴν δδὸν συσκευεῦσαι αὐτοῖς τε ἡμῖν, καὶ ὅποσους τετραπόσι χρῶμεθα. But in other writers, also, such exceptions are quite rare, e. g. Her. 5, 91. συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποτήσασι ὀρθῶς. This position is never found with the third Pers. Pl., consequently never αὐτοὺς σφῶς instead of σφῶς αὐτοῖς. But when the Pers. pronouns are used without their reflexive force, then αὐτός, in its exclusive or emphatic sense, may either precede or follow the personal pronoun: (a) αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοὶ (μοι), αὐτὸν ἐμὲ (με), αὐτοὺς ἡμᾶς, etc., e. g. Pl. Phaed. 91, α. αὐτῷ ἐμοὶ ὅτι μάλιστα δόξει οὕτως ἔχειν. Symp. 220, c. συνδύεσσε καὶ τὰ δπλα καὶ αὐτὸν ἐμέ. X. C. 2, 9, 2. ἡδέως γ' ἐν (sc. δρέψαιμι τὸν ἄνδρα), ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτόν με τράποιτο. — (b) ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ, σὲ αὐτόν, ἡμῶν αὐτῶν, etc., e. g. Dem. Ol. 3, 36. πῶδες ἀλλὰ δὲν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος; X. C. 3, 8, 9. τοῦ δέρονος ὁ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει. Cy. 5, 5, 20. σὲ μὲν αὐτὸν ἀφήκα. 6, 1, 14. στέγαι ἡμῖν αὐτοῖς εἰσιν. Pl. Apol. 41, α. ἐμοί γε καὶ αὐτῷ δαυμαστή ἐν εἴῃ ἡ διατριβὴ αὐτῷ.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. C. Olympiod. 1162 τὰς ἡμῖν αὐτοῖς διαλεξόμεθα. Pl. Rp. 621, c. δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν, καὶ τοῖς θεοῖς. Lys. 114. ἐπειδὴν ὑμῖν ἐγὼ μνησῶ, πρὸς ὑμᾶς αὐτοὺς τρέψετε κῆπειτα καθ' ἕνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθῆσεσθε. X. C. 3, 5, 16. φθονοῦσιν ἐαυτοῖς μᾶλλον, ἢ τοῖς ἄλλοις ἀνδράποισι.

REM. 7. Both the reciprocal and reflexive pronoun is used when the action refers to an object that has been named. Both consequently express a reflexive idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily perceived that several persons so perform anything together that the action appears as reciprocal. But when the reciprocal is antithetic to ἐαυτὸν ἕκαστος, but the reflexive used for the reciprocal, to ἄλλους, it is clear that the reciprocal must then necessarily stand, where the antithesis ἐαυτὸν ἕκαστος is either expressed or implied, e. g. Isocr. Paneg. μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς (i. e. ἢ ἐπὶ τοῖς αὐτοῖς κακοῖς ἀγαθοῖς), they rather rejoice in each other's evils, than in their own good, i. e. than each one in his own. Pl. Phaedr. 263, α. ἀμφισβητοῦμεν ἀλλήλους τε καὶ ἡμῖν αὐτοῖς. On the contrary, it is natural that the reflexive should be regularly used, where other persons (ἄλλους), either expressly or by implication, are contrasted with the reflexive, e. g. Isocr. Aegin 997. παρ

πλεονες ἢ μᾶς αὐτοὺς ἡγοῦμεθα, ἢ τοὺς ἀδελφοὺς (*we think more of ourselves than of [others] our brothers*). de Pac. οἱ μὲν (Θετταλαί) σφίσι αὐτοῖς πολεμοῦσιν (*inter se, non contra externos hostes*). With the Nom. αὐτοί added, e. g. X. H. 1. 5, 9. (δεῖ) σκοπεῖν ὅπως τῶν Ἑλλήνων μηδένες ἰσχυροὶ ᾤσιν, ἀλλὰ πάντες ἐσθενεῖς, αὐτοὶ ἐν ἑαυτοῖς στασιάζοντες. So ὁμολογεῖσθαι, ἀμφισβητεῖσθαι, διενεχθῆναι, ἐναντίον εἶναι and πράττειν σφίσι αὐτοῖς or ἑαυτοῖς. But when neither the one nor the other antithesis exists, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e. g. X. C. 2. 6, 20. φθονοῦντες ἑαυτοὺς μισοῦσιν ἀλλήλους. 7, 12. ἀντὶ ὑφορμμένων ἑαυτὰς ἡδέως ἀλλήλας ἐφρων.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Person. The reflexive then denotes not a definite person, but only confines the reflexive force to the subject; hence it has often merely the meaning of ἴδιος; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. οὐδὲ γὰρ τὴν ἑαυτοῦ [= σεαυτοῦ] σὺ γε ψυχὴν ὄρῃς (*his own soul; σεαυτοῦ is a false reading*). 2. 1, 31. τοῦ δε πάντων ἡδίστου ἀκούσματος ἐπαίρου ἑαυτῆς [= σαυτῆς], ἀνῆκοος εἰ (*self praise*). Andoc. de myst. αὐτὸς μὲν αὐτὸν ἀπάλλων (*instead of ἑμαυτόν*). Pl. Prot. 312, a. σὺ δὲ οὐκ ἂν αἰσχύνου εἰς τοὺς Ἕλληνας αὖτις δὲ σοφιστὴν παρέχων; Isocr. Paneg. διετελέσαμεν ἀσταςίαςτοι πρὸς σφᾶς αὐτοῦς. X. II. 1. 7, 19. εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα ἐς θεοῦς.

REM. 8. In the Epic language, this usage occurs also with σφίσι and ὅς (*suis*). Il. κ, 392. φύβην βουλεύοιτε μετὰ σφίσι (instead of μετ' ἑμῶν). Od. ι, 28. οὔτοι ἔγωγε ἤς γαίης δύναιμαι γλυκερότερον ἄλλο ἰδέσθαι.

§ 303. II. *The remaining Pronouns.*

1. Οὗτος, οὕτως, τοιοῦτος, τοσοῦτος, and ὃδε, ὥδε, τοιόςδε, τοσόςδε, are commonly used with this distinction, that the first four refer to what immediately precedes, the others, to what immediately follows.

Her. 6, 53. ταῦτα (the foregoing) μὲν Λακεδαιμόνιοι λέγουσι—τάδε (the following) δὲ—ἐγὼ γράφω. Th. 1, 53. οἱ μὲν δὲ (Κορίνθιοι) τοιαῦτα εἶπαν—οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο.

REMARK 1. Still, not seldom οὗτος, τοιοῦτος, τοσοῦτος, οὕτως refer to what follows: far more seldom ὃδε, τοιόςδε, τοσόςδε, ὥδε refer to what goes before. X. C. 1. 2, 61. Αἷχας ὀνομαστὸς ἐπὶ τούτῳ γέγωνε (*by what follows*). Th. 2, 34. ὥδε μὲν δάπτουσι (in reference to what precedes). But often ὃδε, ὥδε, etc., are so used that they represent an object as present, as it were before our eyes, e. g. X. Cy. 3. 3, 35. ἐγὼ δὲ ἑμῶν μὲν παρῶν, ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, αἰσχυνόμην ἂν (= in PRÆSENTI rerum stanti). Regularly, however, οὗτος precedes the relative clause, e. g. εὐτόδ' ἔστω.

ἐν αὐτῷ ἄλλω. — When *αὐτός* and *ἄλλος* are used in opposition to each other, the latter refers to what is more remote, the former, to what is nearer, though the reverse is sometimes the case, as with the Latin *hic* and *ille*.

2. The adjective demonstratives are often used in poetry, especially in Epic, and sometimes in prose, instead of the adverbs *here, there*, according to § 264, 3.

Od. α, 76. ἀλλ' ἐγὼ δ', ἡμεῖς οἷδε περιφραζόμεθα πάντες (let us **HERE** deliberate). 185. νηὺς δέ μοι ἥ δ' ἵστηκεν ἐπ' ἀγροῦ νόσφι πόληος (stood there in the field). Od. σ, 239. ὡς νῦν Ἴρος ἐκεῖνος ἐπ' αὐλείῃσι δόρησιν ἦσται (there). Th. 1, 53. ἡμᾶς τ' οὗς δὲ πρότερος λαβόντες χρῆσασθε ὡς πολέμοις (now, **QUI HIC sumus**). Pl. Rp. 327, b. ἡρόμην, ἔπου εἶπ. Οὕτως, εἶπῃ, ὑπισθεν προσέρχεται (**HERE** he comes behind thee). Hence in the Attic poets *ἄνῃρ* δδὲ instead of *ἐγὼ*, e. g. S. O. T. 1464, and *οὕτως* in prose instead of *σύ*, e. g. Pl. Gorg. 489, b. οὕτως οἱ ἄνῃρ οὐ παύεται φιλοφρονῶν; instead of *σὺ οὐ παύεις*;

REM. 2. In the Epic language, where two sentences, whose subject is not doubtful, follow each other, the subject is often repeated in the second by *ὅγε* with a certain emphasis, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β, 664. αἶψα δὲ νῆας ἔπηξε, πολλὰ δ' ὅγε (idemque) λαὸν ἀγέρας βῆ φεύγων ἐπὶ πύργων. Il. ε, 586. Ἀντίλοχος δ' οὐ μείνε, δόος περ ἔσσον πολέμοισι, ἀλλ' ὅγ' ἄρ' ἔτρεσε. So also in the Epic language and particularly in Her., far rarer in the Attic writers, when a series of actions follow each other, *ὁ δέ* is used with reference to the same subject, where we may translate *ὁ δέ* by, *on the contrary, then*, etc. Her. 6, 3. τὴν μὲν γενομένην αὐτοῖσι αἰτίαν οὐ μάλα ἐξέφαμεν, ὁ δὲ ἐλεγέ σφι (on the contrary). X. An. 4, 2, 6. οἱ δὲ ... ἐνταῦθα ἕμενον, ὡς κατέχοντες τὸ ἄκρον· οἱ δ' κατεῖχον (idemque). This usage very often occurs in Hom. and Her. in disjunctive clauses: ἢ—ἢ ὅγε. Od. β, 327. ἢ τις αὖτε Πόλλου ἔξει ἀμύντορας... ἢ ὅγε καὶ Σπάρτην δέν. Her. 2, 173. λάδοι ἂν ἢ τοὶ μανείς, ἢ ὅγε ἀποπληκτος γεγόμενος.

3. The use of the pronoun *αὐτός* is as follows:—

(1) *Αὐτός* properly means *αὐτός*, *again he*, and then *self, ipse*, e. g. *ὁ υἱὸς αὐτός* or *αὐτὸς ὁ υἱός*, *the son himself*. It can also refer to the person implied in the predicate, e. g. *αὐτὸς ἀπέβη*. So *αὐτὸ τοῦτο* or *τοῦτ' αὐτό*, *hoc ipsum, this itself (not another)*. When used with *ἐκαστος*, *αὐτός* always precedes. Her. 7, 19. θάλων αὐτὸς ἐκαστος τὰ προκαίμενα δῶρα λαβεῖν.

(2) In the oblique Cases, it is used for the third person of the personal pronouns (§ 302, 4).

(3) In connection with the article (*ὁ αὐτός*), it means *the same, idem* (§ 246, 3). On the position of the article with *αὐτός* in connection with a substantive, see § 246, 3.

REM. 3. Hom. and Her. often use *αὐτός* in the place of the reflexive pronouns of the three persons. Od. δ, 247. ἀλλὰ δ' αὐτὸν (instead of *ἐαυτόν*)

φωτὶ κατακρίπτων ἦσκεν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵα χρὴ καλὰ μὲν αὐτῇν (instead of *σαυτῇν*) ἐννοῦσαι. Her. 7. 10, 1. τὸ δὲ αὐτοῖσι ἐπεση δεινόν, ἐμέ σοι δικάων ἐστί φράζεω (*quid autem in NOBIS timendum insit*).

REM. 4. From the exclusive or emphatic force of this pronoun, the following specific significations arise: (a) *self* in contrast with another, hence *alone*, *solus* (*ipse*, *non alius*); *μόνος*, on the contrary, in contrast with several. X. An. 4. 7, 11. ἄλλον οὐδένα (παρακαλέσας) χωρεῖ αὐτός (*goes alone*); (b) *even* and *self*, like *ipse*, e.g. Αὐτὸς δὲ Σωκράτης ἐδάκρυεν (*even Socrates, Socrates himself*); so καὶ αὐτός, οὐδ' αὐτός, *vel ipse, ne ipse quidem*; (c) *self* in contrast with foreign aid, of *himself*, etc., *spondē*, like *ipse*; (d) in Homer especially, αὐτός often forms a contrast with another object, expressed or understood, this object being different from that denoted by αὐτός, as the soul in distinction from the body, or the body in distinction from the soul, e.g. Il. α, 4. αὐτοὺς δὲ ἐλάρια τεύχε κύνεσσιν (*made them [their bodies, not their souls] a prey*), or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord*, *master*, e.g. αὐτὸς ἐφη; so also αὐτό, *id ipsum*, often in connection with a following adjective-clause; (e) it is used with a *proper name* and an *ordinal* from τρίτος upwards, to denote the number of official associates with the person named, who is generally the principal one, e.g. Th. 1, 46. Κορυθαίῳ στρατηγὸς ἦν Ξενοκλείδης τέμπετος αὐτός (*Xenocides was the commander of the Corinthians with four associates*).

4. The indefinite pronoun *τις* when joined with *adjectives*, *indefinite numerals*, and *adverbs*, is used like the Latin *quidam*, to bring out distinctly the idea expressed by these words, sometimes making them more, sometimes less emphatic, according to the meaning of the word or the connection of the discourse; but with *pronouns* and *cardinal numbers*, it corresponds to the Latin *fere* (*almost, about, somewhat*).

Μέγας τις ἀνὴρ (*some great man*), μικρός τις, πᾶς τις, ἑκαστός τις, οὐδείς τις, ἄλλοι τινές, ποῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πάντι, παντάπασί τι, πολὺ τι, οὐδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινα λέγεις δύναμιν τῆς ἀρετῆς εἶναι (*incredibilem QUANDAM vim, a kind of incredible power*). X. C. 1. 1, 1. ἡ γραφή κατ' αὐτοῦ (Σωκράτους) τοιᾶδε τις ἦν (*haec fere, was nearly, was for substance this*). 3. 6, 5. λέξον, πόσαι τινές εἰσι (sc. αἱ πρόσδοι τῇ πόλει), *tell me about how much the revenues are*. So οὕτω τι, or οὕτω, ὅδε πως (*sic, fere, nearly thus*); τρεῖς τινες (*about three, some three or so*).

REM. 5. The regular position of the pronoun *τις*, as an enclitic, is after the word to which it belongs, e.g. ἀνὴρ τις, καλὸς τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e.g. ἔστι τούτων τις εὐχίδης λόγος. On the relative and interrogative pronouns, see under adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one, any one*, is usually expressed in Greek (a) by *τις*, e.g. Οὐκ ἂν τις εὖροι ἀνδρα σοφώτερον (*one would not find, etc.*), (b) by the second Pers. Sing. Opt. with *ἂν*, and the Ind. of a historical tense with *ἂν*, when it is intended to represent the subject as indefinite, e.g. φάιης ἂν (*dicas, one may, can say*); νομίζοις ἂν (*credas, one might suppose*), εἰδῇς ἂν (*videres, one might have seen*); ᾔγῃσῃς ἂν (*putares, etc.*). The English, however, frequently translates the second Pers. by *you*, e.g. *you may, can say*.

§ 304. *Prospective and Retrospective Use of the Pronoun.*

1. The personal pronoun *οδ, οί, ε, μιν*, and the demonstrative *δ, ή, τόδ*, are frequently used in Homer to direct the attention to a following substantive, and as it were to prepare for it. *Il. v.*, 321. *αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν*, *Πηλεΐδῃ Ἀχιλλῆϊ*. *Il. φ.*, 249. *ἵνα μιν παύσειε πόνους, δῖον Ἀχιλλῆα*.

2. In the same way, the Neut. of a demonstrative is used to prepare for a following substantive, or a following Inf. or entire sentence. *Pl. Apol.* 37, a. *τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως* (*I am deemed worthy of this, viz., a maintenance in the Prytaneum*). *X. Cy.* 8. 7, 25. *τί τοῦτου μακαριώτερον, τοῦ γῆ μιχθῆναι;* (*what can be more blessed than this, to mix with the earth?*); *Pl. Gorg.* 515, c. *ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι*. *Dem. Phil.* 1. 41, 5. *οἶδεν... τοῦτο καλῶς ἐκεῖνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρὶς ἄλλα τοῦ πολέμου κείμενα ἐν μέσῳ*. *Comp.* § 266, *Rem.* 3.

3. On the contrary, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a preceding substantive or pronoun, partly for the sake of *perspicuity*, e. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of *rhetorical emphasis*. Such a pronoun again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. *Her.* 3, 63. *ὁ δέ μοι Μάγος, τὸν (= ἐν) Καμβύσης ἐκτίτροπον τῶν οἰκίῳν ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο* (*Magos, whom Cambyses appointed steward of his domestic affairs, he gave me these commands*). *Th.* 6, 69. *αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι, αὗται ὑπὸν ἔρυμα*. So also with the personal pronouns, in which case the pronoun which resumes a preceding one, is regularly an *enclitic* form. *Eur. Phoen.* 507. *ἐμοὶ μὲν, εἰ καὶ μὴ καὶ Σ' Ἑλλήνων χθόνα τεδράμμεθ' (educati sumus), ἀλλ' οὐν ξυνετὰ μοι δοκεῖς λέγειν*.

CHAPTER V.

The Infinitive and the Participle as an Object and Attribute.

§ 305. A. *The Infinitive.*

The Infinitive represents the idea of the verb as an abstract substantive idea, but differs from the substantive in the following respects:

(1) The Inf. without the article can be used only as a *Nom.*

(either as a *subject*, or in connection with *ἐστί(ν)* as a *predicate*), and as an *object* in the Accusative;

Subject: Ἐπετα τῇ ἀρετῇ σά(ε)σθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ, (to be preserved for a longer time results rather from bravery than cowardice), X. R. L. 9, 1. Predicate: Τὸ δίκην δίδόναι πρότερον πάσχειν τί ἐστιν, ἢ ποιεῖν Pl. Gorg. 464, d. Object: Βούλομαι γράφειν. See § 306.

(2) Yet it so far retains the nature of the verb, as

(a) It denotes, by different forms, the different circumstances of the action: *duration*, *completion*, *futurity*, and has active, middle, and passive forms.

Γράφειν, *scribere*, γεγραφέναι, *scripsisse*, γράψαι, *scripsisse* or *scribere* (§ 257), γράψκειν, *scripturum esse*; βουλευέσθαι, to *deliberate* or *be advised*, βεβουλευέσθαι, to *have deliberated* or *have been advised*, βουλευσάσθαι, to *have deliberated* or *to deliberate*, βουλευθῆναι, to *have been advised* or *to be advised*, etc.

(b) It retains the government of the verb, i. e. it governs the same Case as its verb, e. g. Γράφειν ἐπιστολήν, ἐπιθυμῶν τῇς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(c) It has an *adverb* for its attributive expletive, and not, as in the case of an actual substantive, an adjective, e. g. Καλῶς ἀποθανεῖν (on the contrary, καλὸς θάνατος).

The Inf. will first be considered without the article, and then with it.

§ 306. 1. *The Infinitive, as an Object, without the Article.*

1. The Inf. is used, as the complementary¹ object in the Acc., to express something *aimed at* or *effected*:—

(a) With verbs of *willing* and the contrary (*verba voluntatis*), e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἄξιω, δικάω, ζητῶ, προθυμοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εἴδα, etc. — δέομαι (to *entreat*), ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, συμβουλεύω, νουθετῶ, κελεύω, προσταττω, etc. — εἶω, συγχωρῶ, ἀμελῶ, etc. — δέδοικα, φοβούμαι.

¹ The verbs which take an Infinitive after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf., therefore, is the *complement* of the verb on which it depends. Other verbs take a Participle for their complement See § 309.

φεύγω, ἀναβάλλομαι, ὀκνῶ, etc. — ἀπαγορεύω, κατέχω, κωλύω, etc.; — ἡσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τινί, ἐξουσίαν διδόναι, and the like.

Βούλομαι γράφειν. Ἐπιδυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Ἀναβάλλομαι σοι ἀποκρίνεσθαι. Pl. Gorg. 457, e. φοβοῦμαι διελέγχειν σε. Phaed. 98, d. ἀμελῶ τὰς ὥς ἀληθῶς αἰτίας λέγειν. Dem. Ol. 3. 16, 25. τίς ἂν αὐτὸν ἐτι κωλύσει δεῦρο βαδίζειν; X. Ag. 1, 7. Ἀγησίλαος ὑπέστη ἀσχολίαν αὐτῷ (τῷ βασιλεῖ) παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας. Dem. Chers. 102, 53. ἡσυχίαν ποιεῦσιν ἑκείνῃ πράττειν, ὅτι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with ἀσχύρεσθαι, αἰδεῖσθαι, περιορᾶν, ἐρχεσθαι, παύειν, παντοῖον γίγνεσθαι, παρασκευάζεσθαι, πειρᾶσθαι, see ‡ 311. Verbs of *preventing* and *hindering*, and the like, have the following constructions: (a) (not very frequent) Εἰργω σε ἀπιέναι. Οὐ κωλύω σε ἀπιέναι. (b) (usually) Εἰργω σε μὴ ἀπιέναι according to ‡ 318, 7; and after a preceding negation: Ἀστυάγης, ὅτι δέοιτο αὐτοῦ ὁ Κύριος, οὐδὲν ἐδόνато ἀντίχειν μὴ οὐ χαρίζεσθαι, X. Cy. 1. 4, 2. according to ‡ 318, 9. (c) Τοῦ δραπέτεῦν (αἱ δέσποται τοὺς οἰκέτας) δισμοῖς ἀπείργουσι, X. C. 2. 1, 16. (d) Πᾶς ἄσκδς δύο ἄνδρας ἕξει τοῦ μὴ καταδύναι, X. An. 3. 5, 11 (e) (seldom) Μέλλομεν τούτους εἰργεῖν, ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς, ib. 3. 3, 16. (f) Τὸν πλείστον θυμὸν τῶν ψιλῶν εἰργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακοεργεῖν, Th. 3, 1. according to ‡ 308, Rem. 1. (g) very frequently after a preceding negation: Οὐκ ἀπείχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν παρ' αὐτῶν πειρᾶσθαι, X. Cy. 1. 6, 32. according to ‡ 318, 9.

REM. 2. The verb πείθειν; to persuade, regularly takes for its object a substantive-sentence, expressed by the conjunction ὥς and a finite verb; it takes the Inf. (Acc. with the Inf.) more seldom. X. C. 1. 1, 1. πολλὰκις ἐδαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἐπεισαν οἱ γραφόμενοι Σωκράτην, ὥς ἄξιός ἐῖη δαπάντου τῇ πόλει.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction ὥστε with the Inf. governed by verbs of this class. Her. 7, 6. ἀνέπεισε Ἑρξέα, ὥστε ποιεῖν ταῦτα (to do this). Sometimes, also, in order to make the purpose or object more emphatic, ὥπως, ὥς with the Subj., Opt. or Fut. Ind., is used. So in Attic prose, the verbs προδυμῖσθαι, διανοῖσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι, are connected with ὥπως and the Fut. Ind.

(b) With verbs of *thinking*, *supposing*, *saying*, and the contrary (verba cogitandi, putandi, et dicendi), e. g. λογίζεσθαι, ἡγῆσθαι, νομίζειν, ἐλπίζειν, εὔχεσθαι, δοκεῖν, κωδυνεύειν, etc. — λέγειν, φάναι, etc. — ἀρνέσθαι (to deny), ἀπιστεῖν, etc.

Νομίζω ἁμαρτεῖν (I think [to have erred] that I have erred). Ἐλπίζω εὐτυχῆσειν (I hope to be happy). Αὕτη ἡ δόξα καλῶς δοκεῖ ἔχειν. Th. 3 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρήναι. Λέγω εἰδέναι ταῦτα (I say [to know] that I know this).

REM. 4. On the difference between the Inf. and Part. after the verbs

ἀκούειν, εἰδέναι, ἐπίστασθαι, μανθάνειν, γιγνώσκειν, μμνήσκεσθαι, πυνθάνεσθαι, αἰσθάνεσθαι; δεικνύναι, ἀποφαίνειν, δηλοῦν, ἀγγέλλειν, φαίνεσθαι, εοικέναι, &c. § 311.

REM. 5. It will be seen (§ 329), that, after the verbs above mentioned, the object may be expressed also by a complete substantive-sentence with *ὅς* or *ὅτι*.

(c) After expressions denoting *ability, cause, power, capacity, or fitness* (*verba facultatis*), e. g. δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, ἔχω, (*possum*) — ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστιν (*licet*) — ποῶ, διαπράττομαι, κατεργάζομαι, κατασκευάζω, &c. — δεινός (*powerful, capable, fit*), ἱκανός, ἐπιτήδειος, κακός, ἥττων, αἰτιός εἰμι, &c.; — after verbs of *choosing, appointing, naming, educating, teaching*.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. οἱ ἐτησῖαι ἔνεμό εἰσι αἵτιοι πληθεῖν τὸν ποταμόν. 7. 129. ἀνώνυμους τοὺς ἄλλους εἶναι ποιεῖ. 5, 97. στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάμβιον. Οἶός τ' εἰμί ποιεῖν ταῦτα. X. Cy. 1. 4, 12. τίς ἂν σοῦ γε ἱκανώτερος πείσῃ; 3, 18. δεινότερος διδάσκειν. Ποῶ σε γελᾷν. Διδάσκω σε γράφειν.

REM. 6. On ποιεῖν with the Part., see § 310, 4 (b).

REM. 7. The relation of the *result*, the thing to be effected, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction ὥστε. Pl. Prot. 348, c. ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα* ἐλέσθαι. So often in Plat. ἱκανὸς ὥστε, X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥστ' ἔνευ φυγῆς καὶ δαυέτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb πεφυκέναι, after the impersonal verbs and phrases προσήκει, πρέπει, συμβαίνει, δεῖ, χρή, ἀναγκαῖον, δίκαιον, ὀφελιμὸν ἔστιν and the like; after verbs of *giving, taking, going, sending*, and many others; after adjectives of various significations, e. g. ἄξιος, δίκαιος (*worthy, worth*), ἡδύς, ῥάδιος, χαλεπός and many others; after abstract substantives, especially in connection with εἶναι and γίγνεσθαι, as ἀνάγκη, ἐλπίς, σχολή, ὥρα ἔστιν, to express a *purpose or determination, a result or effect*.

Th. 4, 61. πέφυκε τὸ ἀνδρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκωτος, φυλάσσεσθαι δὲ τὸ ἐπὶόν (men are so constituted as always to rule those who yield, but to guard against those who assail). Ἦκομεν μανθάνειν (ad discendum). Th. 2, 27. τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδωσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἑμαυτὸν ἐρωτᾶν. X. An. 5. 2, 1. τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε Ξενοφῶν φυλάττειν τὸ στρατόπεδον. Ἀξιός ἐστι δαυμάζεσθαι. Her. 4, 53. Βορυσθένης πίνεσθαι ἡδιστός ἐστι (dulcissimus ad bibendum). 6, 112. τέως ἦν τοῖσι Ἑλλῆσι καὶ τὸ ὄνομα τὸ Μήδων φόβος ἀκοῦσαι (a terror to hear).

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the Acc. of more definite limitation (§ 279, 7). Il. κ.

437. *Δεῖν δ' ἀνέμοισιν ὁμοίοις* (ἴσσοι) (*equal to the winds in speed*). In a similar manner, the Inf. εἶναι in the phrase *ἐκὼν εἶναι*, must probably be explained (*willing so far as it depends on my being or nature, as far as depends on me, i. e. actually willing*). Her. 7, 104. *ἐκὼν τε εἶναι ὁδὸν ἂν μονομαχέομαι* (*could I have my own choice, or so far as concerns me, I would not fight even in single combat*). Pl. Phaedr. 252, a. *ἔθεν δὲ ἐκούσα εἶναι οὐκ ἀπολείπεται ἡ ψυχή*. This phrase is used but seldom in affirmative sentences.

REM. 9. As the poets say *δαῦμα ἰδέσθαι* (*a wonder to see*), so also in prose, the complementary Infinitive *δρᾶν, εἰσδρᾶν* and *ιδεῖν*, are sometimes joined with verbs of *appearing* and *showing one's self*. X. Cy. 5. 4, 11. *σὲ ἐπανάστασμένος ἦα, ποῖός τις φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων* (*I came to see what sort of a looking person you are, you, who have such a soul*).

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf., it commonly uses the Inf. Act. or Mid., with the adjectives mentioned under (c) and (d), e. g. *δυνατός, ἕλιος*, etc., and with substantives e. g. *δαῦμα, φόβος*, and with verbs of *giving*, etc. Such Infinitives, the English translates both actively and passively, e. g. *Ταῦτα ῥῥιδί ἐστι μαθεῖν* (*these things are easy to learn or be learned*). *Καλὸς ἐστὶν ἰδεῖν* (*pulcher est visui, he is beautiful to see or to be seen*). Th. 1, 38. *ἕλιος δαυμάσαι*. Pl. Phaed. *λόγος δυνατὸς κατανοῆσαι* (*capable of being understood*). The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful FOR US to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 599, a. *ῥῥidia ποιεῖν μὴν εἰδότες τὴν ἀλθδειαν*. So *Σωκράτης πᾶσι παρείχεν ἑαυτὸν ἐρωτᾶν* (*he yielded himself to all to question, i. e. he permitted all to question him*).

REM. 11. From the use of the Inf. after verbs of *willing, wishing, entreating, and imploring* and the like, the following peculiarities in the use of the Inf. are to be explained:

a. The Inf. is very frequently used in the Epic writers instead of the *second person Imperative*, sometimes also instead of the *third person*; instead of the *second person*, not seldom also in other poets, and even likewise in Herodotus and in the Attic prose-writers. The Inf. must then be considered as the object depending on the Imp. of a verb of *willing*, which is to be supplied, e. g. *ἔδελε*. Hence when *predicative expletives* are joined with the Inf., these, inasmuch as they refer to the subject *σὺ* contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. Od. α, 290, sqq. *νοστήσας δὲ ἔπειτα φίλην ἐς πατρίδα γαίαν σῆμά τέ οἱ χεῖναι, καὶ ἐπὶ κτῆρα κτερεῖται... καὶ ἀνέρι μητέρα δοῦναι* (*and then having returned to your dear fatherland, hear up a mound, etc.*). Il. β, 75. *ὅμεις δ' ἄλλαθεν ἄλλος ἐρητύειν ἐπέεσσιν*. Il. ζ, 89-92. *ἡ δὲ... οἶξασα κληῖδι δῦρας ἱεροῖο δόμοιο, πέπλον... δεῖναι Ἀθηνάης ἐπὶ γούνασιν ἠΰκομοιο*. Her. 6, 86. *σὺ δὲ μοι καὶ τὰ χρήματα δέξαι, καὶ τῷδε τὰ σύμβολα σῶζε λαβόν· ὅς δ' ἂν ἔχων ταῦτα ἀπατή, τοῦτόν ποδοῦναι (ei redde)*. Th. 5, 9. *σὺ δὲ, Κλεαρίδα, αἰφνιδίως τὰς πόλεις ἀνοίξας ἐπεκδεῖν καὶ ἐπειγέσθαι ὡς τάχιστα ζυμμεῖν*.

b. When the Inf. refers to the *third Pers.*, its subject as well as the accompanying expletives of the predicate, are commonly in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of *willing*, which is to be supplied, e. g. *ἐύχομαι, δός, πολεῖ*, or of a verb denoting *what ought to be, must be*, e. g. *χρή, δεῖ*; so with *wishes, entreaties, precepts and contracts*. Il. η, 179, sq. *ὦδε δὲ τις εἴπσκεν, ἰδὼν εἰς σπῆραν ἐϋρόν· Ζεῦ πάτερ, ἡ Αἴαντα λαχεῖν, ἡ Τυδείας εἶδεν, ἡ αὐτὸν βασιλῆα πολυχρόσιοι Μυκῆνης!* (*grant or cause that either Ajax may obtain it by lot, etc.*). Aesch. Suppl. *δεῖοι πολέται, μὴ με δουλείας τυχεῖν*. X. Ven. 6, 11. *τὸν δὲ κυνηγέτην ἔχοντα ἐξίέναι ἐλαφρὰ ἰσθῆτα ἐπὶ τὸ κυνηγέσιον, τὸν δὲ ἀρκυωρὸν ἐπεισθαι*.

c. Hence the Inf. is sometimes used in reference to the *first and second Pers.*, in questions denoting *indignation*. Her. 1, 88. *ὦ βασιλεῦ, κότερον ἔγγειν πρὸς*

οὐ τὰ νοέων τι γάρω, ἢ σιγᾶν ἐν τῷ παρεόντι χρόνῳ; (shall I speak or be silent?). Od. κ, 431. ἃ θεῶλοι πῶς ἴμεν; τί κακὸν ἱμείρετε τούτων; (whither are ye to go?).

d. Finally, the Inf. is used instead of the Opt., with αἰ γάρ, εἴδει, as the expression of a wish. Od. ω, 375, sq. αἰ γάρ, Ζεῦ τε πάτερ..., τοῖος εἶναι τοι χθιδὺς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὄμοισιν, ἐφειστέμεναι καὶ ἀμύνειν ἄνδρας μνηστῆρας. (instead of ἐφεισταίην κ. ἀμύνοιμι).

§ 307. *Nom., Gen., Dat., and Acc. with the Infinitive.*

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. Δέομαι σου εἰδέν. Συμβουλεύω σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι.

REMARK 1. So also κελεύειν, which signifies *to impel, to urge, hence to command (jubeo)*, in *Athic* prose, is always constructed with the Acc. and the Inf., e. g. κελεύω σε γράφειν (*jubeo te scribere*).

2. When *predicative expletives*, consisting of adjectives or substantives, and referring to the personal object of the governing verb, are joined with the Infinitive, they are either put by *attraction* in the same case as the personal object, or in the *Accusative* without attraction.

(a) *Gen. with Inf.* Δέομαι σου προθύμου εἶναι (*I beg you to be zealous*). Δέομαι σου πρόθυμον εἶναι. X. H. 1. 5, 2. Κέρου ἐθέοντο ὡς προδυμοτάτου πρὸς τὸν πόλεμον γεινέσθαι (*begged C. to be as zealous as possible in the war*). Her. 6, 100. Ἀθηναίων ἐδεήθησαν σφίσι βοηθούς γενέσθαι (*requested the Athenians to aid them*). If the Gen. is followed by the Inf. accompanied by a more definite expletive, this expletive is always put in the Acc., e. g. Lys. 118. δέομαι ὑμῶν καταψήφισσάσαι Θεομνήστου, ἐνδυμουμένους, ὅσος μοι ὁ ἀγὼν ἐστίν (*I pray you to condemn Th., considering, etc.*). Th. 1, 120. ἀνδρῶν ἀγαθῶν ἐστίν, ἀδικουμένους ἐξ εἰρήνης πολεμεῖν (*it is the characteristic of brave men, when injured, to exchange peace for war*).

(b) *Dat. with Inf.* Συμβουλεύω σοι προθύμῳ εἶναι (*I advise you to be zealous*). Συμβουλεύω σοι πρόθυμον εἶναι. X. An. 2. 1, 2. ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασμένοις ἂ εἶχον καὶ ἐξοπλισμένοις προῖέναι. X. Hipparch. 7, 1. παντὶ προσήκει ἔρχοντι φρονίμῳ εἶναι (*it becomes every ruler to be prudent*). X. An. 1. 2, 1. Μενέλαος ἦκειν παρήγγειλε λαβόντα τοὺς ἄνδρας (con-

manded Xenias to come, having taken men). 7. 1, 21. *νῦν σοι ἔστιν ἄνδρ' ἑνέσθαι* (you can show yourself a man). X. Cy. 2. 1, 15. *ἔστιν ὑμῖν εἰ βούλεσθε, λαβόντας ὅπλα εἰς κίνδυνον ἐμβαίνειν*

(c) *Acc. with Inf.* Ἐποτρύνω σε πρόδυστον εἶναι. Κελεύω σε πρόδυστον εἶναι.

REM. 2. The *Acc.* in the examples under (a) and (b), may be explained by considering the object of the governing verb, e. g. *δέομαι ὑμῶν*, as being at the same time the *subject* of the *Inf.*, i. e. this object stands in a two-fold relation, being both the object of the governing verb, and the subject of the *Inf.* (see Rem. 3), e. g. *Δέομαι ὑμῶν [ὑμᾶς] βοηθοῦς γενέσθαι* (*I beg you that you will aid*).

REM. 3. Verbs which take the simple substantive object, in the *Gen.* or *Dat.*, sometimes take, in the construction with the *Inf.*, this object in the *Acc.*, the object of the governing verb and the subject of the *Inf.* being united in one. This construction is used when the *whole action* of a person and not the *person* himself, is made specially prominent. Lys. Fragm. S. 3, p. 144. *δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν* (*I beg therefore that you would pardon*). Th. 4, 97. *προαγορεύω αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπύοντας ἀποφέρεισθαι τὰ σφέτερα αὐτῶν* (instead of *αὐτοῖς ἀπυῶσιν ἀποφ.*), *I give orders that they, going out of the temple, should carry their effects with them*. So *παραγγέλλω, ἀπαγγέλλω, προτάττω, διακελεύομαι* σε ἀπύναι. X. C. 4. 7, 1. *Λυκράτης αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς (τοὺς δμολοῦντας αὐτῷ) εἶναι ἐπεμελεῖτο*. So also the verbs *εἰπεῖν, λέγειν, φράζειν, φωνεῖν* in the sense of *jubere*, are constructed with the *Acc.* and the *Inf.*, in the Attic poets. S. Ph. 101. *λέγω σ' ἐγὼ δόλφ φιλοκλήτην λαβεῖν*. Also *προσέχει, πρέπει, ἔξεστι, συμβαίνει, ἐξυμφορόν ἐστι* with *Dat.* or *Acc. with Inf.*, *δεῖ, χρή* (§ 279, Rem. 4). The *Acc.* is necessary, when the statement in the sentence does not refer to a definite person, but is altogether general in its nature. Pl. Ion. 539, *οὐκ ἂν πρόποι γὰρ ἐπικλήσιμονα εἶναι βαψυδὸν ἄνδρα* (*it would not be fitting that a rhapsodist should be forgetful*).

3. Besides the case already mentioned, the *Acc. with the Inf.* is used in Greek, as in Latin, in the following case also. When a subject with its predicate, as *Ὁ ἀγαθὸς ἄνθρωπος εὐδαιμονεῖ*, is made the object of our thought or will, the subject is put in the *Acc.* (*τὸν ἀγαθὸν ἄνδρα*) and the predicate in the *Inf.* (*εὐδαιμονεῖν*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν* (*I believe that the good man is happy*)). If the predicate is an adjective, participle, or substantive with *εἶναι γίνεσθαι*, etc. (§ 240, 2), as *Ὁ ἀγαθὸς ἄνθρωπος εὐδαίμων ἐστίν*, then these words also are put in the *Acc.*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι*.

4. But when the subject of the governing verb is at the same time the subject of the *Inf.* also, the subject of the *Inf.* is not expressed in Greek, as it is in Latin, by the *Acc.* of a personal pronoun, but is wholly omitted; and when adjectives or substantives stand with the *Inf.* as expletives of the predicate, they are put, by attraction, in the *Nom.*

Οἶμαι ἁμαρτεῖν (*I believe I have erred, or that I have erred, credo me errasse*)
 Οἷε ἁμαρτεῖν (*you think that you have erred*). Οἷεται ἁμαρτεῖν. Οἰόμεθα ἁμαρτεῖν.
 Οἴομαι εὐδαιμῶν εἶναι (*I think I am happy, or that I am happy, credo me beatum esse*)
 Οἷε εὐδαιμῶν εἶναι. Οἷεται εὐδαιμῶν εἶναι. Οἰόμεθα εὐδαιμόνες εἶναι.
 Ὁ στρατηγὸς ἔφη πρῶδ' υἱὸς εἶναι ἐπιβοηθεῖν.

REM. 4. If, however, where the subject of the governing verb and of the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the *Acc. with the Inf.* is used, as in Latin, e. g. Her. 2. 2. οἱ Αἰγύπτιοι ἐνόμισαν ἐωυτοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων (*se, nom alios homines*). 1, 34. Κροῖστος ἐνόμισε ἐωυτὸν εἶναι πάντων ἀλβιότατον. But instead of *ἐαυτὸν*, where there is a contrast between persons, αὐτός (= *se ipsum*) is likewise used, by attraction. Her. 7, 136. Πέρσης οὐκ ἔφη ὁμοίως ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς (ipsum instead of *se ipsum*) δὲ ταῦτα οὐ ποιεῖν. Th. 4, 28. Κλέων οὐκ ἔφη αὐτός, ἀλλ' ἐκείνον (Νικίαν) στρατηγεῖν. So also by means of attraction the personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, σφεῖς, are joined with the Inf. Ἐπομύβω σοι... ἢ μὴ ἐγὼ βούλεσθαι ἂν μετὰ σοῦ (εὐοδανεῖν), *I swear to you that I would rather, etc.*, X. Cy. 6. 4, 6. Εἰ οἴεσθαι Χαλκιδέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρᾷς οἴεσθαι. Dem. Ph. 3, § 74 (*if you think that the Chalcidians will save Greece, and that you will escape the trouble of it, etc.*). (Οἱ ἐν Σάμῳ ἔφασαν) πόλιν σφίσιν ἐπάρχειν Σάμων οὐκ ἄσθενῇ... καὶ δυνατότεροι εἶναι σφεῖς... πορίσεσθαι τὰ ἐπιτηδεύματα τῶν ἐν τῇ πόλει, Th. 8, 76. — Sometimes the enclitic pronouns are used *without any special emphasis*. Pl. Rp. 400, b. οἶμαι με ἀκηκοέναι. — When the governing verb has an object, and this object is at the same time the subject of the Inf. also, then the Inf. merely (without the Acc.) is used, but the predicative expletives are put in the same case as this object. Οὐδ' ἂν τοῦτοῖς ἐπίστευον ἐμ-αένοις ἔσεσθαι, X. Cy. 3. 3, 55 (*I would not even trust these that they will be steadfast*). Οὐδενὶ ἀνθρώπων ὑπέμην ἂν ὅτε βέλτιον οὐδ' ἥδιον ἐμοῦ βεβιωκέναι, X. C. 4. 8, 6 (*to no one would I grant that he had lived better, etc.*). When the object of the governing verb is also the object of the Inf., this also is used only in the first place, but is omitted in the second. Ζωκράτης, ἔφη ὁ κατήγορος, τοὺς πατέρας προσηλακίζεν εἰδῶσκε, πείδων μὲν τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων, X. C. 1. 2, 49 (*persuadens discipulis suis, se eos sapientiores reddere patribus*).

5. When the governing word is an oblique Case of a participle, the predicative expletives which are connected with the Inf., are put, by attraction, in the same Case as that participle.

Pl. Apol. 21, b. ἤλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι (*veniebam ad aliquem eorum, qui se sapientes esse opinabantur*). Her. 1, 176. τῶν νῦν Λυκίων φαιμένων Ἐανδρίων εἶναι οἱ πολλοὶ εἰσι ἐπὶ ἡλῶδες (*eorum Lyciorum, qui se Χανθίους esse dicebant*). X. Cy. 6. 1, 34. (Κῦρος ἀνυγέλασεν) ἐπὶ τῷ κρείττο-νι τοῦ ἔρωτος φάσκοντι εἶναι (*at the one affirming that he was above the influence of love*).

6. The *Acc. with the Inf.*, like the Inf. alone, is used after the following classes of verbs and expressions: (a) of *willing* and the contrary [† 306, 1, (a)]; (b) of *thinking, believing, saying* [† 306, 1, (b)]; (c) of *causing, choosing, appointing, naming*

[§ 306, 1, (c)]; (d) after impersonal verbs and expressions signifying *must, ought, should, it happens*, e. g. δεῖ, προσήκει, πρέπει, ἔξεστι, ἐπιεικές, καλόν, κακόν (etc.) ἔστιν, συμβαίνει.

Ἀστυγῆς βουλόμενος τὸν παῖδα ὡς ἥδιστα δεῖπνεῖν προσήγαγεν αὐτῷ παντοδαπὰ βρώματα, X. Cy. 1. 3, 4. Νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, X. An. 1. 3, 6. Ἐλπίζω ἐκείνους ἐλθεῖν πρὸς σὲ μᾶλλον, ἢ πρὸς ἐμέ, X. Cy. 2. 4, 15. Τὸν μισθὸν ὑπὸ σπινθεῖν αὐτοῖς ἔλθον ἡμερῶν ἐκπλεῶν παρέσσεσθαι, X. An. 7, 5, 9. Τὸν μὲν καλὸν κατὰ γὰρ ἀνδρὰ εὐδαίμονα εἶναι φημι τὸν καὶ πονηρὸν ἄδλιον, Pl. Gorg. 407, e. Κρεῖττον (sc. ἐστὶ) σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς ἀρκούντα ἔχειν, ἢ μόνον διαιτώμενον τὰ τῶν πολιτῶν ἐπικινδύνους πάντα κεκτῆσθαι, X. C. 2. 3. 2.

REM. 5. With the impersonal verbs and expressions above mentioned, the Acc. with the Inf. is not to be regarded as the grammatical object, but as the *grammatical subject* of the sentence; but *logically*, i. e. in respect to the sense, the Acc. with the Inf. must even here be regarded as the object, and the impersonal expressions as transitive verbs, e. g. Δοκεῖ μοι (= νομίζω) Κῆρον σοφώτατον γινέσθαι. Thus it can also be explained why the Greeks and Latins in quoting a phrase, e. g. εὐδαίμονα εἶναι, *felicem esse*, βασιλέα εἶναι, *regem esse*, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression personal, and referring it to the person of the subject. By this construction, the subject is rendered prominent; while in the construction of this Acc. with the Inf. the whole idea of the sentence is made the principal thing. This is the case: (a) with λέγεται, ἀγγέλλεται, δημολογεῖται and the like; (b) with δοκεῖ, *it seems*; (c) with συμβαίνει, *accidit*; where this last verb is used personally, the subject stands before it, while with the Acc. and the Inf. it follows the verb; (d) in the phrases δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπὸν ἐστίν, etc.; (e) in the phrase τοσοῦτου δέω with the Inf. followed by ὥστε with the Inf. or Ind. (*tantum adest, ut — ut*) so far is it from, and πολλοῦ δέω with the Inf.

Λέγεται τὸν βασιλέα ἀποφυγεῖν and λέγεται ὁ βασιλεὺς ἀποφυγεῖν. X. Cy. 5. 3, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται. Her. 3, 124. ἔδοκεῖ οἱ τὸν πατέρα λούσθαι μὲν ὑπὸ τοῦ Διὸς, χρίσθαι δὲ ὑπὸ τοῦ Ἥλιου. X. An. 3. 1, 21. λελούσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὀποψία. Pl. Phaed. 74, a. ἀρ' οὐκ οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάνησιν εἶναι μὲν ἀφ' ὁμοίων κτλ. 67, c. κἀδ' αἰσῆς εἶναι οὐ τοῦτο συμβαίνει. — Δίκαιός εἰμι τοῦτο πράττειν instead of δίκαιόν ἐστὶ με τοῦτο πράττειν. Δίκαιός εἰμι εἶναι ἐλευθέρους. Her. 6, 12. ἐπίδοξοι τῶντ' οὗτο πείσεσθαι εἰσι. X. Cy. 5. 4, 19. ἐξιοί γὰρ ἐσμεν τοῦ γυγνημένου πράγματος τοῦτου ἀπολαύσαι τι θαυδόν. Isocr. Paneg. 76, 168. τοσοῦτου δέουσιν ἐλεεῖν, ὥστε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς (so far are they from pitying, that they rather rejoice even, etc.).

REM. 7. The personal construction with the verbs δοκεῖν, δοικέναι, λέγεσθαι and the like, extends also to clauses with ὥς, expressing comparison, as is the case in Latin with *ut videatur, ut videris*, etc. instead of *ut videtur*. Pl. Rp. 426, b. οὐκ ἐπαινέτης εἰ, ἔφην ἐγώ, ὥς δοικας, τῶν τοιοῦτων ἀνδρῶν (you do not praise, as it seems [instead of as you seem] such men). X. An. 1. 10, 18. ἦσαν δ' αἵται, ὥς ἐλθόντο, τετρακισία ἑκατα (these chariots were four hundred, as it was said). 5. 3, 25. οἱ πολέμοι δέ, ὥς γ' ἡμῶν ἔδοκον, τοῦτο δεισάμενοι ἀπήλδον.

REM. 6. On the Acc. with the Inf. in exclamations, see § 308, Rem. 2. On *ὅτ* and *ὥς* after *verba sentiendi* and *dicendi*, see § 329.

§ 308. II. *Infinitive with the Article.*

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all the relations, which are indicated by the Cases of the substantive with and without prepositions. On the contrary, it here also, as in the Inf. without the article [§ 305, (2)], retains the nature of a verb.

(a) Τὸ γράφειν, τὸ γράφαι, τὸ γεγραμέναι, τὸ γράψαι. (b) Τὸ ἐπιστολὴν γράφειν, τὸ τῆς ἀρετῆς ἐκιδυμεῖν, τὸ τοῖς πολεμίοις μάχεσθαι. (c) Τὸ καλῶς γράφειν, τὸ καλῶς ἀποθνήσκειν (*honorable death*). Yet pronouns in the Nent. Sing., as attributive adjectives, are joined with the Inf., e. g. Πλάτωνα τὸ ἀποθνήσκειν. By prefixing the article, whole sentences can be represented as one extended substantive-idea.

2. When the Inf., whether as a subject or object, has a subject of its own and predicative expletives, both the subject and expletives, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent* (§ 307, Rem. 5). When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressed, and the predicative expletives are put, by attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἀμαρτάνειν ἀνδρώπους *ὄντας οὐδέν, οἶμαι, δαυμαστόν* (*that men constituted as they are should err, is not strange*); here τὸ ἀμαρτάνειν which is the subject of *ἐστί*, has ἀνδρώπους for its own subject, and *ὄντας* as its predicative expletive. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὐτῶ γε χαλεπὸν, ὅσπερ τὸ λαβόντα στερηθῆναι λυπηρόν.

(b) Genitive: (a) as the object of verbs and adjectives or as an attributive of a substantive. X. An. 1. 3, 2. Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετωδῆναι (*just escaped being stoned to death*). Cy. 1. 4, 4. ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κύρον) σὺν τῷ μεγάλῳ εἰς ἔργον τοῦ πρόσηβον γενέσθαι (*as time advanced him to the period of [becoming a man] manhood*); here the Inf. γενέσθαι, which is used as an object in the Gen., has its predicative expletive πρόσηβον in the Acc. 1. 5, 13. τί οὖν ἐστίν ἡ τοῦ ἀλέξασθαι δικαιοτέρον, ἢ

-αὐ τοῖς φίλοις ἀρῆγειν κάλλιον; C. 1. 2, 55. Σωκράτης παρεκάλε ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. Very frequently τοῦ, τοῦ μή is used to denote a *purpose, object*: in order that, in order that not (§ 274, 3, (a)), since by the language, as is frequently the case, that which calls forth the action, is substituted for that which is to be done, or for the result. Th. 1, 4. Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῷ (in order that his revenues might come in better). X. Cy. 1. 3, 9. εἰ τῶν βασιλέων οἶνοχοοὶ εἰς τὴν ἀριστερὰν (οἶνον) ἐγχεόμενοι καταφθοροῦσι, τοῦ δὲ, εἰ φάρμακα ἐγχέοιεν, μὴ λυσitteλεῖν αὐτοῖς (in order that it may not be well for them, if they mingle poison with it). 6, 40. τοῦ μή διαφεύγειν τὸν λάγων ἐκ τῶν δικτύων σκοποῦς καθίστης. (B) With prepositions, e. g. ἀντί, instead of, or in the sense of the Latin *tantum abest, ut — ut*, ἐκ, from, in consequence of, μετὰ, in connection with, πρό, for, περὶ, in order that, especially ἕνεκα and ὑπὲρ in connection with μή, in order that not, in order not; also ἀνευ and χωρίς, without, μέχρις, until. Th. 1, 69. ἀντί τοῦ ἐπελάθειν (invadere) ἀτολὴ ἀνέσθαι βούλεσθε μάλλον ἐπιόντας. X. H. 3. 4, 12. ὁ Ἀγσιλαος ἀντί τοῦ ἐπὶ Κάρῳ εἶναι, εὐδὺς τὰ ναυτῶν ἀποστρέφας ἐπὶ Θυρίας ἐπορεύετο. Hier. 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδεῖνα τῶν πολιτῶν βιάειν θανάτῳ ἀποδυνήσκειν.

(c) Dative: (a) As the object of single verbs and adjectives, e. g. ἀπιστῶ, πιστεύω, εὐκα, ὁμοιος, ἀναγνῶσκω, very often as the instrumental Dat. X. Ap. 14. ἀπιστοῦσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαίμόνων (do not believe in my having been honored, that I have been honored). Pl. Phaed. 71, c. τῷ ζῆν ἐστὶ τι ἐναντίον, ὥστε τῷ ἐγρηγορεῖν τὸ καθεύδειν; (is there something opposite to living, as sleeping is to waking). X. Hier. 7, 3. δοκεῖ τούτῳ διαφέρειν ἀπὸ τῶν ἄλλων ζῶν, τῷ τιμῆς ὀρέγεσθαι (seems to differ from other animals in this, that). (B) With prepositions: ἐν, in, ἐπὶ, on the condition that, in order that, because, πρὸς, besides. Pl. Gorg. 456, e. παρέδωσαν ἐπὶ τῷ δικαίως χρῆσθαι τοῦτοῖς (τοῖς θύλοις) πρὸς τοὺς πολεμικοὺς (they put them [arms] into their hands in order that they might use them aright). S. Aj. 554. ἐν τῷ φρονεῖν — ἡδίστος βλος.

(d) Accusative: (a) Sometimes as the object of transitive verbs. Pl. Gorg. 522, e. αὐτὸ τὸ ἀποδυνήσκειν οὐδεὶς φοβεῖται (no one fears death itself). (B) With prepositions: ἐπὶ, εἰς, πρὸς, in order that, in order to, in relation to, κατὰ, in relation to, παρὰ, in comparison, especially διὰ, on account of, because that. X. C. 1. 2, 1. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν) (was trained to have moderate desires). Cy. 8. 1, 3. μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ. With attraction: X. Ven. 12, 21. ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος (on account of its being immortal, because it is immortal); here ἀθάνατος is attracted into the case of ἀρετὴ, instead of being in the Acc. Cy. 1. 4, 3. ὁ Κύρος διὰ τὸ φιλομαδεῖν εἶναι πολλὰ τοὺς παρόντας ἀνηράτα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηράτα), διὰ τὸ ἀγχινοῦν εἶναι ταχὺ ἀπεκρίνετο (because he was fond of learning).

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article τὸ,

even when they would have their object, if a substantive, in the Gen. The addition of the article gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα. Th. 3, 1 τὸν πλείστον ὄμιλον τῶν φιλῶν εἶργον τὸ μὴ τὰ ἔγγεσι τῆς πόλεως κακοεργεῖν (εἶργειν τινά τινας). But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. As the Acc. of a substantive, so also the Inf. with the Acc. of the article, is used in exclamations and questions implying indignation. In poetry, however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἐκείνος παρὶ ἀνιθεῖς εἶπε πρὸς αὐτόν· Τῆς τύχης, τὸ ἐμὲ νῦν κληθῆέντα δεῦρο τυχεῖν! (that I have just now been called hither!). Without the article: Aesch. Eum. 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαίοφρονα κατὰ γὰρ οἰκεῖν, ἀτίετον, φεῦ, μύσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τὸ is placed before the Inf. εἶναι which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a *state* or *condition*, e. g. τὸ νῦν εἶναι, the present state, condition, and as an adverbial expression, with respect to, or according to the present state of affairs, pro praesenti temporis conditione; τὸ τήμερον εἶναι, pro hodierni diei conditione. X. An. 1. 6. 9. τὸ κατὰ τοῦτον εἶναι (so far as he is concerned). H. 3. 5, 9 τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολώλατε (so far as it depends on them).

§ 309 B. The Participle.

1. The Participle represents the idea of the verb as an *adjective* idea, and is like the adjective, both in its form and in its attributive use; for it has three genders, and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number, and Case. The Participle denotes either an active or passive *condition*, but the adjective, a *quality*.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb:

(a) The participle has different forms to denote the different *circumstances* of the action: *duration*, *completion*, and *futurity*, e. g. γράφων, *writing*, γεγραφώς, γράψας, *one who has written*, γράψων, *one who will write* (§ 257, Rem. 3);

(b) The participle has Act., Mid., and Pass. forms, e. g. γράψας, γραψάμενος, γραφείς.

(c) The active and middle (deponent) participle governs the same Case as its verb, e. g. γράφων ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, μαχόμενος τοῖς πολέμοις.

3. The participle is used as follows :—

(a) Either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς or ὁ παῖς ὁ γράφων, the *writing boy*; or in connection with εἶναι, as a predicate (§ 238, Rem. 5), e. g. τὸ ῥόδον ἀνθροῦν ἐστίν (*the rose is blooming*).

(b) As the complement of the verb, e. g. Ὁρῶ τὸν παῖδα τρέχοντα.

(c) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by the relative *who, which*, and the verb, e. g. Ἰνὴ τις ὄρνις εἶχε καθ' ἑκάστην ἡμέραν ὧν αὐτῇ τίκτουσαν (*a hen laying, or which laid an egg daily*).

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κύριος γελῶν εἶπεν (*said laughing, or laughingly*).

REMARK. As the use of the participle, mentioned under 3, (a), is explained in §§ 264, 1. and 238, Rem. 7, and as No. (c) has no further difficulty, only the usage mentioned under 3, (b) and (d) now remains to be considered.

§ 310. I. *The Participle as the complement of the verb.*

1. As the participle is an *attributive*, and consequently expresses an action as already attached or belonging to an object, only those verbs can take a participle for their complement which require, as a complement, an action, in the character of an *attribute*, so attached or belonging to an object, that this object appears in some action or state. The action or state denoted by the participle is, therefore, usually *prior* to that denoted by the verb with which it is connected, sometimes *coincident*.

2. The construction is here evident. The Participle agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. Ἀκούω Σωκράτους and ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενον. Χαίρω σοι and χαίρω σοι ἐλθόντι. Ὁρῶ ἀνδρῶπον and ὄρῶ ἀνδρῶπον τρέχοντα.

3. But when the subject of the principal verb is at the same time its object also, as Οἶδα (ἐγὼ) ἐμὲντὸν θνητὸν ὄντα, then the personal pronoun, which would denote the object, is omitted, and the participle is put, by means of attraction, in the same Case

as the subject of the principal verb, i. e. in the Nom. (Comp. † 307, 4), e. g. *οἶδα θνητὸς εἶναι*. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is *expressed*, when the subject as an object is to be made *emphatic*. Comp. † 307, Rem. 4. X. Cy. 1. 4, 4. οὐχ, ἃ κρείττων γῆδει *ὦν*, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εἴ γῆδει ἑαυτὸν ἦτονα *ὄντα*, ταῦτα ἐξῆρχε. 5, 10. περιεῖδον αὐτοὺς γῆρᾴ ἀδυνάτους γενομένους (*they permitted themselves to become enfeebled by old age*).

REM. 2. With *σύννοια*, *συγγιγνώσκω ἑμαυτῷ*, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if the participle refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. *σύννοια (συγγιγνώσκω) ἑμαυτῷ εὖ ποίησας* or *σύννοια ἑμαυτῷ εὖ ποίησαντι* (*I am conscious that I have done well*). Pl. Apol. 21, b. *ἐγὼ ξύνοια ἑμαυτῷ σοφὸς ὦν* (*I am conscious that I am wise*). 22, d. *ἑμαυτῷ συνηῖδειν οὐδὲν πισταμένῳ*. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat., e. g. *σύννοιά σοι εὖ ποίησαντι*, — X. S. 4, 62. *τί μοι σύννοισθα τοιούτων εἰργασμένῳ*; (*quid me tale commissum scis?*), or (though more seldom) the substantive is put in the Dat., but the participle in the Acc., e. g. *ἐγὼ σοι σύννοια εὖ ποιήσαντα*. X. O. 3, 7. *ἐγὼ σοι σύννοια ἐπὶ μὲν κωμῶδων δέαν καὶ πάντῳ πρὸς ἀνιστάμενον, καὶ πάντῳ μὲν ὀδῶν βαδίζοντα καὶ ἐμὲ ἀνακρίδοντα προδύμῳς συνδεῖσθαι*. Also *λαθάνω ἑμαυτὸν ποίῳν τι* (*I conceal myself doing something, i. e. I do something secretly*). X. An. 6. 3, 22 (*οἱ ἱππεῖς*) *ἐλαδον αὐτοὺς ἐπὶ τῇ λόφῳ γενομένοι* (*reached the height unobserved*). — With *εἰοικέναι*, *to appear, to seem, to be like*, and *δμοιον εἶναι*, the participle in relation to the subject, sometimes stands in the Nom., though more frequently in the Dat., and with *δμοιον εἶναι*, in the Dat. almost without an exception. X. H. 6. 3, 8. *εἰόκατε τυραννίδι μᾶλλον ἢ πολιτείᾳ ἡδόμενοι*. An. 3. 5, 13. *δμοιοὶ ἦσαν θανυμάζοντες*. Pl. Menon. 97, a. *δμοιοὶ ἔσμεν οὐκ ὁρῶνς ὁμολογηκόσι*. Rp. 414, c. *εἰοικας, ἔφη, ἀκροῦντι λέγειν*. See † 311, 9.

4. The verbs and expressions, with which the participle is used as a complement, are the following:—

(a) Verba *sentientiæ*, i. e. such as denote a perception by the senses or by the mind, e. g. *ὁρᾶν*, *ἀκοῦεν*, *εἰδέναι* (*to know*), *ἐπίσταςθαι* (*to know*), *μανθάνειν* (*to perceive*), *γινώσκειν* (*to know*), *ἐνθυμεῖσθαι* (*to consider*), *πυνθάνεσθαι* (*to perceive*), *αἰσθάνεσθαι*, *μνησθῆκεσθαι*, *ἐπιλανθάνεσθαι*, etc.

Th. 1, 32. *ἡμεῖς ἀδύνατοι ὁρῶμεν ὅτις περιγέρσεται* (*we see that we are unable, etc.*). 'Ορᾷ σε *τρέχοντα*. 'Ακούειν with the Gen. when one hears with his own senses, or with the Acc. when one learns by hearsay. X. C. 2. 4, 1. *ἤκουσα Σωκράτους περὶ φίλων διαλεγομένου* (*I heard Socrates discoursing concerning friends*). H. 4. 8, 29. *ἤκουσε τὸν Θρασύβουλον προσιόντα* (*he heard that Thrasybulus was coming*). Cy. 1. 4, 23. *Καμβύσης ἤκουσεν ἀνδρὸς ἡδὴ ἔργα διαχειριζόμενον τὸν Κῦρον*. Οἶδα *θνητὸς ὦν* (*I know that I am mortal*). Οἶδα *ἄνθρωπον θνητὸς ὄντα*. Hor. 3, 1. *ὃ βασιλεῦ, διαβεβλημένος ὑπὸ 'Αμείσιος οὐ μανθάνεις* (*do you not see that you have been deceived?*). 40. *ἥδὲ πυνθάνεσθαι ἔνδεον*

φίλον καὶ ξεῖνον ἐδ' ἐπ' ἄνθρωποις. X. Cy. 1. 1, 2. ἄνθρωποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τοὺς, οὓς ἂν αἰσθάνωνται ἔρχειν αὐτῶν ἐπιχειροῦντας (πῶς they know are endeavoring to rule them). With the Gen. [§ 273, 5, (e)]. 4. 4, 11. ἦσθ' ὅτι οὐδὲν πάποτε μου ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) Verba *declamandi*, i. e. verbs which signify *to declare*, *to shew*, *to make clear*, and the like, e. g. δεικνύναι (*to shew*, *to exhibit*), δηλοῦν, δηλον ποιεῖν, φαίνειν (*to shew*), φαίνεσθαι (*to shew one's self*, *appear*), δῆλον and φανερόν εἶναι, ἐλέγχειν, ἐξελέγχειν, (*to prove*, *to convict*), ἀλίσκεσθαι (*to be convicted*), ποιεῖν (*to represent*), εὐρίσκειν (*to find*), etc.

Pl. Phaed. 101, c. ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα (*the soul appears to be immortal*). Her. 6, 21. Ἀθηναῖοι δῆλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτου ἁλώσει (*made it evident that they were exceedingly grieved on account of the capture of Miletus*). Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἷόν τ' ἐστὶ ποιεῖν καὶ διαλεγομένους καὶ συναγωνιζομένους, οἷς ἂν βουλευθῶσιν (*the poets can represent the gods both conversing, etc.*). Dem. Aph. 1. 819, 20. ῥᾶδιως ἐλεγχθήσεται ψευδόμενος (*will easily be convicted [that he falsifies] of falsehood, or if he falsifies*).

REM. 3. Instead of the impersonal phrases δῆλον ἐστὶ, φανερόν ἐστὶ, φαίνεται, *apparet*, the Greek uses the personal construction (comp. § 307, Rem. 6), e. g. δῆλός ἐστι, φανερός εἰμι, φαίνομαι τὴν πατρίδα ἐδ' ποιήσας (*I am evident having done well*, i. e. *it is evident that I have done well for my country*). X. An. 2. 6, 23. στήργων φανερός μὲν ἦν οὐδένα, δὲ φ' δὲ φάτι φίλος εἶναι, τούτῳ ἐν δῆλος ἐγίγνετο ἐπιβουλεύων (*he was evident loving no one*, i. e. *it was evident that he loved, etc.*). Pl. Apol. 23, d. κατὰ δὲ θεοὺς γίγνεται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

(c) Verba *affectuum*, i. e. verbs which denote an affection or state of the mind, e. g. χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἀγαπᾶν (*to be content*), ἄχθεσθαι, ἀγανακτεῖν, αἰδέσθαι and αἰσχύνεσθαι (*to be ashamed*), μεταμελεῖσθαι, μεταμελεῖ, ὀργίζεσθαι, βαρύνεσθαι, ῥαδίως, χαλεπῶς φέρειν, etc.

X. II. 6. 4, 23. ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιεῖν, τοὺς δὲ μεγάλους μικροὺς (*rejoices to make the small great*). Hier. 8, 4. διαλεγόμενοι τε ἀγαλλόμεθα τοῖς προτετιμημένοις μᾶλλον, ἢ τοῖς ἐκ τοῦ Ἰησοῦ ἡμῶν οὖσι, (we are proud to converse with those preferred in honor, etc.). Th. 1, 77. ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται, ἢ βιάζόμενοι (men are more indignant when they are injured than when they suffer violence). 4, 27 (οἱ Ἀθηναῖοι) μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι. 5. 35. τοὺς ἐκ τῆς νήσου δεσποῦντας μετεμέλοντο ἀποδεσποκότες. Eur. Hipp. 8. τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνδράσιν ὑπὲρ (*rejoice to be honored*). Χαίρω σοι ἐλθόντι (*I rejoice thou hast come*). Pl. Rp. 475, b. ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν.

(d) Verbs signifying *to be satisfied with, to be pleased with, to enjoy, to be full of*, e. g. *τέρπεσθαι, ἐμπέλασθαι, μεστὸν εἶναι*, and the like.

Od. α, 369. *νῦν μὲν δαινύμενοι τερπόμεδα* (*let us delight ourselves in feasting*). Π. ω, 633. *ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρέωντες* (*when they were satisfied at looking at each other*). S. O. C. 768. *μεστὸς ἦν θυμούμενος*. Eur. Ion. 924. *οὐ τοι σὸν βλέπων ἐμπέλαμαι πρόσωπον*. Her. 7, 146. *ἐπεὶ ταῦτα θεύμενοι ἔωσι πληρές*.

(e) Verbs signifying *to overlook, to permit, to endure, to persevere, to continue*, also *to be weary, to be exhausted*, e. g. *περκαθ- εἰς- ἐφορᾶν, προέσθαι* (*to neglect, to permit*), *ἀνέχεσθαι καρτερεῖν, ὑπομένειν, λιπαρεῖν* (*perseverare*), *κάμναι, ἀπεινεῖν*, etc.

Her. 7, 168. *οὐ περιοπτέη ἐστὶ ἡ Ἑλλάς ἀπολλυμένη* (*Hellas is not to be permitted to be destroyed*). 101. *εἰ Ἕλληνες ὑπομένουσι χεῖρας ἐμὸι ἀνταρόμενοι* (*will venture to withstand me*). 9, 45. *λιπαρέετε μέροντες* (*continue to remain*). 3, 65 (*ὑμῶν ἐπισκῆπτω*) *μὴ περιῖδεῖν τὴν ἡγεμονίην αὐτὸς ἐς Μήδους περιελθοῦσαν* (*not to permit the hegemony to return again to the Medes*). Isocr. Archid. 125, 47. *ἀπειποῖμεν ἂν ἀκούοντές τε καὶ λέγοντες, εἰ πάσας τὰς τοιαύτας πράξεις ἐξετάζοιμεν* (*we should be weary of hearing and speaking*). An. 5, 1, 2. *ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰδὼν καὶ φυλάττων φυλάττων καὶ μαχόμενος* (*I am weary of packing up, walking, running, etc.*). Th. 1, 86. *τοὺς ξυμμάχους οὐ περιοψόμεδα ἀδικουμένους* (*will not permit the allies to be injured*). 2, 73. *Ἀθηναῖοι φασιν, ἐν οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους*. Pl. Gorg. 470, c. *μὴ κάμης φίλον ἄνδρα εὐεργετῶν* (*do not be weary of doing good to a friend*). For *ἀνέχεσθαι* with the Gen., see § 275, 1.

(f) Verbs signifying *to begin and cease, cause to cease, to omit, to be remiss*, e. g. *ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεδέεσθαι, λείπεσθαι, ἐκλείπειν, ἐπιλείπειν*, etc.

Her. 6, 75. *Κλεομένης παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημῶν ἐωπτόν λαβόμενος* (*began to mutilate himself*). *Παύω σε ἀδικοῦντα* (*I cause you to cease doing wrong*). *Πάβομαι σε ἀδικῶν* (*I cease to do wrong to you*). X. O. 1, 23. (*αἱ ἐπιθυμίαι*) *αἰκίζόμεναι τὰ σώματα τῶν ἀνδρῶν καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν* (*never cease to torment*). *Καὶ ἄλλα γε δὴ μυρία ἐπιλείπω λέγων* (*to omit in speaking*). *Ὁ ἀγαθὸς οὐκ ἐλλείπεται ἐδ' ποιῶν τοὺς εὐεργετοῦντας αὐτόν* (*does not fail to do good to his benefactors*). Pl. Phileb. 26, b. 186, b. *ἔρξομαι ἀπὸ τῆς ἰατρικῆς λέγων*. Menex. 249, b. *τοὺς τελευτήσαντας τιμῶσα οὐδέποτε ἐκλείπει (ἡ πόλις)*.

(g) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err*, e. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἡττᾶσθαι, εὖ ποιεῖν, ἁμαρτάνειν, ἄδικεῖν, etc.

Her. 5, 24. εὖ ἐποίησας ἀπικόμενος (you did well in coming, that you came). Th. 1, 53. ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες (you do wrong in beginning war, etc.). 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Πλαταιέων στρατεύοντες. Ἄμαρτάνεις ταῦτα ποιῶν (you are in fault in doing this). Pl. Phaed. 60, c. εὖ γ' ἐποίησας ἀναμνήσας με (you did well in reminding me). X. Hier. 11, 14. 39. πάντας (τοὺς φίλους) πειρῶ νικᾶν εὖ ποιῶν· ἐὰν γὰρ τοὺς φίλους κρατῆς εὖ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι (to endeavor to excel all in doing good). An. 2, 3, 23. οὐχ ἡττησόμεθα εὖ ποιοῦντες (we will not be inferior in acts of kindness).

(h) The verbs πειρᾶσθαι (especially in Herodotus), *to try or attempt something*, παρασκευάζεσθαι (usually with ὥς and the Fut. Part.), and the Ionic phrases πολλός εἰμι, ἔγκειμαι, γίγνομαι, *to be urgent about, to lay it to heart, to consider important*.

Her. 7, 9. ἐπειρήθην ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους (I attempted to march against). Pl. Phileb. 21, a. ἐν σοὶ πειρώμεθα βασιανίζοντες ταῦτα (let us try to examine these). Th. 2, 7. οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμήσοντες (were preparing to wage war). Without ὥς: 18 (οἱ Πελοποννήσιοι) προσβολὰς παρεσκευάζοντο ποιησόμενοι. X. H. 4, 1, 41. παρεσκευάζετο πορευσόμενος. Her. 7, 158. ὁ Γέλων πολλὰς ἐνέκειτο λέγων (spoke urgently). 9, 91. πολλὰς ἦν λισσόμενος ὁ ξεῖρος (entreated earnestly, was all entreaties). 1, 98. Δηϊόκης ἦν πολλὰς ὑπὸ παντὸς ἀνδρὸς αἰνεόμενος (was much praised). 7, 10, 3. παντοῖοι ἐγένοντο Σκύθαι θεόμενοι Ἰώνων λῦσαι τὸν πόρον (earnestly entreated the Ionians to break down the bridge).

(i) Certain expressions, mostly impersonal, e. g. *it is fit, useful, profitable, good, agreeable, shameful, it is to my mind*, and the like.

Πρέπει μοι ἀγαθὸν εὖναι and ἀγαθὸν εἶναι (it is proper for me to be good). Th. 1, 118. ἐπηρώτων τὸν Δεόν, εἰ (sc. αὐτοῖς) πολέμουσιν ἔμεινον ἔσται (whether it will be better for them to engage in war). Pl. Alcib. 1, 113, d. σκοποῦσιν, ὅποτέρᾳ συνοίσει πρᾶξις. After these expressions, however, the Inf. is more frequent, since the action of the dependent verb is not considered as already attached or belonging to the person, but as first resulting from the action implied in the above impersonal expressions.

(k) The verb ἔχειν, in the sense of *to be in a condition or state*, has an active, middle, or deponent participle joined with it, in

order to express the *continued condition* of the action (similar to the Latin *aliquid pertractatum habere*).

Her. 3, 65. δόλφ ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι (properly, *they have themselves as those who have acquired the hegemony, i. e. they have acquired and still possess, comp. principatum partum habent*). X. An. 1. 3, 14. πολλὰ χρήματα ἔχομεν ἀνηρπακότες (we have plundered much property and still have it). 4. 7, 1. χωρία φέκουν ἰσχυρὰ οἱ Τάοχοι, ἐν αἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι (into which having conveyed all their provisions they had them there, or, as this idiom is more commonly expressed in English, into which they had conveyed their provisions). Dem. Phil. 3. 113, 12. καὶ φέρει πρῶτον ὥς φίλος εἰς Θερταλίαν ἐλθὼν ἔχει καταλαβάν. (On the contrary, *ἔχω λέγειν, I can say*).

(!) Finally, the participle is used as a complement with the following verbs: (α) τυγχάνω, *to happen*; (β) λανθάνω, *to be concealed*; (γ) διατελῶ, διαγίγνομαι, διάγω, *to continue*; (δ) φθάνω, *to come before, to anticipate*; (ε) οἶχομαι, *to go away, to depart*. In English, most of these verbs are often rendered by an adverb, and the participle connected with them, inasmuch as it contains the principal thought, by a finite verb.

Her. 1, 44. ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων (Cresus nourished the murderer of his son UNWITTINGLY, WITHOUT KNOWING IT). Διάγω, διατελῶ, διαγίγνομαι καλὰ ποιεῖν (I ALWAYS, CONTINUALLY do what is honorable). 1, 157. ᾤχετο φεύγων (he fled away). 6. οἶχομαι φέρων (I carry away). Th. 4, 113. ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πενήκοντα (about fifty hoplites were THEN, JUST THEN sleeping in the agora, happened to be, were by chance, sleeping). Τυγχάνω is always used, where an event has not taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can sometimes be translated by *just, just now, just then, by chance*; often it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα (it was difficult for another to do this before him, or to anticipate him in doing it). Her. 4, 136. ἔφθησαν πολλῶ οἱ Ἀκύδαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἐπικόμενοι (anticipated the Persians much in coming to the bridge, came to the bridge long before the Persians). Also the conjunction πρὶν ἢ (or ἢ alone) with the Inf. can follow φθάνειν, e. g. Her. 6, 116. ἔφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἔκειν (they arrived before the barbarians came). Ὅφθάνειν followed by καί, καὶ εὐθύς, may be translated by *scarcely — when, no sooner — than*, e. g. Isocr. Paneg. 58, 86 (οἱ Λακεδαιμόνιοι) οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦκον ἡμῖν ἀμυνούντες (the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard when, etc.). So in the phrase, οὐκ ἂν φθάνοις ποιεῖν τι (you should do nothing quicker, i. e. you cannot do it too quickly, or do it quickly). X. C. 2. 3, 11. οὐκ ἂν φθάνοις

λέγων; (you could not be too quick in speaking = speak quickly). 3. 11, 1. οὐκ ἂν φθάνοιτ', ἔφη, ἀκολοθοῦντες; (will you not follow immediately? = follow immediately). οὐκ ἂν φθάνοις περαιίνων; (= statim reliqua conclude).

REM. 4. With λαμβάνειν and φθάνειν, the relation is sometimes reversed, the participles of these verbs being used as the complement of the governing verb. X. Cy. 3. 3, 18. φθάνοντες ἥδη προῦμεν τὴν ἐκείνων γῆν (we ravage their country, anticipating them = we anticipate them in ravaging their country). 6. 4, 10. ἡ δὲ λαβοῦσα αὐτὸν συνεφέλωτο (she followed unknown to him).

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an essential word; thus after Verba sentiendi and declarandi, e. g. Dem. Ph. 1. 45, 18. εἰδὼς ἐντροπεῖς ὑμᾶς (knowing that you are ready). 54, 41. εἰδὼν ἐν Χαλκιδέσσι πύθῃσδε Φίλιππον (sc. ὄντα, if you should learn that Philip is in, etc.); very often with φαίνομαι, not seldom also with τυγχάνω, 3. ἀτελῶ, διαγίγνομαι, e. g. X. C. 1. 6, 2. ἀντιόχῃς τε καὶ ἀχίωνα διατελεῖς.

‡ 311. Remarks on the interchange of the Participle and Infinitive.

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν with a Part., implies both a direct perception by one's own senses, and an indirect one, though certain and well-grounded; with the Inf., it implies only an indirect perception obtained by hearsay, e. g. Ἀκούω αὐτοῦ διαλεγομένου (i. e. ejus sermones auribus meis percipio). Καμβύσης ἤκουσε τὸν Κύρον ἀνδρὸς ἥδη ἔγγρα διαχειριζόμενον. See ‡ 310, 4, (a). But X. Cy. 1. 3, 1. ἰδεῖν ἐπεθύμει δ' Ἀστυγῆς τὸν Κύρον, ὅτι ἤκουε (ex aliis audiverat) καλὸν καγαδὸν αὐτὸν εἶναι.
2. Εἰδέναι and ἐπίστασθαι with the Part., to know; with the Inf. to know how to do something, to be able. Οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος (I know that I honor the gods); but Eur. Hipp. 1009. ἐπίσταμαι θεοὺς σέβειν (I know how to honor the gods, I can honor the gods). S. Aj. 666. εἰσόμεσθα μὴ θεοὶς εἴκειν. — Also νομίζειν in the sense of to be assured, to know (εἰδέναι), has a participle connected with it; still this occurs very rarely. X. An. 6. 6, 24. νόμιζε δ', εἰδὼν ἐμὲ τὸν ἀποκτείνεις. . . ἄνθρωπον ἀποκτείνων (be assured that, if you slay me, you slay a good man).
3. Μανθάνειν with the Part., to perceive; with the Inf. to learn. Μανθάνω σοφὸς ὢν (I perceive that I am wise); σοφὸς εἶναι (I learn to be wise). X. Cy. 4. 1, 18. μαθήσονται ἐναντιοῦσθαι (τοῖς πολεμοῖς).
4. Γινώσκειν with the Part. to know, to perceive; with the Inf. to learn, to judge, to determine. Γινώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας (I know, I perceive that the prize-fights are useful, but ἀγαθοὺς εἶναι, I judge that, etc.). X. Apol. 33 (Σωκράτης) ἔγνω τοῦ ἔτι ζῆν τὸ τεθνήσκειν αὐτῷ κρεῖσσον εἶναι (judged that it was better for him to die than to live longer). Isocr. Trap. 361, d. ἔγνωσαν Πάριον ἐμὸν παραδοῦναι τὸν παῖδα (they concluded to give up, etc.).
5. Αἰσθάνεσθαι with a Part. to perceive, to observe, to understand, to learn; with the Inf. to think, to imagine (opinari). Αἰσθάνομαι σε μέγα παρὰ βασιλεῖ δουράμενον (I perceive that you have great influence with the king)

Th. 6, 59. αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνανσθαι 5, 4. οὐκ ἐστὶ ἐπὶ τοὺς ἄλλους ἔρχεται, αἰσδόμενος οὐκ ἂν πείσειν αὐτούς (OPINANS, ac iis non esse persuasurum).

6. Πυνθάνεσθαι with a Part. to hear, to perceive; with an Inf. it is used with the same difference of meaning as in the case of ἀκοῦεν. Πυνθάνομαι σε λέγοντα (I hear you saying). Lys. Nicom. 184, 17. πυνθάνομαι τε αὐτὸν λέγειν, ὡς ἄσεβῶ καταλύων τὰς θυσίας (ἐκ ἀλυσῆς αὐδινί). X. H. 1. 4, 11. ἀνέχθη ἐπὶ κατασκοπῇ τῶν τριήρων, ἃς ἐπυνθάνετο Λακεδαιμονίους αὐτῷ παρασκευάζειν. Th. 3, 55. πυνθάνομαι τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι.
7. Μεμνήσθαι with a Part. to be mindful, to remember; with the Inf. to contemplate doing something, to intend, to endeavor. Μεμνημαι εἰς ποιήσας τοὺς πολίτας (I remember to have done good); εἰς ποιῆσαι (I strive, wish, to do good). X. An. 3. 2, 39. μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι (remember, strive, to be a man). Cy. 8. 6, 6 (οἱ στραταῖ) δ τι ἂν ἐν τῇ γῇ ἐκδοτῇ καλῶν ἢ ἀγαθῶν β, μεμνήσονται καὶ δεῦρο ἀποπέμπειν. S. 4, 20. μεμνήσθω διακρίδῃναι περὶ τοῦ κάλλους (thou wilt prepare to contend with me).
8. Φαίνεσθαι with a Part. to appear, apparere, to show one's self; with an Inf. to seem, videri. Ἐφαίνετο κλαίειν (it was evident that he wept, or in English we often use the adverb, evidently: he evidently wept; ἐφαίνετο κλαίειν (he seemed to weep). X. S. 1, 15. καὶ ἅμα λέγων ταῦτα ἀπεμύττετό τε (δ γελωτοποιῶς) καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο (he seemed to weep, but did not weep).
9. Ἐοικέναι with a Part. in the Nom. to appear; with a Part. in the Dat. to be like (§ 310, Rem. 2); with the Inf. to seem; Ἐοίκατε τυραννίαι μᾶλλον, ἢ πολιτείαις ἡ δόμενοι (you appear to enjoy, you evidently enjoy, etc.) (comp. No. 8). Pl. Rp. 444, c. Ἐοικας δκνούντι λέγειν (you are like one in doubt in speaking = you seem to speak like one in doubt). X. Hier. 7. 1. Ἐοικεν ἔφη, μέγα τι εἶναι ἡ τιμὴ (honor seems to be something important). Cy. 1. 4, 9. πολεῖ, ὅπως βοῦλοι· σὺ γὰρ νῦν γε ἡμῶν Ἐοικας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events; with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλδῃ Φίλιππος ὅμιν ἐν Θέρμῳ τρίτον ἢ τέταρτον ἔτος τοῦτ' Ἡραίων τεύχος πολιορκῶν (a settled fact). X. Cy. 1. 5, 30. δ' Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (whether he had made an actual irruption or not, is uncertain).
11. Δεικνύειν and ἀποφαίνειν with a Part. to show, to point out; with an Inf. to teach. Ἐδειξά σε ἀδικήσαντα (I showed that you had done wrong). X. An. 2. 3, 14. ἀφίκοντο εἰς κόμης, ἔδεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια (where they pointed out to them that they might obtain provisions). Dem. Cor. 271, 135. (ἡ βουλὴ Ἀλοχίην) καὶ προδότην εἶναι καὶ κακόνουν ὅμιν ἀπέφαiven (docuit). But the Inf. is likewise used with δεικνύειν, when the object of this verb is not to be represented as something perceived, but only as something possible, e. g. X. C. 2. 3, 17. κινδυνεύσεις ἐπιδειξίαι, σὺ μὲν χρηστο. τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φάυλός τε καὶ οὐκ ἕξις εὐεργεσίας.
12. Δηλοῦν with a Part. to make evident, to show; with an Inf. to say, to announce, to command. Δηλώ σε ἀδικοῦντα (I make it evident or show that you do wrong). X. Ag. 1, 33. κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας θεομένους ὡς πρὸς σύμμαχον αὐτὸν παρῆναι (edixit, ut adessent).
13. Ποιεῖν with a Part. to represent (§ 310, 4, (b)); with an Inf. (a) to cause, (b) to suppose, to assume. Ποιῶ σε γελῶντα (I represent you laughing). Ποιῶ σε γελᾶν (I cause you to laugh). Pl. Symp. 174, c. ἀκλήτους ἐποίησεν (Ὁμηρος) ἐλᾶδόντα τὸν Μενέλαον ἐπὶ τὴν Δοίην (represents

Menelaus coming unbidden to the feast). X. An. 5. 7, 9. ποιῶ δ' ὅμῳς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἡκεῖν εἰς Φάειν (*I will suppose, I will put the case, will assume, that you having been deceived come to Phasis*).

14. *Αἰσχύρομαι* and *αἰδεῖσθαι* with a Part. *to be ashamed on account of something which one does*; with an Inf. *to be ashamed or afraid to do something, to abstain from doing something through fear or shame, to be prevented from doing something by shame*. *Αἰσχύρομαι κακὰ πράττων τὸν φίλον* (*I am ashamed of doing evil, or that I do evil to a friend*); *αἰσχύρομαι κακὰ πράττειν τὸν φίλον* (*I am prevented by shame from doing evil, etc.*). X. Cy. 5. 1, 21. τοῦτο μὲν (sc. ἀποδίδου χάριν μήπω με δύνασθαι) οὐκ αἰσχύρομαι λέγων· τὸ δέ· Ἐὰν μὲντι παρ' ἐμοῖ ἀποδώσω, τοῦτο, εὖ ἴσῃτε, ὅτι αἰσχυνοίμην ἂν εἶπεν. S. Aj. 506. αἰδεσθαι μὲν πατέρα τὸν σὺν ἐν λυγρῇ γῆρῃ προλείπων. X. S. 8, 33. τοῦτους γὰρ ἂν ἐφη αἰεσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδεῖσθαι τοὺς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἐν τις αἰσχυνοίμην τὸν κακὸν σύσηκρον παραλαβεῖν.
15. *Περιορᾶν* [§ 310, 4, (e)] is sometimes, though seldom, constructed with an Inf. also, without any marked difference, as *συγχωρεῖν, εἶναι*, e.g. Th. 4, 48. οὐδ' εἰσεῖναι ἔφασαν κατὰ δύναμιν περιόψεσθαι οὐδένα (*they said they would not permit any one to enter*). Ἐπιτρέπειν, *to permit*, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταύτην τὴν χάριν ἐπέτρεψε διαρπᾶσαι τοῖς Ἕλλησιν (*permitted the Greeks to plunder*). Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον. The verbs *ἀνέχεσθαι* and *ὀπομένειν* with the meaning of *audere*, are constructed with the Inf. Her. 7, 139. καταμειναιτες ἀνέσχωντο τὸν ἐπύοντα ἐπὶ τὴν χώραν δέξασθαι (*dared to withstand the enemy making an incursion into their country*).
16. *Ἀρχεσθαι* with a Part., when it has the meaning *to be in the beginning of an action* (in contrast with the middle or end of an action), or also when the way and manner, in which the beginning of an action takes place, is to be stated; with an Inf., *to begin to do something, to commence (something intended, aimed at)*, Ἡρξαντο τὰ τελεχὴ οἰκοδομοῦντες and οἰκοδομεῖν. Th. 1, 107. Ἡρξαντο καὶ τὰ μακρὰ τελεχὴ Ἀθηναῖοι οἰκοδομεῖν. X. Cy. 8, 8, 2. Ἡρξομαι διδάσκων ἐκ τῶν δειλῶν. C. 3. 1, 5. πῶθεν Ἡρξατό σε διδάσκειν τὴν στρατηγίαν. 5, 22. ὅποτε παλαίειν Ἡρξω μανθάνειν. 6, 3. εἶπον ἡμῖν, ἐκ τίνος Ἡρξῃ τὴν πόλιν εὐεργετεῖν. 5, 15. Ἀθηναῖοι ἀπὸ τῶν πατέρων Ἡρχονται καταφρονεῖν τῶν γερατέρων.
17. *Παύειν* with the meaning *to hinder*, is constructed with an Inf., e.g. Pl. Rp. 416, c. τὰς οἰκίσεις καὶ τὴν ἑλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι· (δοῖ), ἥτις μήτε τοὺς φύλακας ὡς ἀρίστους εἶναι παύσοι αὐτοὺς κτλ.
18. *Πειρᾶσθαι* with a Part., *to make trial of anything, to practise* [§ 310, 4, (h)]; still this construction is rare; with the Inf. *to attempt to do something*; *παρασκευάζεσθαι* is very often also connected with the Inf. The Ionic phrase *παντοῖον γίγνεσθαι*, is constructed with the Acc. and Inf. Her. 3, 124. παντοίῃ ἐγένετο μὴ ἀποδημήσαι τὸν Παλωρδέτα (*she used every expedient, etc.*).

REMARK. By comparing § 306 with § 310, it will be seen that the Inf., as a complement of the verb, denotes something *aimed at, intended*, something *effected*, while the participle, inasmuch as the idea expressed by it is prior to, or coincident with that of the verb with which it is connected, implies the *actual existence* of the idea designated by it. The participle, therefore, implies that the action denoted by it actually takes place, while the Inf. does not.

§ 312. *The Participle used to express Adverbial or Circumstantial Relations.*

1. In the second place, the Part. is used to denote such an attributive qualification of a substantive, as will, at the same time, define the predicate of the sentence more exactly. In this case, the Part. expresses the adverbial relations of *time, cause, motive or purpose, condition and concession, manner.*

The English often uses a Part. in this case, e. g. *he said laughing* (γελῶν); *the city, besieged by the enemy, suffered much distress* (πόλις ὑπὸ τῶν πολεμίων τοιοῦτορ κενούμενη). Instead of the Part., the English often uses either a subordinate clause with the conjunctions *when, after, while, since, because, as, inasmuch as, in order to, if, although*, or a substantive with a preposition, e. g. *Kῆρος τὴν πόλιν ἔλῳν ἀνῆλθεν* (*after Cyrus had taken the city, he returned, or after taking the city, etc.*).

2. In English we often translate the participle by a verb, connecting it with its own clause by one of the above-named conjunctions, using as a subject either the word with which the participle agrees, or a pronoun referring to it.

Οἱ πολεμοὶ φυγόντες ὑπὸ τῶν πολεμίων ἐδιώχθησαν (WHEN the enemy FLED, THEY were pursued by the enemy, or the enemy FLED AND were pursued). Τοῖς Πέρσiais εἰς τὴν γῆν εἰσβαλοῦσιν οἱ Ἕλληες ἠναντιώθησαν (WHEN the Persians MADE an irruption into the country, the Greeks went out against them).

3. In the examples given under No. 2, the participle always agrees with a substantive or pronoun which is connected with the principal verb, either as subject or in some other relation, and may then be called the *dependent* participle. But very often the substantive with which the participle agrees has no connection with any verb, but stands alone in the Genitive. This is called the *Genitive absolute* or *independent*, because it has no grammatical connection with any other word in the sentence.

X. O. 4, 2. τῶν σωμάτων δηλυνομένων, καὶ αἱ ψυχὰς πολλὰ ἀρρωστώτεραι γίνονται (*when the bodies are exhausted, the animal spirits become weaker*).

REMARK 1. The Genitive absolute can never be used when the action refers to the subject; in this case the participle must always be made to agree with the subject. It is otherwise in Latin, on account of there being no active participles in the past tense; the Latin must, therefore, use the Abl. Absolute, even when the action refers to the subject, e. g. οἱ στρατιῶται τὴν πόλιν καθελάοντες εἰς τὸ στρατόπεδον ἀνεχώρησαν (*milites, URBE DIRUTA, in castra se receperunt, after the soldiers had taken the city, they returned to the camp*). In this

example, the actions denoted by the participle and the verb, both refer to *στρατιῶται*, and therefore the Gen. Absol. could not be used.

REM. 2. The reason why the Greeks chose the Gen. absolute, has been seen in treating of the Gen., § 273, Rem. 11. Subordinate clauses also may be used instead of the participial construction, either for the sake of greater emphasis, or for perspicuity.

4. The Participle as described under 2 and 3, is used to denote:—

(a) A *specification of time*, where the English uses subordinate clauses, with the conjunctions *when, while, during, after, since*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὃν πρόσθεν ἀπείχοντο κερδῶν, αὐτοὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχοντο (*after wasting their money, after, when they had wasted*). An. Ἀκούσας ταῦτα τοῖς στρατηγοῖς τὸ ἐνδομήμα χαρὲν ἔδοκεῖ (*when the generals heard this, on hearing this, after hearing this, they thought the device ingenious*). So the frequent circumlocution with *ποιήσας* in the sense of *thereupon*. Her. 6, 96. ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο (*THEREUPON they set sail for the other islands*); or with the repetition of the Part. of the preceding word. Her. 7, 60. πάντας τοῦτω τῷ τρόπῳ ἐξηρίδμησαν· ἀρίδμησαντες δὲ κατὰ Ἑθνεα διέτασαν (*in this way they numbered all; THEREUPON they arranged the army by nations*). Gen. absolute, X. H. 5. 1, 9. ναυμαχίας πρὸς τὴν σελήνην γενομένης, τέτταρας τριήρεις λαμβάνει Γωργώπας (*a naval battle having been fought by moonlight*). 4. 58. ὁποφαίνοντος τοῦ ἡρος, Ἀγησίλαος κλυοπετῆς ἦν (*when the spring appeared*). Pl. a, 88. ὅστις ἐμεῦ ζῶντες καὶ ἐπὶ χθονὶ δερκομένοι σοὶ κολῆς παρὰ γῆσιν βαρὺς χεῖρας ἐπολεῖ (*while I live, as long as I live and look upon the earth*).

REM. 3. The following participles, which may be sometimes translated in English by adverbs, also belong here: (α) ἀρχόμενος, *in the beginning, originally*. Th. 4, 64. ὅπερ καὶ ἀρχόμενος εἶπον. (This is to be distinguished from ἀρξάμενος ἀπὸ τινος, which may be translated, *especially, before all*. The Part. ἀρξάμενος agrees, for the most part, in Number, Gender, Case, with the substantive which is more exactly defined, e. g. Pl. Rp. 600, e. οὐκοῦν τιδῶμεν ἀπὸ Ὁμήρου ἀρξαμένους πάντας τοὺς ποιητικούς μυητὰς εἰδέναι ἀρετῆς εἶναι (*that all the poets, particularly Homer, etc.*). Sometimes, however, the Part. ἀρξάμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀδελούς ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος, *you seem to me to think all men unhappy except Socrates, particularly yourself*). — (β) Τελευτῶν, *properly ending, finally, at last*. Pl. Rp. 362, a. τελευτῶν πάντα κατὰ παθὼν ἀνασκυβυλευθήσεσθαι. X. An. 6. 3, 8. τελευτῶντες καὶ ἀπὸ τοῦ βλάτος εἰργον (τοὺς Ἕλληνας) οἱ Θράκες (*at last the Thracians kept the Greeks from the water*). — (γ) Διαλιπὼν χρόνον, *after some time, after a while, subsequently*, or διαλ. πολὺν, ὀλίγον χρ., ἐπισχῶν πολὺν χρόνον, μικρὸν. Pl. Phaed. 59, e. οὐ πολὺν οὖν χρόνον ἐπισχῶν ἦκε.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words πράγματα χρήματα, ἄνθρωποι, etc., used in a general sense, may be understood. Th. 1, 116. Περὶ

αλῆς ἔρχετο κατὰ τὸχος ἐπὶ Καῖνου καὶ Καρίας, ἐσαγγελθῆντων, ὅτι φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν (it having been announced that Phoenician ships were sailing against them). X. Cy. 1. 4, 18. σημανθέντων δὲ τῷ Ἀστυάγει, ὅτι πολέμιοι εἰσιν ἐν τῇ χώρᾳ ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ θρία (it having been signified to Astygæes). 3. 1, 38. διασκευούτων δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἐπήγετο ὁ Κύρος. Also in the Sing. Th. 1, 74. σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο (it having been made very evident that). Comp. the Latin *cognito, edicto, petito*, etc., instead of *postquam cognitum est*, etc.

REM. 5. In order to define the time more exactly, the preposition *ἐπὶ* is frequently connected with the Gen., yet only when the Part. is in the Pres. tense, e. g. *Ἐπὶ Κύρου βασιλεύοντος* (while Cyrus was king). See § 296, I, (2). The relation of *past time* is sometimes made more definite by the preposition *μετά*, after, with the Acc. e. g. Her. 6. 132. *μετὰ δὲ ἐν Μαραθῶνι τρῶμα γενόμενον Μιλτιάδης αἰετο* (after the slaughter made at Marathon). See § 294, II, (2). The relation of *indefinite time* expressed by *about, nearly*, is indicated by *ὅπῃ* with the Acc., e. g. *ὅπῃ τὴν πρώτην ἐπελθοῦσαν νύκτα* (§ 299, III, (2)), the coincidence or contemporaneity of one thing with another, is expressed by *ἄμα* with the Dat., e. g. *ἄμ' ἡμέρᾳ διαφωσκούσῃ* (as soon as daybreak); *ἄμα τῷ σίτῳ ἀκμάζοντι* (*simulac frumentum adulescent*).

REM. 6. In order to determine more exactly the relation of time, temporal adverbs are often used with the *dependent participle* and the Gen. absolute: *αὐτίκα, εὐθύς, ἑξαίφνης, μεταξί, ἄμα*. Pl. Rp. 328, c. *εὐδὲς ὅν με ἰδὼν ὁ Κέφαλος ἡσπάρτε* (sc. ὅτε καὶ εἶπεν (*simul ut me conspexit*). Lys. 207, a. *ἄ Μενέλαος ἐκ τῆς ἀλῆς μεταξὺ παίζων εἰσέρχεται* (while he played). Phæd. 77, b. *ὅπως μὴ ἄμα ἀποδνήσκοντος τοῦ ἀνδράπος διασκεδάννται ἡ ψυχὴ* (as soon as man dies). Her. 9, 57. *καὶ ἄμα καταλαβόντες προσελάτρεσσι* (as soon as they had come up with the enemy, they pursued them closely). Th. 2, 91. *ἐπαιώνίζον τε ἄμα πλέοντες* (*inter navigandum, while sailing*).

REM. 7. In order to denote more clearly and emphatically the *succession of time* and a *consequence* or *result*, the following adverbs are very often appended to the predicate of a sentence: *ἐνταῦθα, οὕτω(ς), οὕτω δὲ, ὥδε*. X. C. 3. 10, 2. *ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι* (collecting from many the most beautiful features of each, IN THIS WAY you make the entire forms appear beautiful).

(b) A *cause* or *reason*, where the English often uses subordinate clauses with *since, because, as, inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. *πολλοὶ τὰ χρήματα ἀναλώσαντες, ὃν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται* (many having squandered their estates, did not abstain from those gains from which they before abstained, BECAUSE they accounted them base). *Τὰ ἐπιτήδεια ἔχοντες ἐκ τῆς χώρας, πολλὰς καὶ ἀγαθὰς οὐσίας* (they might obtain supplies from the place, since, because, inasmuch as, it was extensive and fertile).

(c) A *motive, purpose, or object*, where the English uses the Inf. with *to, in order to*, or a finite verb with *that, in order that, so that*. Generally, only the *Fut. Act. Part.* is used to denote this relation; sometimes also the *Pres. Act.*, (§ 255, Rem 3)

This usage occurs most frequently with verbs of *going, coming, sending*.

Her. 3, 6. τοῦτο ἔρχομαι φράσων (*I have come to say this*). 6, 70. ἐς Δελφοὺς χρησόμενος τῇ χρηστηρίᾳ πορεύεται (*he goes to Delphi to consult the oracle, in order to, that he may consult, etc.*). X. C. 3. 7, 5. σέ γε διδάξωσιν ὥρμηται. Πέμπω σε λέγοντα (*I send you that you may, to, in order to, say*).

(d) A *condition*, where the English often uses a subordinate clause with *if*; or a *concession*, where the English uses a subordinate clause with *although, though*.

X. Cy. 8, 7, 28. τοὺς φίλους ἐβεργέτοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθαι κολλάειν (*if you confer benefits on friends, etc.*). Isocr. Paneg. 41, 2. τῶν ἀδελφῶν δις τοσαύτην βόμην λαβόντων, οὐδὲν ἂν πλέον γένοιτο τοῖς ἔλλοις, ἐν δὲ ἀνδρὶς εὐφρονήσαντος, ἅπαντες ἂν ἀπολαύσαιαν οἱ βουλόμενοι κοινωνεῖν τῇ ἐκεῖνον διανοίᾳ. X. Cy. 3. 2, 15. ὥς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μύλλοντος πολλὰ ἐπιχειροῦμεν πράττειν (*although men can foresee little, yet, etc.*).

REM. 3. When the Part. expresses a *concession*, the particles καί (neg. οὐδέ, μηδέ), καίπερ, καὶ ταῦτα, are commonly joined with it. X. An. 1. 6, 10. προσέκυνησαν (Ὀρόντην) καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἔγοιτο (*although they saw, that*). Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέ περ πρᾶσσων κακῶς. Pl. Rp. 404, b. Ὅμηρος ἐν ταῖς τῶν ἡρώων ἐστίασεσιν οὕτε ἰχθύσιν αὐτοὺς ἐστιῶ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῃ ὄντας (*and that too, though they were, etc.*). Ταῦτα in such connections, may often be governed by the verb ποιεῖν: *and he did this, although they were, etc.* The words δμως, εἴτα, καὶτα, ἔπειτα, καὶπειτα, are often added to the predicate of the sentence. Her. 6, 120. ὅσπερ οὐδὲν ἔπειτα ἀπικόμενοι τῇ συμβολῇς ἡμείνοιντο δμως δεήσασθαι τοὺς Μήδους (*although they came after the battle, still they desired to see the Medes*). Pl. Charmid. 163, a. ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδὲν φησι καλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ὅμως is often in poetry joined to a Part., e. g. Aesch. S. 712. πείδου γυναῖκα καίπερ οὐ στέργων δμως, or (what also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaed. 91, c. Ξυμίας φοβεῖται, μὴ ἡ ψυχὴ δμως καὶ θεώτερον καὶ κάλλιον ἢ τοῦ σώματος προαπολλύηται (*that the soul, though more god-like and beautiful than the body, will nevertheless perish*).

(c) The *manner* and *means*, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν (*he spoke laughing*). X. Cy. 3. 2, 25. ληϊζόμενοι ζῶσιν (*raiding vivunt, they live by plundering*). C. 3. 5, 16. προαιρουνται μάλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτοὺς (*prefer to gain some advantage from each other, rather than by assisting themselves*). Isocr. Panath. 241, d. τοὺς Ἕλληνας ἐβίβαζαν, ἐν τρέπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποθέσαιαν. So often χρώμενος with the Dat., where the English may use the preposition *with*, e. g. πολλὰ τέχνην χρώμενος τοὺς πολεμίους ἐνίκησεν (*conquered the enemy with great tact*).

REM. 9. Here belongs the phrase ληρεῖς ἔχων, or in a question, τί

ληρεῖς ἔχων; i. e. *you keep trifling so, or why do you keep trifling so?* ἔχω here expressing the idea of *duration*. Pl. Gorg. 490, ε. ποῖα ὑποδμήματα φλυαρεῖς ἔχων, (*what shoes are you always prating so much about?*). Here belong also the Part. φερόμενος, and φέρων used intransitively, *summo studio, maximo impetu, dedita opera*, with verbs of motion. Her. 8, 91. δῖκας δὲ τινας τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι (cum impetu delati) ἐπέειπτον ἐς τοὺς Αἰγινήτας (as often as they escaped the Athenians, rushing on violently they fell into the hands of the Aeginetae). 8, 87. (ναῦς) δωκομένη ὑπὸ τῆς Ἀττικῆς φέρουσα ἐπέβαλε τῇ φιλῇ (cum impetu aggressa est amicam navem, being pursued by the Attic ship, made a violent attack on a friendly ship). Aeschin. Ctes. 82. ἐς τοῦτο φέρων περίστρεψε τὰ πρᾶγματα (he designedly brought things to this state). Comp. ib. 90 and 146.

REM. 10. In like manner the Greek employs the participles ἔχων, ἔγων, φέρων, λαβών, where the English may use the preposition *with*; ἔχων is used both of animate and inanimate objects, which may be in the possession of any one, ἔγων of animate objects, φέρων of inanimates, λαβών of both, e. g. X. Cy. 1. 3, 1. ἔρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα (with her son Cyrus, etc.). So ὁ Κύρος ξίφος φέρων προσήλασεν, ἴππον ἔγων ἤλαθεν, ἱππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and Poetic language often connects the participles ἔχων, φέρων, λαβών, and ἔγων with verbs of giving, placing, etc., in order to present the idea of the action that preceded the giving and placing, graphically, as it were, before the eyes of the hearer. Il. η, 305. δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ ἐξέστω τελαμών (bringing he gave, he brought and gave a sword studded with silver).

5. Instead of the Gen. absolute, the *Accusative* is also used, but for the most part only when the Part. has no definite subject, consequently where the verb from which the participle comes, is impersonal, e. g. ἐξόν (from ἐξεστι, *licet*), *quum liceat, liceret, while, when, since it is or was allowed*; or with impersonal phrases, e. g. αἰσχρὸν ὄν (*quum turpe sit, esset, while, because, since it is or was shameful*.) The idea of *extension* in time, which is expressed by the Acc. (§ 279, 6), is, in this construction, transferred to the *state* or *condition* of an object; the conjunctions *while, when*, express this corresponding relation.

(a) *Accusative absolute*. Pl. Menex. 246, d. ἡμῶν ἐξόν (ἤν μὴ καλῶς, καλῶς αἰρούμεθα μᾶλλον τελευτᾶν (since it is not in our power to live honorably). Protag. 358, d. ὅταν ἀναγκασθῇ δυοῖν κακοῦ τὸ ἕτερον αἰρεῖσθαι, οὐδὲς τὸ μείζον αἰρήσεται, ἐξόν τὸ ἑλαττον (αἰρεῖσθαι), no one will choose the greater, when it is in his power to choose the less. Her. 1, 129. Ἀρπαγος, παρὲν αὐτῷ βασιλεῖα γενέσθαι, ἔλλαβεν περιέθηκε τὸ κράτος (when it was in his power to become a king). 5, 49. παρὲχον (quum liceat) τῆς Ἀσίας πόλεως ἔρχεω ἐπιπτεῖν, ἔλλαβεν αἰρήσεσθαι; Th. 5. 14. (οἱ Ἀθηναῖοι μετεμίλυντο, ὅτι μετὰ τὰ ἐν Πύλῳ (γενόμενα), καλῶς παρὰ σῶσιν, οὐ ξυνέβησαν (when a favorable opportunity presented itself). So δὲ παρὲχον, quum liceat, liceret; δεόν, quum opus (necess) sit, esset; δόξαν αὐτοῖς (quum visum sit or esset, when it pleased them, when they had decreed); δοκοῦν (quum videatur, videtur); προσήκον (quum deceat, doceret). Passive participles Th. 1 125 δεδογμένον δὲ αὐτοῖς, εὐδὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρᾶ καὶ οὐδὲν οὐδὲν (and though they had determined, it was not possible for them, etc.). Εἰς ἣν.

μένον (*quum dictum sit, esset*). Adjectives with *δν*, e. g. δῆλον δν (*quum apparet, appareret*); ἄδηλον δν, δυνατόν δν, ἀδύνατον δν. Also sometimes without *δν*, e. g. δῆλον, ἀναγκαῖον.

(b) *Accusatives absolute*. Though the participles of impersonal verbs usually have no subject joined with them in the Acc. Absol., yet a *neuter pronoun*, not a substantive, may be joined with them as their subject. Her. 2, 66 ταῦτα γινόμενα, πένθεα μεγάλα τοῖς Αἰγυπτίοις καταλαμβάνει (*when this is done, the Egyptians are filled with great grief*). Th. 4, 125. ἥδη ἀμφοτέρους μὲν δοκοῦν ἀναχωρεῖν, κυρωδὲν δὲ οὐδὲν (*sed quum nihil decretum esset*), ἐχθρὸν δ' οἴκου. X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περὶ αὐτὰ, τὰ μὲν στρατεύματα ἀπ᾿ ἄλλδεν (*when these things had been agreed upon and accomplished*).

REM. 11. The *Genitives absolute*, however, are more frequent than the Acc., when a *neuter pronoun* is joined with the impersonal verb. X. H. 1. 1, 36. δόξαντος τούτου φητο (*hac re decreta, this having been agreed to, when this had been, etc.*). 7, 30 and 5. 2, 24. δοξάντων τούτων. Cy. 4. 5, 53. τούτου συνδοκοῦντος (acc. to the best MSS.). 4. 5, 53. τούτου οὕτως ἔχοντος. Also δόξαν ταῦτα (from *δοξε ταῦτα*) occurs. X. An. 4. 1, 13. δόξαν ταῦτα, ἐκτρυφᾶν οὕτω ποιεῖν (*when this was approved, they gave orders by the herulil to do accordingly*). With such impersonal verbs as contain the subject in a measure in themselves, the Gen. is used, e. g. βορρος, σαλπίζοντος (§ 238, 5. (b)). Elsewhere the Gen. but very seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. ἀδελφου ὄντος, εἰ κτλ.

6. The particle of comparison *ὥς*, is connected both with the *dependent Part.* (§ 312, 3), and also with the Gen. and Acc. absolute, when the idea expressed by the Part. is to be indicated as a *representation*, as a *subjective view, opinion, or purpose of the actor or speaker*. This *ὥς* has the same signification as a Part. of a verb of *thinking* or *saying*, followed by an Inf., or Acc. with an Inf. The English can express this *ὥς* by the expressions *thinking, intending, with the intention of, saying, or by as though, as if, under the pretence that, because*.

(a) *Simple Participle*. X. Cy. 1. 1, 1. οἱ τυραννεῖν ἐπιχειρήσαντες, καὶ ὁπποσούν χρόνον ἄρχοντες διαγέγονται, θαυμάζονται, ὥς σοφοὶ τε καὶ εὐτρυχεῖς γεγεννημένοι (properly, as those are admired, who are wise men = νομίζομενοι σοφοὶ τε καὶ εὐτρυχεῖς γεγεννησθαι, *thought or reputed to be wise*). Pl. Rp. 329, a. ἀγασκόμενοι, ὥς μεγάλων τιῶν ἀπεστερημένοι (i. e. ἡγοούμενοι μεγ. τ. ἀπεστερησθαι (*as if they had been deprived, thinking they had been deprived*)). X. An. 1. 1, 11. Ἐκλευσε (Πρόξενον) λαβόντα ἑθρῶς ὅτι πλείστους παραγενέσθαι, ὥς ἐς Πεισίδας βουλόμενος στρατεύεσθαι (*pretending that, under the pretence that, saying that, he wished to march against the Pisidians*). *Ὡς* is very often connected with the Fut. Act. Part., when a *purpose* in the mind of another is expressed. X. An. 1. 1, 3. Ἀρταξέρξης συλλαμβάνει Κύρον ὥς ἀποκτενῶν (*arrests Cyrus for the purpose of putting him to death*). The writer here states the *view or purpose* as it existed in the mind of Artaxerxes, and not his own view of the matter. So also very often with *παρασκευάζεσθαι*, § 310, 4, (h).

(b) Genitives absolute. X. H. 7. 5, 20. *παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης* (i. e. λέγων μάχην ἐσοῦσθαι) (he commanded them to prepare themselves, because, as he said, or saying that, there was to be a battle). 5. 4, 9. *ἐκρύπτοντο ἐξίναί τε πάντας Θηβαίους, ὥς τῶν τυράννων τε θνεώτων* (quia tyranni mortui essent, because, as he said, the tyrants were dead). Th. 1, 2. *ἐς Ἰωνίαν ἐστέον, ὥς οὐχ ἱκανῆς οὖσης τῆς Ἀττικῆς, ἀποικίας ἐξεπέμφαν* (i. e. νομίζοντες οὐχ ἱκανὴν εἶναι) (afterward sent colonies to Ionia, thinking that Attica was not large enough).

(c) Accusative absolute. X. An. 5. 2, 12. *δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διαγκυλωμένους ἵναί τε, ὥς, ἐπὶ τῇ σπηΐῃ, ἀκοντίζω δεῖξον* (he commanded all the peliasts to advance, ready to shoot, saying, that it would be necessary for them to hurl their javelins, etc.). Pl. Rp. 425, a. *τοῖς ἡμετέροις πασι ἐνομοματέρου εὐδὸς παιδῆς μεδεκτέον, ὥς, παρανόμου γυγνομένης αὐτῆς, ἐννόμους τε καὶ σπουδαίους ἄνδρας αὐξάνεσθαι ἀδύνατον ἔν.* So *ὥς ἐξόν, ὥς παρόν*, etc.

(d) Accusatives absolute. X. C. 1. 2, 20. *δὴ καὶ τοὺς αἰεὶ οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνδράκων εἰργουσιν, ὥς τὴν μὲν τῶν χρηστῶν δμιλίαν ἑκκαρῶν οὔσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατέλυσιν* (assured that, knowing that, the intercourse with good men leads them to practise virtue). 3, 2. *εὐχετο Σακράτης πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς πᾶλλιστα εἰδότες* (thinking that, convinced that, the gods knew what was best). This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b). Perhaps this construction is not absolute, but depends upon a verb of perception to be supplied, indicated by *ὥς*.

REM. 12. A peculiar use of the Gen. absolute, in connection with *ὥς*, occurs with the verbs *εἰδέναι*, *ἐπίστασθαι*, *νοεῖν*, *εἶχειν γνῶμην*, *διακεῖσθαι τὴν γνῶμην*, *φροντίζειν*, also sometimes with *λέγειν*, and the like verbs, with which, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., would stand as the object. The consequence resulting from the action of the Gen. is commonly denoted by *οὕτω(s)* joined to the predicate. X. An. 1. 3, 6. *ὥς ἐμοῦ οὖν ἰόντος, ἀπὸ ἡμῶν καὶ οὕτω τὴν γνῶμην ἔχετε* (as if then I shall go, etc., seeing then that I shall go, so form your opinion, i. e. be assured that I shall go whatever you go, me iturum esse, quocunque etiam vos, statuile). Cy. 2. 3, 15. *ὥς οὖν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ, ὅποιος ἔν τις ᾖ, κατὰ τὴν ἄξιαν με τιμῶν ἀξιόσπουτος, οὕτως, ἔφη, ᾧ Κύρε, γίγνσκε*. Pl. Cratyl. 439, c. *διανοηθέντες ὥς ἰόντων τε ἀπάντων ἀεὶ καὶ ρέοντων* (repulantes, omnia semper ire et fluere).

REM. 13. Instead of *ὥς*, *ὥσπερ* (quasi) is sometimes joined with the Part. In order to bring out emphatically an objective (actually existing) ground or reason, the particles *ἅτε* (*ἅτε δὲ*), seldom *οἶα*, *οἷον* (in the Ionic writers, also, *ὥστε*), in the sense of *inasmuch as, because, quippe*, are connected with the participle. Her. 6, 59. *ἅτε πυκνοῦ ἔντος τοῦ ἄλσους, οὐκ ἔρπον οἱ ἐντὸς τοὺς ἐκτὸς* (because the grove was thick). X. An. 4. 8, 27. *ἅτε δαεμύων τῶν ἑταιρῶν, πολλὰ φιλονεικία ἐγένετο* (because the heliææ were looking on, there was much rivalry). 5. 2, 1. *οἱ Κόλχοι, ἅτε ἐκπεπτωκότες [ἐκ] τῶν οἰκιῶν, πολλοὶ ἦσαν ἀδρόοι καὶ ὑπερεκδιδρητο ἐπὶ τῶν ἔκρων* (inasmuch as they had been driven out of their houses, etc.). Th. 2, 5. *ἦσαν καὶ ἄνδρες κατὰ τοὺς ἀγρούς, οἶα ἀπροσδοκῆτου κακοῦ ἐν εἰρήνῃ γενομένου*. Pl. Charm. 153, a. *οἷον διὰ χρόνον ἀφίγμενος ἀσμένως ᾗ ἐπὶ τὰς ξυρήσεις διατρίβεις*.

‡ 313. *Special peculiarities in the Participial construction.*

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc., or Gen., when the Dat., Acc., or Gen. in the preceding clause denotes the object in a grammatical point of view, but the subject in a *logical* respect, e. g. in *δοκεῖ μοι* = *ἐγὼ ἡγούμαι*, *I think*. This is a species of Anacoluthon (§ 347, 5).

(a) Dative. Th. 3, 36. *ἔδοξεν αὐτοῖς* (i. e. *ἐψηφίσαντο*, voted) *οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἑπ' αὐτάς Μιτυληναίους, ἐπικαλοῦντες τὴν ἄλλην ἀπόστασιν κ. τ. λ.* (as *Sallust*. Jug. 102. *populo Romano melius visum = rati*). 6, 24. *ἔρως ἐνέπεσε πᾶσιν* (= *ἐπεδύμουν πάντες*) *ὁμοίως ἐκπλεῖσαι τοῖς μὲν πρεσβυτέροις ὥς . . καταστρεφόμενοις ἐφ' ᾧ ἔπλεον, . . τοῖς δ' ἐν ἡλικίᾳ . . ἐυέλπιδες ὄντες σωθήσεσθαι*. — (b) Accusative. Eur. Hec. 970. *αἰδώς μ' ἔχει* (= *αἰδοῦμαι*) *ἐν τῷδε πότμῳ τυγχάνουσ' ἵν' εἰμὶ νῦν*. — (c) Genitive. Her. 4, 132. *Δαρείου ἡ γνώμη ἦν* (= *ἐγίνωσκεν*) *εἰκάδων*. Th. 4, 23. *τὰ περὶ Πύλον ὕψ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο* (= *τὰ περὶ Π. ἀμφοτέρω ἐπολέμουν*), *Ἀθηναῖοι μὲν . . τὴν νῆσον περ. πλείοντες . . Πελ- οποννήσιοι δὲ ἐν τῇ ἠκειᾷ στρατοπεδεύόμενοι* (comp. § 266, 3). — Sometimes also the Acc. and Dat. of the Part. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. *ὕπεστί μοι δράσος ἀδυνάων κλύουσιν ἄρτιως δνειράτων* (instead of *δράσος μ' ἔχει κλύουσιν*). Th. 1, 62. *ἦν γνώμη τοῦ Ἀριστέως* (= *ἔδοξε τῷ Ἀριστέϊ*) *τὸ μὲν μετ' αὐτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἴσθμῳ ἐπιτηρεῖν τοὺς Ἀθηναίους*.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. — The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. *apparently*, but only *apparently*, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. *λακεδαιμόνιοι τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν* (sc. *νόμον ἔθεντο*). So also conjunctions stand without a finite verb, e. g. *εἰ, ἐάν, ὅταν*, etc. X. C. 2, 1, 23. *ὅρῳ σε ἀποροῦντα, πόλιν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐάν οὖν ἐμὲ φίλην ποιήσῃς* (scil. *τὴν ἐπὶ τὸν βίον ὁδὸν τράπη*). In very many passages, however, the Part. may be explained by inserting *εἰμὶ*.

2. The genitives absolute sometimes occur where the *subject of the participle is not different from the subject of the predicate or an object of the predicate*; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied (§ 312, Rem. 4). The reason of this peculiar construction is commonly found in the effort to express the member of the sentence with greater emphasis.

Instead of the *Nominative*. Th. 3, 13. *βοηθησάντων ὁμῶν προδύμους πόλιν προλήψεσθε* (you aiding, you will more readily, etc.). 70. *καὶ ἐς λόγους καταστάντων* (*Κερκυραίων*) *ἐψηφίσαντο Κερκυραῖοι* (the *Corcyraeans* having had a conversation, determined). X. Cy. 1, 4, 20. *ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι* (sc. *αὐτὸς*) *λέγειν τῷ Ἀστυάγει*. Instead of the *Accusative*. Her. 9, 99. *οἱ Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων . . τούτους λυσόμενοι πδρας ἀποπέμψουσι . . ἐς τὰς Ἀθήνας* (when the *Athenian captives* had come, the *Sami- ans* having ransomed them, send all back to Athens). Instead of the *Dative*. Th. 1, 114. *καὶ ἐς αὐτὴν διαβεβηκόςτος ἦδη Περικλέους . . ἡγγέλθη αὐτῷ* (*Περικλεῖ*) (when *Pericles* had crossed over into it, it was announced to him).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; then instead of the possessive Gen., Homer sometimes uses the Dat

Od. i, 237. ἡμῖν δ' αὖτε κατακλᾶσθαι φίλον ἦτορ δεισάντων φθόγγον τε βαρὺ πόντον τε πέλαρον (= ἡμῶν ἦτορ). 458, sq. τῷ κέ οἱ ἐγκέφαλος γὰρ διὰ σπείρι ἑλλυδὺς ἄλλη δεινομένον βαλοῖτο πρὸς οὐδαί. Il. ξ, 140. Ἀτρεΐδῃ, νῦν δὲ παύ' Ἀχαιῶν ἄλουν κῆρ γῆραι ἐνὶ στήθεσσι φόνον καὶ φύζαν Ἀχαιῶν δερκομένην.

CHAPTER VI.

§ 314. The Adverbial Objective.

The objective construction, finally, is expressed by *adverbs*. Adverbs denote the relation of *place*, *time*, *manner*, the *quantity* of a predicate or attribute, or of another adverb, e. g. ἐγγύθεν ἦλθεν, χθὺς ἀπέβη, καλῶς ἀπέθανεν, πολλάκις ἦλθεν; adverbs are to be viewed in a measure as resembling the Cases of substantives, since by these also, as has been seen, the relations just mentioned are expressed. Hence it is evident why most adverbs have a definite Case-inflexion, e. g. οὐ, *where*, ἀνω, κάτω, οἱ, οἵκοι, πῆ, ὅπη, etc. (§ 101, 2).

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more exactly, but express the relation of the predicate to the subject. These are called *Modal Adverbs*. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of *interrogative sentences*. Of the other adverbs alluded to, the following deserve a more particular consideration.

§ 316. A. Δῆ, δῆτα, ὅγῃ, δῆθεν, δῆπουθεν, δαί.

1. Δῆ is the abridged form of ἥδη, being conformed to it in usage; but it can never, like ἥδη, stand as the first word in a sentence (except in the Epic δὴ τότε, *tum vero*, δὴ γάρ, *jam enim*), but is used only as a mere suffix (§ 314, Rem.). It denotes in general that which is certain, sure, settled, a *reference to something known* (*already, now, even, precisely, exactly*); it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a *consequence* which follows of itself, nothing further being taken into the account. Ταῦτα, ἃ νῦν δὴ λέγεις (*just now, at this very time*); ἃ νῦν δὴ ἔλεγες (*just now, just then*). X. Cy. 4. 1, 23. νῦν δὴ σὺ δηλοῖς, εἰ ἀληθῆ ἔλεγες (*now certainly*). Οὐδὲν δὴ κακὸν πεπόνθαμεν (*nothing jam or nihil dum, thus far, as yet, up to this time*). Οὐδὲν δὴ κακὸν πεισόμεθα (*nihil jam = further*). With an *Imp.* or *hortative Subj.*, it signifies, *now, then, now then, I pray*. X. C. 1. 2, 41. διδάξον δὴ πρὸς τῶν δεῖων (*now then teach, teach them, I pray*)

ἴαμεν δῆ (now then let us go, come now). After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. καὶ πρῶτον μὲν εὐδὺς κατεργασμένος ἦν εἷς τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων, οὗ δῆ σὺ ἐπιδυμῶν τυγχάνεις (quod, ut satis constat, expetis). Hence εἰπεῖ δῆ (since now, quoniam, i. e. quum jam), because now, puisque, in respect to something conceded, known; ὡς δῆ, seeing that, quandoquidem, εἰ δῆ, si jam, if now. In a series of sentences connected by καί, δῆ is placed after the word which is to be made emphatic. Pl. Men. 87, ε. ὀγίεα, φαμέν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δῆ. So καὶ τὸ δῆ μέγιστον; further, ἄλλος τε — καὶ δῆ καί. Her. 1, 30. εἰς Αἴγυπτον ἀπίκετο παρὰ Ἀμασίου, καὶ δῆ καὶ ἐς Σάρδεις παρὰ Κροῖσόν (and even also, and moreover also to Sardis). — Τί οὖν δῆ; (why therefore, I pray?) Πῶς οὖν δῆ, (how now then, how, I pray?).

2. In general, δῆ is very often used in order to render emphatic and define more exactly, the word after which it stands: *precisely, exactly, even* (in English often indicated only by the tone of voice). X. Cy. 2, 3, 13. μέγα φρονούσιν, ἔτι πεπαιδευμένοι δῆ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς ῥίγος καρτερῶν (just because they have been taught, because they have been taught, forsooth). Pl. Prot. 320, α. δεδιδός περὶ αὐτοῦ, μὴ διαφθαρεῖ δῆ ἐπ' Ἀλκιβιάδων (lest he should be corrupted, forsooth). With adjectives and numerals, it has either a limiting or enlarging sense, according to the nature of the adjective or numeral, e. g. μόνος δῆ (quite alone), ἐν βραχεὶ δῆ (in a very short time), ὀδυνεὺς δῆ (very weak), πολλοὶ δῆ, πολλάκις δῆ, κρᾶτιστοι δῆ (the very best, confessedly the best). With a pronoun, it expresses the distinction, importance, prominence of a person or thing as known, e. g. ἐκεῖνος δῆ, that (well-known) man, σὺ δῆ ταῦτα ἐτόλμησας, (did you especially, you of all others dare this?); οὗτω δῆ, ἐνταῦθα δῆ; so with other interrogative pronouns, X. C. 4, 4, 10. καὶ ποῖος δῆ σοι, ἔφη, οὗτος ἐλάττω ἐστίν, (what kind of reasoning, I ask, I pray?). Eur. Med. 1012. εἰ δῆ κατηφέεις ἕμην καὶ δακρυῖσσι; So τί δῆ ποτε; (what then in all the world?). Τίς δῆ οὖν; (who then now, who I pray?). With an indefinite pronoun, it increases the indefiniteness, e. g. ἄλλοι δῆ (others, whoever they may be), ὅσος δῆ, ὅποσος δῆ, ὅστις δῆ (some one or other, any one whatever, nescio quis), ζῆν ὅπουσιν δῆ χρόνον (I know not how long). With conjunctions and other particles, it signifies: (a) even, precisely, e. g. ὥς δῆ, ἴσα δῆ, ἰσὺ δῆ, indeed, just exactly, just even; (b) truly, assuredly, when a thought is to be expressed with assurance and decision, e. g. ἦ δῆ, ἦ μὲν αὖ δῆ, καὶ δῆ, δῆ ποῶ, certainly indeed, assuredly, οὐ δῆ ποῶ, get surely not at all, certainly not, γὰρ δῆ, for surely.

3. Δῆτα, which is formed from δῆ, serves like δῆ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to extend or restrict them. It is very often used after interrogatives, e. g. τί δῆτ'; ἐπεὶ δὲν εὖτε γίγνεται; (quid tum demum dicetis, quum hoc factum erit?). It is also quite frequently employed in answers (even so, precisely so, certainly so). Also, ἦ δῆτα, yes, forsooth, οὐ δῆτα (minime vero, no, by no means), μὴ δῆτα (nay, do not), e. g. μὴ δῆτα βράσσει ταῦτα; καὶ δῆτα (and forsooth, and truly).

4. The eoditic δῆν is a Doric particle, but it also appears in the Epic lan

guage. In Homer, *δή* has always an ironical sense, like the Attic *δήπου*, *without doubt, certainly*. II. β, 276, *ὃ δὲ ἦν μιν πάλιν αὖτις ἀνθήσει θυμὸς ἐγρήγορ νεκείῳ βασιλῆας θνητέοις ἐπέσσω*.

5. *Δῆδε*ν (from *δή* and *δήν*) almost always expresses *scorn, irony (scilicet, truly, indeed)*; it is very seldom used as a *mere explanatory* particle. X. Cy. 4. 6, 3. *ἀπεπεισμένην (τὸν υἱόν), μέγα φρονῶν, ὅτι δῆδε*ν τῆς βασιλῆως θυγατρὸς ὀφείμην τὸν ἐμὸν υἱὸν γαμέτην (*because, forsooth, I should see my son the husband of the king's daughter*).

6. *Δήπουδε*ν (from *δήπου* and *δήν*), *I hope so indeed, I suppose, certainly (nempe, ironically)*. X. Cy. 4. 3, 20. *ἐγὼ δ', ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἱπποκενταύρου δῆπουδε*ν διαπράξωμαι (*I shall, as I hope, act the part of a centaur*).

7. *Δαί* is a lengthened form of *δή* (as *ναί* of *νή*). It is used only in the phrases *τί δαί*; *πῶς δαί*; it expresses the idea of *surprise, wonder (what then? how so? ain't it? itane? itane vero?)*.

† 316. B. Confirmative Adverbs.

1. *Μήν* (Dor. and Ep. *μὲν*) expresses, like *vero*, *confirmation, assurance, asseveration, truly*; often also, like *vero*, it is used *adversatively: still, but*. But it cannot stand as the first word in a sentence, as it commonly depends on another word, and that the most important in the sentence, particularly on particles. Its use with particles is as follows: (a) *Ἦ μήν*, *surely, certainly, hence used particularly with oaths, asseverations, or solemn promises*. X. Cy. 4. 2, 8. *τὰ πιστὰ δίδωσιν αὐτοῖς, ἣ μήν ὥς φίλοις καὶ πιστοῖς χρῆσεσθαι αὐτοῖς (that he assuredly would treat them as friends)*.—(b) *Ὁὐ μήν, μὴ μήν*, *truly, assuredly not*.—(c) *Καὶ μήν*, *and indeed, yea surely, nay more*. Pl. Phaed. 58, c. *καὶ μήν* *ἔγωγε* *δαμνῶσιν* *ἔπαθον* *παράγονέμενος*. *Καὶ μήν* is often used, when a new assertion is adduced to strengthen or corroborate the meaning. Od. λ, 582. *καὶ μήν* *τάτταλον* *εἰσεῖδον*; so, often in the dramatic writers when attention is to be directed to the entrance of a new person: *and see! and lo!* Also *καὶ μήν καί*, *et vero etiam, and indeed too*; *καὶ μήν οὐδέ*, *and indeed not even*.—(d) *Ἀλλὰ μήν*, *at, sed vero, but indeed, but assuredly*. In a question, *Τί μήν*; *πῶς μήν*; *quid vero? quid quaeso? what indeed? what I ask?*

REMARK. Instead of *μήν*, the Ionic writers employ the shorter form *μὲν*, which, as well as *μήν* and *μὲν*, is found in Hom. also. Even in the Attic dialect, *μὲν* is sometimes used instead of *μήν*, e. g. in an answer. X. C. 1. 4, 4. *πότερα γνώμης ἔργα κρίνεις*; *Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γιγνόμενα γνώμης ἔργα εἶναι*. This confirmative *μὲν*, instead of *μήν*, occurs in the following connections: (a) *Μέντοι* expresses *confirmation, surely*; very often in antitheses, like *vero*, to denote a *limitation*; thus, *καὶ μέντοι, οὐ μέντοι, ἀλλὰ μέντοι*.—(b) *Μενοῦν* or *μὲν οὖν*, *sane quidem, quite certainly, yea indeed*, is used, for the most part, only in replies, e. g. *πάνν μὲν οὖν*; very often when some correction is made. X. C. 2. 7, 5. *οἱ παρὰ σοὶ τούτων οὐδὲν ἐπιστάμεται ποιεῖν*; *Πάντα μὲν οὖν* (*but do those with you know nothing of these things? yes, everything, immo vero omnia*). So *οὐ* or *μὴ μενοῦν*, *immo non*.—(c) *Μενδὲ* or *μὲν δὲ*, *quite certainly, yea indeed*; always in the phrases *ἣ μενδὲ*.

οὐ μὲν δὴ, ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, γὰρ μέν—δὴ instead of ἢ μὲν δὴ, etc. On the concessive *μέν*, see § 322, 3.

2. *Ἦ* expresses *confirmation* (*profecto*). In order to strengthen it, *μήν* is often joined with it. *Ἦ πού*, *surely indeed*, often ironically. The Epic *ἦ τοι* like *ἦ*, expresses *assurance*: *surely, certainly*.

3. *Νό* in Epic, expresses also an *asseveration*, but generally in an ironical or scornful manner (like the Attic *δήπου*), *indeed, forsooth, certainly, nampe*.

4. *Νή*, the Lat. *nae*, expresses an *asseveration*, but only in affirmative sentences, e. g. *νή τὸν Δία*, *in truth, surely*.—From *νή* is formed the lengthened *ναί* (as *δαί* from *δή*), which has the same meaning, and is often used with *μή*.—*Μή* likewise denotes an *asseveration*; in affirmative sentences: *ναὶ μὲν τὸν Δία*; in negative: *οὐ μὲν τὸν Δία*. But where *μὲν Δία* stands without a negation, then a negative clause precedes or follows, or it is clear from the context and from an accompanying adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

§ 317. C. *Emphatic suffixes* *πίρ, γέ, τοί*.

1. *Πίρ* is the enclitic, and hence the abridged form of the adverb *πίρι*, *through and through* (Lat. *per*). The radical meaning of *πίρ* is *through and through* (*throughout*). *Πίρ* agrees with *γέ* in that, like the latter, it gives emphasis to the word with which it is joined, but it differs from *γέ*, in making the emphasis *extensive* (consequently denoting the measure, size, the extent of the idea); *γέ*, on the contrary, makes the emphasis *intensive* (consequently denoting degree, the inward strength or force of the idea). In the Common Language, *πίρ* is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. *ὅσπερ, throughout, entirely, the very same who, ὅσος περ, altogether as great as, precisely as great, ὅλος περ, entirely, exactly of such a character as, etc., ὅπου περ, just where, wherever, ὅθεν περ, just whence, whence soever, ὅς περ, up to the very time, as far as, until, ἐπει περ, since, ἐπειδὴ περ, forasmuch, seeing that, whereas, εἴ περ, if indeed, if even*. In Eng. the meaning of both particles is often given by merely emphasizing the word to which they belong.

2. *Γέ* denotes *intension*, an inward force, certainty, assurance, and thus renders an idea *emphatic* and *distinguishes it from others*; it may be used either to *augment* or *restrict* the force of a word, e. g. *ἐγὼ γε* (*I indeed, I for my part, however it may be with others*), *οὐ γε, οὐτός γε, πολλά γε, ἄλλα γε, etc.* It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to *confirm* or *complete* the preceding statement. Thus, *ὅς γε, who or which indeed, who certainly, qui quidem*; *ὅς περ γε, just as indeed*; *εἴ γε, if indeed, if however, siquidem*; after *adversative* conjunctions: *καίτοι γε, ἀλλὰ γε, etc., and yet indeed* (like *quamquam quidem, verum quidem*), *γέ* makes an *antithesis* prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. *καίτοι*

νε οὐδὲν ἄποτε ὑπέσχετο διδάσκαλος εἶναι τούτου (CERTAINLY Socrates made his pupils useful men, ALTHOUGH, etc.). *Γέ* is very often used in *replies* and *answers*, in order to indicate that they either confirm, augment, complete, limit, or correct, the thought contained in the preceding question.

3. *Τοί* (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. *ἐγὼ τοι, ἐγὼ γέ τοι, I surely, I most certainly, ἡμεῖς τοι, ταῦτά τοι*. It is particularly employed in quoting *general propositions* and *proverbs*, since by it an assertion is referred to a general truth and thereby confirmed. Theogn. 74. *πᾶντοί τοι πολλῶν πιστὸν ἔχουσι νόον*. With *adversative particles*, e. g. *καί τοι, tamen, quatenus* (properly and *surely*), *μέν τοι, tamen* (§ 316, Rem.), *ἀτάρ τοι, ἀλλὰ τοι, but certainly*. Also, *οὕτοι (μήτοι), certainly not, γάρ τοι, for indeed, for certainly, ἤτοι:—ἤ, still stronger ἤτοι: γε—ἤ, either indeed—or*.

§ 318. D. Negative Particles οὐκ and μή.

1. *Οὐ* (like its compounds, e. g. *οὐδέ, οὐτε, οὐδεῖς*, etc.) is an *objective* negative; *μή* *subjective*, i. e. *οὐ* is used when something is denied *absolutely, independently, by itself (objectively)*; *μή* (and its compounds), on the contrary, when something is denied in reference to the conception, view, or will of the speaker or of some other person (*subjectively*). Both are commonly placed before the words to which the negation is to be applied. On the position after the word to be negated, see § 15, 4.

2. Hence *οὐκ* stands: (a) in all sentences containing a *direct assertion*, whether these are expressed by the Indicative or Optative; hence also (b) in subordinate clauses with *ὅτι* and *ὡς (ὅτι)*; (c) in simple interrogative clauses, both direct and indirect; (d) in subordinate clauses denoting *time*, with *ὅτε, ὡς, ὡς, etc.*; (e) the *ground or reason*, with *ὅτι, διότι, ὡς, etc.*; (f) the *consequence*, with *ὥστε* either with the Ind. or Opt.; (g) in adjective clauses, with *ὅς, ὅστις*, etc., which denote a *concrete, objective* attributive explanation; (h) when an absolute negative meaning is to be given to a *single word* in a sentence, e. g. *οὐκ ἀγαθός, οὐ κακός*; in this case *οὐ* sometimes changes the idea of the word to an opposite sense.

(a) *Ταῦτό οὐ γίγνεται, οὐκ ἐγένετο, οὐ γαρήσεται. Ταῦτα οὐκ ἂν γίγναται.* — (b) *Οἷα, ὅτι ταῦτα οὐκ ἐγένετο. Ἐλέγον, ὅτι τούτο οὐχ οὕτως εἶχεν.* — (c) *Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύνοιτο) κατὰ λέγειν τὸν ἀγαθὸν ἄνδρα;—Ἄρ' οὐ θαυμάζεις τὸν Λακρῆτη;—Οὐ δράσεις τούτο;—Οὐ περιμενεῖς (§ 255, 4).—Φῆς, ἢ οὐ; or φῆς, ἢ οὐ φῆς;—Λέξον, εἰ (whether) οὐχ ἡμαρτες ταῦτα λέξας.* On the dependent double question, see No. 3. — (d) *Ὅτε οὐκ ἔλθωσιν οἱ πολέμιοι, οἱ Ἕλληες ἡσύχαζον.* — (e) *Ὅτι οἱ βάρβαροι οὐχ ἠγγέθησαν, οἱ Ἕλληες τὰ ὅρη οὐ κατέλειπον.* — (f) *Χ. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀνηλάκει (κῦρος), ὥστε ὁ Ἀστυάγης οὐκ ἔτ' εἶχεν ἀντὶ συλλέγειν θηρία.* — (g) *Ἀήρ, ὃν οὐκ εἶδες. Ἀήρ, ὃν οὐκ ἂν θαυμάζοις.*

3. *Μή* on the contrary, stands: (a) with *commands, warnings*; hence with the

imp. and with the *imperative Subj.*; (b) with *wishes* and *exhortations*; (c) in *deliberative questions* (§ 259, 1. (b)); (d) in clauses denoting *purpose*, with *ἵνα*, etc. (also with *ἵνα* and the *Indic. Fut.*); (e) in *conditional* clauses, with *εἰ* with the *Indic.* or *Opt.*, *ἐάν*, *ἔταν*, *ἐπεί*, *ὥς* *άν* with the *Subj.*, *ὅτε* *γε* = *siquidem*; so also in subordinate clauses which denote a *repetition*, whether they are introduced by a temporal conjunction, or by *εἰ*, *ἐάν*, or by the relative, etc.; (f) in clauses denoting *consequence* or *result*, with *ὥστε* and an *Inf.*; (g) in *adjective* clauses with *ὅς*, *ὅστις*, etc., which imply a *condition* or *purpose*, in general when a subordinate clause contains an idea which is expressed only as a *conception*, *supposition*; hence when the idea of a class or species as such is more precisely defined, and the sentence may be resolved by *is, qui* with the subjunctive (= *ita comparatus, ut*); (h) in the second member of a *dependent disjunctive question* (*whether — or not*), *οὐ* as well as *μή* is used. Pl. Phaed. 70, d. σκεψόμεθα, εἴτ' ἄρα ἐν ἑβου εἰσὶν αἱ ψυχὰς τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. Crit. 48, b. σκεπτέον, πότερον δίκαιον ἔμὲ ἐνδένδε πειρασθαι εἶναι, μή ἀφιέντων Ἀθηναίων, ἢ οὐ δίκαιον. Pl. Rp. 339, a. εἰ ἀληθές (ἢ λέγεις), ἢ μή, πειρασσομαι μαθεῖν. Phil. 21, b. τοῦτ' αὐτό, εἰ ἡ χαίρεις, ἢ μή χαίρεις, ἀνάγκη θήπου σε ἀγνοεῖν, κενόν γε ὄντα πάσης φρονήσεως. Isae. 5, 14. οὐ δεῖ ὑμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς λόγους καταμανθάνειν, εἰ καλῶς ὑμῖν κεύεται, ἢ μή, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγοροῦ λόγους, εἰ ὁρῶς ὑμᾶς διδάξουσιν τὸ πρᾶγμα, ἢ οὐ. But in those *dependent questions*, in which there is merely a *distinction between what is, and what is not*, *μή* is used, when the predicate of the first member is *not repeated*, but must be supplied; but *οὐ* as well as *μή*, when it is *repeated*. Dgm. Cept. § 142. λογίσασθε πρὸς ὑμᾶς αὐτοὺς, τί τε συμβήσεται κατεψηφισμένοις ὑμῖν τοῦ νόμου καὶ τί μή. X. C. 3.6, 10. οἶδα, ὅπως τε φυλακὰς ἐπικαιροὶ εἰσι καὶ ὅπως μή, καὶ ὅπως τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅπως μή εἰσι. Acsc. 1, 27. ὁ τομοδέτης διαβήδην ἀπέδειξεν, οὗς χρὴ δημηγορεῖν καὶ οὗς οὐ δεῖ λέγειν ἐν τῷ δήμῳ. — *Μή* is also used in direct and indirect *interrogative* sentences, which express *fear*, *anxiety* on the part of the inquirer, and hence require a negative answer; (i) in forms of *swearing*, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial or abhorrence is expressed, is denoted by *αἶ*.

(a) *Μὴ γράφε, μή γράψης* (§ 259, 5). — (b) *Ἔσδε μή γράφοις!* — *Μὴ τοῦτο γένοιτο!* — *Μὴ ἴωμεν!* — *Μὴ γράφωμεν!* — (c) Pl. Symp. 213, a. ἀλλὰ μοι λέγε, εἰσώ, ἢ μή; συμπίσδε, ἢ οὐ; Rp. 337, b. πῶς λέγεις; μή ἀποκρίνωμαι; (*shall I not answer thee?*). — (d) *Λέγω, ἵνα μή ποῖς.* — (e) *Εἰ μή λέγεις.* — *Ἐάν μή λέγῃς.* — *Ὅταν ταῦτα μή γένηται.* Pl. Prot. 345, c. ὅς ἂν μή κακὰ ποσὶ ἐκόν, τοῦτων φησὶν ἐπαυτέως εἶναι (*as often as one does not willingly do evil, etc.*). X. Cy. 2. 3, 20. εἰ (ὅτε) μή ἄλλο τι σπουδαιότερον πράττειν, ταῦτη τῇ παιδείᾳ ἐχρῶντο (*as often as, whenever, they were not engaged in more important business*). — (f) Pl. Phaed. 66, d. τὸ σῶμα ἡμῶς ἐκπλήττει ὥς τ' εἰ μή δύνασθαι δι' αὐτοῦ καὶ ὁρᾶν τὰ ληθέα. — (g) Pl. Ap. 21. ἂ μή οἶδα, οὐδὲ οἶμαι εἶδέναι (= *εἰ τινα μή οἶδα*). Hence *ὅτι* *μή*, *unless, nisi* (properly *οὐδὲν ὅτι μή*, then generally instead of *εἰ μή*), *δοῖ* *μή*, *except those who not*. Her. 1, 32. ἐν τῷ μακρῷ χρόνῳ πολλὰ μὲν εἰσι

ἰδεῖν, τὰ (= ἅ) μή τις ἐδέλξει (*multa, quae ita sunt comparata, ut, one can see many things of such a nature that he would not wish to see*). Andoc. 3, 41. ψηφίσας δ' τοιαῦτα, ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει. — (h) Μὴ τέθνηκεν ὁ πατήρ (my father is not dead, is he? = is it not to be feared that my father is dead?; φοβοῦμαι, *that my father is dead*; (I fear that my father is dead, I am anxious to know whether my father is dead). Μὴ δρᾷς τούτο; (you will not do this, will you?). Μὴ δειλοὶ ἐσόμεθα; (we shall not be cowards, shall we? shall we be cowards?). Μὴ νοσεῖς; Ἄρα μὴ νοσεῖς; (you are not sick, are you?). — (i) Ar. Eccl. 999. μὰ τὴν Ἀφροδίτην . . μὴ γὰρ σ' ἀφήσω (I will not let you go, the thing shall not be). Aor. 194. μὰ γῆν . . μὴ γὰρ νόημα κομψότερον ἤκουσά πω, Βεκαίρε! I have not listened. Μὴ is not unusual with the Inf. X. An. 7, 6, 19. ὁμῶς ὑμῖν δεοῦς ἅπαντας καὶ πάσας μὴ δὲ ἅ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύδης ἔχειν.

REMARK 1. In all the instances above given, except (a) (b) (g), *οὐ* is used when a single word in the sentence is to be made negative, e. g. *Οὐ φῶμεν; negemus?* Isocr. Paneg. 71, 6. λαβόντες εξακισχιλίους τῶν Ἑλλήνων, οἱ ἐν ταῖς αὐτῶν οὐχ οἱοί τ' ἦσαν ζῆν (*nequirent*); hence in the combinations *οὐδεὶς ἐστις οὐ*; *οὐδενὸς ἐστὶν οὐ*, etc. (§ 332, Rem. 12); so also in *οὐκ ἐστ' ὅπως οὐ*; for these expressions are, as it were, blended in a single word, like *nullus non*. *Εἰ οὐ δῶσει* (*recusabit*). Dem. Cor. 320, 283, *ὥστ' οὐ μεμνησθαι* (= *oblivisci*). Moreover *εἰ* can stand with *οὐ*, when the clause takes the place of a causal sentence.

REM. 2. On *οὐκ ἂν λέγοις ταῦτα*, instead of *μὴ λέγε*, see § 260, 2. (4) (b); on *οὐ δρᾷς τούτο* (instead of *μὴ δρᾷς*) and *οὐ δρᾷς τούτο*; (= *do this indeed*), see § 255, 4.

4. Μὴ is regularly used with the *Inf.* But after verbs of *thinking*: *οἶμαι, νομίζω, ὑπολαμβάνω, δοκέω*, as well as after *φημί* and *ἀκούω*, *οὐ* is commonly used, since the Infinitive (Acc. with Inf.) in this case has the force of an affirmation; much more seldom after other *verba putandi et dicendi*. When, however, these verbs are in the imperative, or in the imperative Subj., or in another construction which requires *μή*, then *μή* follows.

Pl. Theat. 152, b. εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν. X. C. 2, 1, 3. τὸ μὴ φεύγειν τοὺς πέποιους. 1. 1, 20. δαυμάζω, ὅπως ποτὲ ἐπέισθησαν Ἀθηναῖοι Σωκράτη περὶ τοὺς θεοὺς μὴ ὠφρονεῖν. An. 7, 6, 18. ὁμνύω ὑμῖν, μὴ δ' ἅ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύδης ἔχειν. X. C. 1, 1, 19. (οἱ πολλοὶ) οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι. 2. 4. ταύτην τὴν ἔξιν (*vivendi rationem*) τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 1. 15. πιστεύων θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμισε; X. C. 4. 8. 2. δμολογεῖται οὐδένα πω τῶν μνημονευόμενων ἀδράκων κἀλλιον θάνατον ἰνεγκεῖν. More frequently *μή*, as: Isocr. Phil. 109. ὁμολόγουν μηδεὶς πάποτε τοσούτου πράγματος διαμαρτεῖν. Id. Dem. 22. νόμιζε μὴ δὲ εἶναι τῶν ἀνδραπῶν βέβαιον.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either *οὐκ* or *μή* may be used, according to the nature of the clause into which the substantive or the substantive adjective may be resolved, e. g. Ar. Eccl. 115. δευδὼν δ' ἐστὶν ἢ μὴ ἐμπειρία (= *εἰ μὴ τίς ἐστι ἐμπειρος*). Th. 1, 137. γράψας τὴν τῶν γεφυρῶν οὐ διέλυσιν (= *ὅτι οἱ οὐ [that] εἰ γέφυραι οὐ διελύθησαν*).

REM. 4. With some verbs, e. g. φάναι, οἶσθαι, ἀξιῶν, ἐπισχεῖν-
δαί, the negative, which properly refers to the Inf., is usually joined with the
finite verb, thus οὐ φημι, like *nego, I deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶ-
ται οὐκ ἔφασαν ἵνα τοῦ πρόσω (negaverunt se ituros esse). Th. 2, 89. ἐνεκδλ-
εσα (ἐκῆς), οὐκ ἀξιῶν τὰ μὴ δεῦρ' ἐν ἑρῶδιᾳ ἔχειν (desiring that you should
not fear what is not to be feared).

5. With the participle or adjective, μή is used only when these can be re-
solved by a conditional clause, or when they stand in a connection which
requires μή; in all other cases, οὐ is used. Οὐ δύναμενος, one who cannot, or is
unable, οὐ βουλόμενος, nōlens, οὐκ ἀναγκάων, unnecessary, τὰ οὐ καλὰ βουλευ-
ματα, turpia consilia; δ οὐ πιστεύων (one who does not believe, is qui non credit, or
quoniam (since) non credit, or quia non credit); δ εἰ φιλοσοφῶν (is qui non philoso-
phatur); δ μή πιστεύων (if one does not believe, si quis non credit). X. An. 4. 4,
15. οὗτος γὰρ ἰδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὅντα τε ὡς
ὅντα, καὶ τὰ μὴ ὅντα ὡς οὐκ ὅντα (if anything was not, he represented it as not
being). So Ἡ σοφία τῶν δεινῶν καὶ μὴ δεινῶν ἀνδρεία ἐστίν, Pl. Οἶδ' σε ταῦτα
οὐ ποῆσασθα. Ἠγγίλει τὴν πόλιν οὐ πολιορκηθεῖσαν. Protag. 360, d. used
in philosophical definitions of an ideal assumption; on the contrary τὰ οὐ δεινὰ
objective, used of actual dangers. X. Cy. 1. 2, 7. ὅν ἂν γινῶσι δυνάμενον μὲν χάριν
ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, καλέσουςι τούτων ἰσχυρῶς (= ἔάν τινα κτλ.) (whoever
they knew capable of repaying a kindness, if he did not repay it, they, etc.). 3. 1, 16.
τί γὰρ ἂν . . χρήσαι' ἂν τις ἰσχυρῶς ἢ ἀνδρεία μὴ σώφρωνι (= εἰ μὴ σώφρων εἴη).

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. any
one, any how, any where, at any time, ever, etc., these are all expressed negatively.
These negative expressions neither destroy nor strengthen each other, as they
do not stand in an opposite relation, but each of them is to be considered inde-
pendent. The negatives must be of the same kind, i. e. either compounded
of οὐκ or μή. Double negatives in Latin, English, and the modern languages,
destroy each other, but not in Greek.

Pl. Rp. 495, b. σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην
οὔτε πόλιν ὀρεῖ (a mean nature never does ANYTHING noble either for ANY private
individual or for the State). Hipp. Maj. 291, d. (τὸ καλόν) δ μὴδέποτε αἰσ-
χρὸν μὴδαμοῦ μὴδεῖν φανεῖται (which never ANYWHERE seems to ANY ONE
displeasing). Lysid. 214, d. δ κακὸς οὐτ' ἀγαθὸς, οὔτε κακῷ οὐδέποτε εἰς
ἀληθῆ φίλων ἔρχεται. In like manner the simple negative (οὐ, μή), which in
this case must always precede the other negatives, is so connected with its
compounds that neither lose their force; hence οὐκ ἔστιν οὐδὲν (there is not
anything, there is nothing); so also the negative parts are joined with the nega-
tive whole, e. g. Οὐ δύνανται οὐτ' εἰ λέγειν οὐτ' εἰ ποιεῖν τοὺς φίλους, he can
neither — nor; in like manner also οὐδέ, μὴδέ, not even, ne — quidem, are used
in a negative sentence, e. g. οὐ δύνανται οὐδέ νῦν εἰ ποιεῖν τοὺς φίλους (he is not
able, not even now, to benefit his friends).

REM. 5. If the finite verb is connected with a participle, the negative, when
it refers to both, is usually placed with the Part., though only when the Part.
precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκὰ ἢ Ἑλλὰς ἐτι μετανίστατο καὶ κατ-
φικέτο, ὥστε μὴ ἡσυχάσασα αὐξήσῃ (i. e. ὥστε μὴ ἡσυχάσαι καὶ μὴ

αἰετοῦ). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μὴ with the Subj. or Fut. Indicative, is elliptical, since with οὐ a verb denoting *anxiety* or *fear*, which is sometimes also expressed, must be supplied, and μὴ must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, it is *not* (οὐ) to be feared that (μὴ) something will happen, e. g. οὐ (φοβοῦμαι) μὴ γένηται τοῦτο (κον *verecor*, κε *hoc feat*, this **CERTAINLY** will not happen). Pl. Crit. 46, c. εἰ ἴσθι, ὅτι οὐ μὴ σοι ἐγγυώρῃσω (be assured, that I do not fear that I shall make concessions, i. e. be assured, that I *certainly* shall not make concessions to you). In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; I shall not expect that you will talk = do not talk (§ 255, 4).

8. After verbs and expressions of *fear*, *anxiety*, *uncertainty*, *doubt*, *distrust*, — *denying*, *hindering*, *abstaining*, — *preventing*, *forbidding*, *contradicting*, the Inf. with the negative μὴ commonly follows instead of the Inf. without μὴ, the Greek repeating with the Inf. the negative idea implied in these words, for the purpose of strengthening the negative view of the sentence. This use of μὴ is sometimes regarded as pleonastic; but it is entirely in accordance with the frequent usage of the language in employing *two* negatives for the purpose of increasing the negative force of the sentence; hence, when a negative was contained in a preceding word, it was not unnatural to join a negative with the Inf. that followed.

Καλύω σε μὴ τὰυτα ποιεῖν (I prevent you from doing this). Her. 3, 128. Δαρεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀροῖτα (Darius forbids you to act as a body guard to Oroetes). 66. ὁ Πηλεΐδης κτενεῖ Σμερδῖν μὴ ἀποκτεῖναι Σμερδῖν (denied that he killed Smerdis). Th. 3, 6. τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοῖς Μητληναῖοις. 5, 25. ἀπέσχοντο μὴ ἐπὶ τῇ ἑκατέρῃ γῇ στρατεύειν (they abstained from marching into the country of each other). (But αἰσχύνομαι μὴ ποιεῖν τι signifies, I am ashamed NOT to do something, X. An. 6. 5, 4.)

REM. 6. When expressions of *fear*, *anxiety*, *doubt* and the like, are followed by μὴ with the Ind. or Subj. (Opt.), μὴ must be considered as an interrogative, *namque, whether not*, and may often be translated by *that*:¹ e. g. δέδοικα, μὴ ἀποθάνῃ (metuo, NE moriatur, I fear whether he will not die = that he will die); ἰδεδοικεῖν, μὴ ἀποθάνῃ (metuebam, NE moreretur); δέδοικα, μὴ τέθνηκεν (NE mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead). On the contrary, μὴ οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. δέδοικα, μὴ οὐκ ἀποθάνῃ (NE κον moriatur, I fear that he will not die); ἰδεδοικεῖν, μὴ οὐκ ἀποθάνῃ (NE κον moreretur, I feared that he would not die); δέδοικα, μὴ οὐ τέθνηκεν (NE κον mortuus sit, that he is not dead).

¹ In expressions of *fear*, there is always a double idea in the mind, the *fear*, that something will take place, and the *hope* that it will not. This double idea both the Greek and Latin seem to indicate by using a negative after verbs of *fear*, the negative being referred to a verb of *hoping* understood; but as the idea of *fear* only is expressed in English, the negative is rendered *that*. Hence Δεδόκα, μὴ ἀποθάνῃ (metuo, NE moriatur, I fear that he will die, but hope that he will not).

9. Even when, instead of the Inf., the conjunctions *ὅτι*, *ὥς* with the finite verb follow expressions of *doubt* and *denial*, the negation is sometimes repeated in the dependent subordinate clause by *οὐ*.

X. R. Ath. 2, 17 ἀρνεῖσθαι τοῖς ἄλλοις, *ὅτι οὐ παρῆν* (to deny to others that he was present). Ph. Meno. 89, d. *ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι, ἔάν σοι δοκῇ εὐκρίτως ἀπιστεῖν* (but consider whether I seem to you justly to doubt that this is knowledge). Dem. Onet. 871, 14. *ὥς δ' οὐκ ἐκείνος ἐγεργάρεν τὴν γῆν, οὐκ ἔδωκεν* ἀρνηθῆναι (he could not deny that he cultivated the land). Isoc. Archid. § 48. οὐδεὶς ἂν τολμήσειεν ἀντειπεῖν, *ὥς οὐ τὴν ἐμπειρίαν μᾶλλον τῶν ἄλλων ἔχομεν*.

REM. 7. So even after *οὐ μᾶλλον* (or when the clause in which *μᾶλλον* stands, has a negative sense), *οὐ* is sometimes used, which in English is pleonastic. Comp. the French, where after a Comparative *que ne* is regularly used, e. g. Il donne *plus* que vous n'avez donné, for the purpose of giving emphasis to the idea of *diversity* (consequently a *negative* idea), which is contained in the Comparative (the gift of one is *different from*, not *like* that of the other). Her. 4, 118. *ἥκει δὲ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας* (does not come against us more than against you). X. H. 6, 3, 15, *τί οὐν δεῖ (= οὐ δεῖ) ἐκείνων τὸν χρόνον ἀναμένειν, ὥς ἂν ὑπὸ πλῆθους κακῶν ἀνείπωμεν, μᾶλλον, ἢ οὐχ ὥς τάχιστα τὴν εἰρήνην ποιήσασθαι*; in Th. 3, 36. the negation is contained in *μετέροισι* *τις ἦν αὐτοῖς* (they repented = they no longer approved). Πλὴν *οὐ* is sometimes used in a similar manner. X. R. L. 15, 6. *εἴβας πάντες ὑπανίστανται βασιλεῖς, πλὴν οὐκ ἔφοροι* (all the kings rise from their seat, except the ephori).

10. *Μὴ οὐ* with the Infinitive is used instead of the Infinitive without negation, with the expressions mentioned in No. 8, when the negative *οὐ* or another word which may be considered a negative, precedes *μή* οὐ. *Μὴ οὐ* is here merely equivalent to the simple *μή*, and hence is not expressed in English where *μή* would not be (comp. No. 8, above).

Οὐδὲν κωλύει σε *μή* οὐκ ἀποθανεῖν (nothing hinders you to die, from dying). X. An. 3, 1, 13. *εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν (= οὐδὲν ἐμποδὼν) μή* οὐχὶ (ἡμᾶς) ὑβρίζομένους ἀποθανεῖν (what hinders us from dying after being treated with insult); Vect. 3, 7. *οὐ δύσελπίς εἰμι* οὐ *μή* οὐχὶ προδύμῳς ἂν τοῖς πολίταις εἰς τὰ τοιαῦτα εἰσφέρειν (I am not without hope that the citizens would contribute for such purposes). Cy. 2, 2, 20. *αἰσχρὸν (= οὐ καλὸν) δὲ ἀντιλέγειν, μή* οὐχὶ τὸν πλεῖστα καὶ ποιοῦντα καὶ ὠφελοῦντα τὸ κοινὸν, τοῦτο καὶ μεγίστων ἐξιοῦσθαι.

REM. 8. It is seldom in this case that *μή* is used instead of *μή οὐ* with the Inf. With the real negative expressions, *οὐ δύναμαι*, *ἀδύνατος*, *οὐχ οἶδς* *τ' εἰμί*, *οὐδεμία* *μηχανή* *ἔστι* (= *οὐ δυνατόν ἔστιν*), *οὐ παίθω*, *οὐχ ὁσιὸν ἔστιν*, *οὐκ εἰκός ἔστιν* (it is not probable), *οὐ φημι*, and the like, and also such as *ἔνοια*, *ἐνόητόν ἔστι*, the following Inf. is actually made negative by the accompanying *μή οὐ* (sometimes also by *μή* alone), since the above expressions, when separated from the negative connected with them (or the a privative), have no negative force. *Οὐ δύναμαι μή οὐ ποιεῖν* (non possum non facere, I cannot not do, i. e. I must do). X. Apol. 34. *οὔτε μή* *μεμνησθαι* *δύναμαι* *αὐτοῦ, οὔτε* *μεμνημένος* *μή* *οὐκ* *ἐπαυεῖν* (I must think of him, and if I think of him I must praise him). Pl. Rp. 427, e. *οὐδὲν* *λέγεις*. *οὐ γὰρ* *ὀπίσχω* (ἡτήσεις, ὥς οὐχ ὁσιὸν σοι ἂν *μή* οὐ *βοηθεῖν* *δικαιοσύνη* *εἰς* *δύναμιν* *παντὶ* *τρόπῳ* (since it would not be right for you not to render assistance). Her. 7, 5. *οὐκ*

εἰκόσι ἐστὶ Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κατὰ Πέρσας, μὴ οὐ δοῦμαι ἕκας, τῶν (= ὧν) ἐποίησαν (it is not right that the Athenians should not atone for their injustice). Pl. Symp. 218, c. πάντες ἀνόητον ἡγοῦμαι εἶναι σοὶ μὴ οὐ καὶ τοῦτο χαρίζεσθαι (non sanum iudico tibi hoc non gratificari). Οὐ φημι τοῦτο μὴ οὕτως ἔχειν (NEGO id sic se non habere, I deny that this is not so). — Also after the expressions δεινὸν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made negative. X. An. 2. 3, 11. ὥστε πᾶσι αἰσχύνην εἶναι, μὴ οὐχ' ὀσπουδέειν (so that all were ashamed [= none were willing] NOT to be busy). — Sometimes μὴ οὐ occurs after negative sentences with participles also, in the sense of if not, except, instead of the usual μή. Pl. Sys. 212, d. οὐκ ἔστι φίλος τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν (nothing is lovely in the eyes of the lover except that which returns love).

SECTION II.

SYNTAX OF THE COMPOUND SENTENCE.

CHAPTER VII.

§ 319. A. Coördination.

When two or more sentences stand in a close connection with each other, there is a two-fold relation to be distinguished. They are either so related to one another as to exhibit a unity of thought, though each is, in a measure, independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or so, that they are wholly united, the one defining and explaining the other, the one being the dependent member of the other, e. g. *when the spring comes the roses bloom*. The first kind of connection is called *Coördination*, the last *Subordination*, and the sentences *Coördinate* and *Subordinate*. In coördinate sentences, therefore, the members are *independent* of each other, but in subordinate sentences, one member is *dependent* on the other.

I came, I saw, I conquered. — Coördinate.

When I came, I conquered. — Subordinate.

REMARK 1. The coördinate as well as the subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have single members in common, these common members are usually expressed but once. In this way the sentences are either *contracted* into one sentence, the subject or predicate common to the sentences being expressed but once; or there is at least an *abbreviation* of the sentences, each sentence having its own separate subject, but the predicate common to the sentences being expressed only with the subject of one sentence. Οἱ Ἕλληνες τοῖς πολεμοῖς ἐπέδειντο καὶ καλῶς ἐμαχίσαντο. Σακερᾶτης καὶ Πλάτων σοφοὶ ἦσαν. Οἱ μὲν Ἕλληνες παρὰ τὸν ποταμὸν, οἱ δὲ Πέρσαι ἐν βρεσὶν ἐστρατοπεδεύσαντο.

REMARK 2. In respect to the *grammatical form* of connection, all coördinate sentences are alike; they are all treated *grammatically* as principal sentences; but in respect to their *meaning* and *logical* relations, they may be different. For every thought which forms a complementary member of another thought, can be expressed in a coördinate sentence, as was always the case, in the earliest use of language, e. g. Τὸ ἔαρ ἦλθε, καὶ τὰ ῥόδα ἀνθεῖ, instead of ὅτε τὸ ἔαρ ἦλθε, τὰ ῥ. ἀ. (*the spring came and the roses bloom*, instead of *when the spring has come the roses bloom*).

§ 320. Different forms of Coördination.

Coördination consists either in *expanding*, *contrasting*, or *excluding* a thought. The first is called *copulative* coördination, the second *adversative*, the third *disjunctive*. Sentences also which stand in a *causal* relation to each other, may be coördinate, and are called *causal* coördinate sentences.

§ 321. I. Copulative Coördination.

1. A copulative coördinate sentence is one in which two or more thoughts which are considered independent, are so united together, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. A copulative coördinate sentence is either *annexive* or *enhansive*; in the former, a second thought or clause is merely joined to a preceding one; in the latter, the statement made in the sentence applies with more force to the second member than to the first. An *annexive* coördinate sentence is made:—

(a) By καί, *et*, *and*, more seldom in prose by the enclitic τε, *que*, *and*; καί and τε have, in general, the same difference of meaning as *et* and *que*. Καί connects members of a sentence *equally important*, or those in which the one following is *stronger* than the one preceding; hence it often *strengthens* or *enhances* the idea of the preceding member or is a *more full explanation* of it (*ac, atque, et quidem*); τε *appends some addition which belongs to the preceding member*; in prose, words are seldom connected by a simple τε, but sentences much oftener. — (b) in a more emphatic and definite manner by καί—καί, *et—et, both—and, not only—but also*, more seldom by τε—τε; the difference between the two in this case is, that with the former (καί—καί) the single members appear more independent and forcible, than with the latter (τε—τε);

hence the former is used, when the members are of different kinds or are antithetic; — (c) by *τέ — καί*, both — and, not only — but also, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καί*, the second member is emphatically joined to the first; they often correspond with the Lat. *quum — tum*, when the discourse proceeds from the general to the particular and more important.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. ἡ ἀνδραπείη σοφία δόλος τινὲς ἀξία ἐστὶ καὶ οὐδενός. So πολλὰ καὶ πονηρὰ, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, and that too. X. An. 3. 2, 16. ἀπειροὶ ὄντες τῶν πολεμίων τό τε πλῆθος ἀμετρον δρώντες, ὅμως ἐτολμήσατε ἵεναι εἰς αὐτούς. Pl. Phaedr. 267, a. Τισίαν δὲ Γοργίαν τε ἐλάσμεν εἶδαι; — “Ἀνδραποὶ καὶ ἀγαθοὶ καὶ κακοὶ (but not καὶ κακοὶ καὶ πονηροὶ). Εἰς πόνητες καὶ πλούσιοι. Καὶ χρήματα καὶ ἄνδρες. Καὶ εἶν καὶ δεῖ. Καὶ πρῶτα καὶ ὅστατα. X. C. 1. 2, 4. (Σωκράτης) τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς τ’ ἀμελοῦντας οὐκ ἐπίνει. Καλὸς τε καὶ ἀγαθός. In antitheses: ‘Ἀγαθὰ τε καὶ κακὰ (the good as well as the evil), χρηστοὶ τε καὶ πονηροὶ, τὰ τε ἔργα ὁμοίως καὶ οἱ λόγοι. Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείκτο. Her. 6, 114. πολλοὶ τε καὶ ὀνόμαστοι. “Ἄλλοι τε καὶ Σωκράτης (quum alii, tum, S.). Her. 6, 136. Μιλτιάδεια ἔσχον ἐν στόματι αἷ τε ἄλλοι καὶ μάλα Πάνδιππος. Hence ἄλλως τε καὶ (quum aliter, tum, not only in other respects, but also), especially (but ἄλλως τε without καὶ signifies *prætereaque*, *addē quod*, i. e. *and especially*). The connection is expressed still more strongly by *τέ — καὶ δὴ καί* (quum — tum vero etiam). Pl. Rp. 357, a. δὲ Γλαύκων δὲ τε ἀνδρείωτατος ὢν τυγχάνει πρὸς πάντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόβρῃσιν (desperationem) οὐκ ἀπεδείκτο. — It is to be observed that, after ἔμα, ἦδη, οὕτω, οὐ φθάνω and the like, a coördinate clause with καὶ or *τέ — καί* often follows, instead of a subordinate clause with *ὅτε*. X. An. 7. 4, 16. ἦδη τε δὴ τοῦ ὀρέφου ἐφαίνετο πῦρ, καὶ Σίλωνος σημαίνει τῇ σάλπιγγι (the fire already began to appear through the roof, AND [when] Silanus gives notice with his trumpet). Isocr. Paneg. 119 ἔμα ἡμεῖς τε τῆς ἀρχῆς ἀπεστερούμεθα, καὶ τοῖς Ἕλλησιν ἀρχὴ τῶν κακῶν ἐγγίγνεται.

REMARK 1. *Καί* has this strengthening, intensive force also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the nullity or absurdity of the other's statement. X. Cy. 4. 3, 11. ἀλλ' εἴποι τις ἔν, ὅτι παῖδες ὄντες ἐμάχοντο; — Καὶ πότερα παῖδες εἰσι φρονιμώτεροι, ἔστε μαθεῖν τὰ φραζόμενα καὶ δεκνόμενα, ἢ ἄνδρες; = *ac multo minus prudentes sunt*. So especially καὶ πῶς; Pl. Alc. 1, 134, c. δύναιτο ἔν τις μεταδιδόναι, ὃ μὴ ἔχει; — Καὶ πῶς; = *ac minime quidem*.

REM. 2. If more than two numbers succeed each other, they are connected in the following manner: (a) with the first member the connective is omitted, and the other members are annexed by *καί* repeated; (b) *καί — καί — καί*, etc.; (c) *τέ — τέ — τέ*, etc.; (d) *τέ — καί — καί*, etc. X. Cy. 1. 4, 7. ἄρτοι τε πολλοὺς ἦδη πλησίονστας διέφθειραν καὶ λόντες καὶ κάπροι καὶ παρδάλοι· αἱ δὲ ἔλαφοι καὶ βορκάδες καὶ οἱ ἔγριοι δίες καὶ οἱ βνοὶ οἱ ἔγριοι ἀσιεῖς εἰσι; (c) *τέ — τέ*, etc., καὶ (Epic.) Od. γ, 413. Ἐχέφρων τε Στρατίος τε Περσεὺς τ' Ἀρητός τε καὶ ἀντίδεος Θρασυμήδης. (f) *τέ — τέ καί — καί*, etc. (seldom) X. C. 2. 2, 5. γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινηνομένη . . καὶ . . καὶ κτλ. After *καί* two members, considered, as it were, one

whole, can follow with $\tau\delta$ καί. Her. 7. 1. (ἀνέταξε ἐκείστοισι) καὶ νῆας τε καὶ σῖτον καὶ πλοῖα. X. An. 4. 4, 2. (κῆμη) μεγάλη τε ἦν καὶ βασιλεύειν τε εἶχε τῷ σατραπῇ, καὶ ἐπὶ ταῖς πλείουσι οἰκίαις τύρσεις ἐποίησαν. — But καί—τέ are never used as corresponding particles, in Attic Greek; where they are found in this position, the member introduced by τέ, is subjoined only as a mere addition to the preceding one. Th. 1, 54. Καρίδιον μὲν κρατήσαντες . . καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χυλίων, νῆας τε (praetereaque) καταδύσαντες περὶ ἑβρομήκοντα ἔστησαν τροπαῖον. As infrequently, likewise, is καί—τέ used in the sense of *etiamque*.

REM. 3. As an enclitic, τέ must always rest upon a preceding word, and indeed on that word, to which τέ specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, τέ commonly stands between these and the word it connects, e. g. τὰ τε δῶρα, περὶ τε εἰρήνης καὶ πολέμου, Σωκράτους τε σοφία καὶ ἀρετή. If τέ belongs to the whole sentence, it is usually joined to the first word of the sentence. Her. 6, 123. οἷτινες ἐφηνόον τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιστράτιδι τὴν τυραννίδα. It is, also, often joined to the predicate of the sentence, if that precedes, although it would stand after another word. X. C. 3. 5, 3. φ (qua re) πολλοὶ ἐπαρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ ἀλκιμῶν γίγνεσθαι (instead of ἀρετῆς τε ἐπ.).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τέ is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the mutual relation and intimate connection between the corresponding members (as well—as, as—so). This τέ either stands in both of the members, in which case the first τέ refers to the following member, anticipating it, as it were, and the second refers back to the preceding; or more frequently it stands in only one of the corresponding members; thus often εἴπερ τε—τέ, or εἴπερ—τέ; μὲν τε—δέ τε or ἀλλὰ τε, as on this side, so on that, or μὲν—δέ τε (ἀλλὰ τε); μὲν τε—δέ (ἀλλὰ); also the whole of the first member can be omitted, and be supplied by the mind, from what precedes; thus δέ τε, ἀλλὰ τε, also often without the corresponding μὲν: δέ—τέ; τέ—δέ; τέ—αὐτάρ; then καὶ τε, *atque*, yet moreover, when the corresponding member is contained in what precedes (not only—but also). Il. 1, 509. τὸν δὲ μὲν ὤρησαν, καὶ τ' ἐκλυον εὐξαμένους. Also ὅς τε, *he, who* (not only in the poets, but also sometimes in Herodotus), ὅς τις τε, οἷός τε, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος, of such a nature, so great, as much as), ὥς τε, so as, so that, ὥς τε, ὅτε, ἥν τε, ὅπως τε, ὅτε τε, then, when, ὅδι τε, ἵνα τε, there, where. In Attic prose, the following combinations still remain, viz., οἷός τε εἰμι with the Inf., signifying *I am in the condition*, ὥς τε (so that), ὥς τε and ἔς τε (i. e. ἐς δέ τε), *quoad*. Moreover, ἐπεῖ τε, *postquam*, as used by Herodotus, should also be mentioned.

REM. 5. Καί is originally an adverb, *also, even, etiam*. But the idea of emphasis which is expressed by καί, *also, even*, necessarily supposes a reference to another clause, e. g. καὶ ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥςπερ καὶ οἱ ἄλλοι). According to the nature of the corresponding member to be supplied, the emphatic καί may have either a *strengthening* (even, yet, entirely, etc.) or a *weakening* force (even only, only even), e. g. Καὶ καταγελᾷς μου (you even laugh at me). Καὶ σὺ ταῦτα ἔλεξας (even you said this); — καὶ μάλλον (yet rather), καὶ τρίς, καὶ κάθρα, (very much), καὶ πᾶν, καὶ πολὺς (not much), καὶ ὀλίγον, καὶ μικρόν (but little), καὶ πᾶς—καὶ πᾶσι (even long ago), καὶ χθές, καὶ αὐτίκα, καὶ νῦν or ἔτι καὶ νῦν—καὶ ὥς, καὶ ὅπως (vel sic), — καὶ μέρος, καὶ εἰς. With questions, e. g. Dem. Phil. 1, 53. τί χρή καὶ προσδοκᾷ; (what is only to be expected even?) (= nihil plane expectandum est.) In Homer, after a temporal protasis, this καί often introduces an *apothosis*, and may then be translated by *immediately*. Il. 2, 478, ἥμος δ' ἠργύρεα

hence the former is used, when the members are of different kinds or are antithetic; — (c) by *τε* — *καί*, both — *and*, *not only* — *but also*, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καί*, the second member is emphatically joined to the first; they often correspond with the Lat. *quum* — *tum*, when the discourse proceeds from the general to the particular and more important.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. ἡ ἀνδραγαθία σοφία δόλος τῶς ἀξία ἐστὶ καὶ οὐδενός. So πολλὰ καὶ πονηρά, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, and that too. X. An. 3. 2, 16. ἔπειροι ὄντες τῶν πολεμίων τό τε πλεῖστος ἔμετρον ὁρῶντες, ἡμῖς ἐτολμήσατε ἵνα εἰς αὐτούς. Pl. Phaedr. 267, a. Τισίαν δὲ Γουργίαν τε ἐξέταμεν εὖδω; — “Ἀνδραποὶ καὶ ἀγαθοὶ καὶ κακοὶ (but not καὶ κακοὶ καὶ πονηροὶ). Καὶ πάντες καὶ πλούσιοι. Καὶ χρήματα καὶ ἄνδρες. Καὶ εὖν καὶ δαί. Καὶ πρῶτα καὶ ὕστατα. X. C. 1. 2, 4. (Σωκράτης) τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς τ’ ἀμελοῦντας οὐκ ἐπῆνει. Κυλός τε καὶ ἀγαθός. In antitheses: Ἀγαθὰ τε καὶ κακὰ (the good as well as the evil), χρηστοὶ τε καὶ πονηροὶ, τά τε ἔργα ὁμοίως καὶ οἱ λόγοι. Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο. Her. 6, 114. πολλοὶ τε καὶ ὀνόμαστοι. “Ἄλλοι τε καὶ Σωκράτης (quum alii, tum, S.). Her. 6, 136. Μιλτιάδεια ἔσχον ἐν στόματι οἱ τε ἄλλοι καὶ μέγιστα ἑάνδραπος. Hence ἄλλως τε καὶ (quum aliter, tum, not only in other respects, but also), especially (but ἄλλως τε without καὶ signifies *praetereaque*, *adde quod*, i. e. *and especially*). The connection is expressed still more strongly by *τε* — *καὶ* δὴ καὶ (quum — tum vero etiam). Pl. Rp. 357, a. δὲ Γλαύκων δαί τε ἀνδρείωτατος ὢν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τῆς ἀπὸρρήσου (desperationem) οὐκ ἀπεδέξατο. — It is to be observed that, after *εἰμα*, *ἦδη*, *οὕτω*, *οὕτως* and the like, a coördinate clause with *καὶ* or *τε* — *καὶ* often follows, instead of a subordinate clause with *ὅτε*. X. An. 7. 4, 16. ἦδη τε δαὶ τοῦ ὀρέφου ἐφαίνετο πῦρ, καὶ Σιλανὸς σημαίνει τῇ σάλπιγγι (the fire already began to appear through the roof, AND [when] Silanus gives notice with his trumpet). Isocr. Paneg. 119 εἰμα ἡμεῖς τε πῆς ἀρχῆς ἀπεστερούμεθα, καὶ τοῖς Ἕλλησιν ἀρχὴ τῶν κακῶν ἐγγίγνεται.

REMARK 1. *Καί* has this strengthening, intensive force also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the nullity or absurdity of the other's statement. X. Cy. 4. 3, 11. ἀλλ’ εἴποι τις ἔν, ὅτι παῖδες ὄντες ἐμάνθανον; — Καὶ πότερα παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα, ἢ ἄνδρες; = *ac multo minus prudentes sunt*. So especially καὶ πῶς; Pl. Alc. 1, 134, c. δύνατο ἔν τις μεταδίδοναι, ὃ μὴ ἔχει; — Καὶ πῶς; = *ac minime quidem*.

REM. 2. If more than two numbers succeed each other, they are connected in the following manner: (a) with the first member the connective is omitted, and the other members are annexed by *καὶ* repeated; (b) *καί* — *καί* — *καί*, etc.; (c) *τε* — *τε* — *τε*, etc.; (d) *τε* — *καί* — *καί*, etc. X. Cy. 1. 4, 7. ἄρτοι τε πολλοὺς ἦδη πλησιόσαντας διέφθειραν καὶ λόντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἔγριοι βίες καὶ οἱ ὄνοι οἱ ἔγριοι ἄσινεῖς εἰσιν; (e) *τε* — *τε*, etc., καὶ (Epic.) Od. γ, 413. Ἐχέφρων τε Στρατίος τε Περσεύς τ’ Ἀρηγός τε καὶ ἀντίδωος Θρασυμήδης. (f) *τε* — *τε* καί — *καί*, etc. (seldom) X. C. 2. 2, 5. γυνὴ ἐποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα... καὶ... καὶ κτλ. After *καί* two members, considered, as it were, one

whole, can follow with τὸ καί. Her. 7. 1. (θνήταξ ἐκείνοις) καὶ νῆας τε καὶ οἶτον καὶ πλοῖα. X. An. 4. 4, 2. (κώμη) μεγάλη τε ἦν καὶ βασιλείων τε εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείοσι οἰκίαις τύρσεις ἐτήσαν. — But καί—τέ are never used as corresponding particles, in Attic Greek; where they are found in this position, the member introduced by τέ, is subjoined only as a mere addition to the preceding one. Th. 1, 54. Καρίνδιοι μὲν κρατήσαντες . . καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσαντες χιλίων, ναῦς τε (praeteritaeque) καταδύσαντες περὶ ἐβρομήκοντα ἔστησαν τροπαῖον. As infrequently, likewise, is καί—τέ used in the sense of *etiamque*.

REM. 3. As an enclitic, τέ must always rest upon a preceding word, and indeed on that word, to which τέ specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, τέ commonly stands between these and the word it connects, e. g. τὰ τε δῶρα, περὶ τε εἰρήνης καὶ πολέμου, Σωκράτους τε σοφία καὶ ἀρετή. If τέ belongs to the whole sentence, it is usually joined to the first word of the sentence. Her. 6, 123. οἵτινες ἐφηνόγν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλειπον οἱ Πεισιστράδαι τὴν τυραννίδα. It is, also, often joined to the predicate of the sentence, if that precedes, although it would stand after another word. X. C. 3. 5, 2. φ (quia te) πολλοὶ ἐπαρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελείσθαι καὶ ἑλκεῖν γίγνεσθαι (instead of ἀρετῆς τε ἐπ.).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τέ is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the mutual relation and intimate connection between the corresponding members (as well—as, as—so). This τέ either stands in both of the members, in which case the first τέ refers to the following member, anticipating it, as it were, and the second refers back to the preceding; or more frequently it stands in only one of the corresponding members; thus often εἴπερ τε—τέ, or εἴπερ—τέ; μὲν τε—δέ τε or ἀλλὰ τε, as on this side, so on that, or μὲν—δέ τε (ἀλλὰ τε); μὲν τε—δέ (ἀλλὰ); also the whole of the first member can be omitted, and be supplied by the mind, from what precedes; thus δέ τε, ἀλλὰ τε, also often without the corresponding μὲν: δέ—τέ; τέ—δέ; τέ—αὐτάρ; then καὶ τε, atque, yet moreover, when the corresponding member is contained in what precedes (not only—but also). Il. 1, 509. τὸν δὲ μὲν ὤνησαν, καὶ τ' ἑλκυσεν εὐξαμένοι. Also δειτε, he, who (not only in the poets, but also sometimes in Herodotus), δεσσι τε, οἷός τε, δεος τε (= τοῖος, οἷος; τόσος, δεος, of such a nature, so great, as much as), δεστε, so as, so that, ὤσει τε, δετε, ἤνυτε, δεως τε, δετε τε, then, when, δεδι τε, ἵνα τε, In Attic prose, the following combinations still remain, viz., οἷός τε εἰμι with the Inf., signifying I am in the condition, δεστε (so that), ὤσειτε and ἔστε (i. e. δεσ τε), quoad. Moreover, ἐπειτε, postquam, as used by Herodotus, should also be mentioned.

REM. 5. Καί is originally an adverb, also, even, etiam. But the idea of emphasis which is expressed by καί, also, even, necessarily supposes a reference to another clause, e. g. καὶ ὁ Σωκράτης ταῦτα ἔλεγεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥστε καὶ οἱ ἄλλοι). According to the nature of the corresponding member to be supplied, the emphatic καί may have either a strengthening (even, yet, entirely, etc.) or a weakening force (even only, only even), e. g. Καὶ καταγελάς μου (you even laugh at me). Καὶ σὺ ταῦτα ἔλεγας (even you said this); — καὶ μᾶλλον (yet rather), καὶ τρίς, καὶ κάθρα, (very much), καὶ πάνυ, καὶ παλός (not much), καὶ ὀλίγον, καὶ μικρόν (but little), καὶ νῆς—καὶ πάλαι (even long ago), καὶ χθές, καὶ αὐτίκα, καὶ νῦν or ἔτι καὶ νῦν—καὶ ὥς, καὶ ὅπως (vel sic), — καὶ μάγος, καὶ εἰς. With questions, e. g. Dem. Phil. 1, 53. τί χρὴ καὶ προσδοκᾶν; (what is only to be expected even?) (= nihil plane expectandum est). In Homer, after a temporal protasis, this καί often introduces an apodosis, and may then be translated by immediately. Il. a, 478, ἤμος δ' ἡριγένεια

πάνη βοδοδάτυλος ἦέως, καὶ τότε ἔπειτ' ἀνέγοντο μετὰ στρατὸν εὐρὺν Λακων. The use of καὶ in such concluding clauses, shows that the two clauses are co-ordinate, and καὶ may be said to have its usual connective force, though that force cannot well be expressed in English.

2. If the *annexative* co-ordinate sentences are *negative*, they are connected:—

(a) By οὐδέ (μηδέ), *not*—*nor*, when a negative member precedes; (b) by καὶ οὐ (καὶ μή), and *not*, when an affirmative member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδέ or καὶ can also be used here; (c) in a more emphatic and definite manner by οὔτε—οὔτε (μήτε—μήτε), *neque*—*neque* (*neve*—*neve*), *neither*—*nor*; (d) by οὔτε—τέ (*seldom* καί), *neque*—*et*,—*on the one hand not*—*and on the other; as not*—*so also*.

X. An. 1. 4, 8. οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεῖς, ὥς ἐγὼ αὐτοὺς κακῶς ποιῶ. C. 3. 7, 9. διατίθεντο μᾶλλον πρὸς τὸ σωτῆρ' προσέχειν, καὶ μὴ ἀμείλει τῶν τῆς πόλεως. Dem. Cor. 254, 85. φαίνομαι ἐγὼ χείροτος τετυχηκὼς τότε καὶ οὐ μέμνηστος οὐδὲ τιμωρίας. Th. 3, 14. ἐπαμύνατε . . καὶ μὴ πρόησθε ἡμᾶς. Pl. Lysid. 207, c. ἔωσω ἔρα σε ἃ βούλει ποιεῖν καὶ οὐδὲν ἐπιπλήττουσιν, οὐδὲ διακυβλόνει ποιεῖν ἢν ἂν ἐπιθυμῆς.—Οὔτε δεοί, οὔτε ἄνδρωτοι.—X. An. 2. 2, 8. ἔμοσαν . . μήτε προδόσειν ἀλλήλους σύμμαχοι τε ἔσεσθαι. 5. 1, 6. οὔτε ἀγορὰ ἔστιν ἱκανή, ἥ τε χάρα παλαιά. Th. 1, 118. οἱ Λακεδαιμόνιοι αἰσδόμενοι οὔτε ἐκάλουν, εἰ μὴ ἐπὶ βραχὺ, ἡσύχαζόν τε τὸ πλεον τοῦ χρόνου.

REM. 6. The following connective forms are more rare, and belong mostly to poetry, viz., οὔτε—οὐ, οὐ—οὔτε; τὲ οὐ—τέ; οὔτε—τε οὐ; in the two last forms οὐ combines with the verb and forms, as it were, one thought. Th. 2, 22. Ἐκκλησίαν τε οὐκ ἐποίησιν . . τὴν τε πόλιν ἐφύλασσε (*he called no assembly and guarded the city*); 1, 126. οὔτε ἐκεῖνος ἐτι κατενόησε, τό τε αὐτοῖον οὐκ ἐβήλου; οὔτε—οὐδέ, *neither*—*and not*, which is found often in prose also.

REM. 7. Οὐδέ expresses either an antithesis (*but not*), or it serves to connect a new clause (*and not, not even*). When οὐδέ—οὐδέ follow one another, they are not to be considered correlative particles and translated *neither*—*nor*, but are to be translated *not even*—*and not*. X. C. 3. 12, 5. οὐ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῃ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείων ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρσκευάσθαι. Οὐδὲ as a connective in negative sentences, corresponds to καὶ in positive sentences, mentioned in remark 5, and signifies *not even, ne—quidem*, e. g. οὐδ' ὁ κριτιστος ἐτόλμησεν αὐτῷ μάχεσθαι—οὐδὲ αἰ (*ne unus quidem*), οὐδ' ὥς (*ne sic quidem*), etc.

3. An *enhansive* or *emphatic* co-ordinate sentence, as has been seen (Rem. 5), is expressed by the simple καί, but more definitely by:—

(a) οὐ μόνον or οὐ μόνον δτι (*also* οὐχ δτι μόνον) or μὴ δτι—ἀλλὰ καί, *not only*—*but also*. (Οὐκ δτι originates from οὐ λέγω, δτι, as μὴ δτι from μὴ λέγε, δτι.) Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἡγαστός. Pl. Symp. 179, b. ὑπεραποδύνησκειν ἐθέλουσιν οἱ ἑρῶντες, οὐ μόνον δτι ἄνδρες, ἀλλὰ καὶ γυναῖκες. X. C. 2. 9, 8. οὐχ δτι μόρος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Cy. 8. 1, 28. μὴ γὰρ δτι ἔρχοντα, ἀλλὰ καὶ οὗς οὐ φοβοῦνται, μᾶλλον τοὺς αἰδουμένους αἰδοῦνται τῶν ἀναιδῶν οἱ ἄνδρωτοι.

REM. 8. Οὐ μόνον—ἀλλὰ without καί is used, when the second member includes the first, whether the second is stronger than the first in *extent* or *degree*. Isocr. Phil. 5, 146. οὐ μόνον ἐπὶ τούτων αὐτοὺς ὕψι τὴν γνώμην ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως. Panath. 37. οὐ μόνον ἂν εὐρεθείην ἐπὶ τοῖς νῦν λεγόμενοις ταύτην ἔχων τὴν διδόναι, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἱματίων ἡμφίεσαι οὐ μόνον φαῖλον, ἀλλὰ τὰ αὐτὰ δέρου τε καὶ χειμῶνος.

(b) Οὐχ ὅπως—ἀλλὰ καί, *not only not—but even*, or οὐχ ὅπως or μὴ ὅπως—ἀλλ' οὐδέ, *not only not—but not even*. (Ὅπως = *how, I say not* or (Imp.) *say not how*, which involves the idea, *I say not* or *say not, that not*.) Also μὴ ὅτι (followed by ἀλλ' οὐδέ) is used in the sense of *not only not*, when both clauses have a *common predicate*, and this stands in the last clause. Dem. Cor. 271, 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις ἀλλὰ μισθώσας σεαυτὸν κατὰ τουτωνὶ πελιτεῖν (*non modo non—sed etiam*). Dem. Phil. 2, 67. (τοὺς Θηβαίους ἡγήτο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύειν, ἀλλὰ καὶ συστρατεύειν. Isocr. Plataic. 586. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχουμεν, ἀλλ' οὐδὲ δουλείας μετρίας ἡξιώθημεν τυχεῖν (*non modo non—sed ne—quidem*). X. Cy. 1. 3, 10. αἱ ὅπως ὀρεῖσθαι ἐν βυθῷ, ἀλλ' οὐδ' ὀρδοῦσθαι ἐδυνασθε (*non modo non saltare poteratis, sed ne rectis quidem pedibus stare*). Isae. 10, 1. ἐγὼ μὴ ὅτι ὅτι ἄλλου, ἀλλ' οὐδὲ ὅτι ἐμαυτοῦ πρότερον δίκην ἴδων εἶργκα (as in Latin: *non modo de alio, sed ne de me quidem unquam causam dixi*, instead of *non modo non*, the Latin using *non modo—sed ne—quidem*, instead of *non modo non—sed ne—quidem*, when both the clauses are negative, and the common predicate of both is in the latter clause).

REM. 9. When οὐχ ὅτι—ἀλλ' οὐδέ has the sense of *not only—but not even*, the predicate of the first member contains a negation, or at least has a negative sense. Th. 2, 97. ταύτη (τῇ Σκυθῶν ἰσχύϊ) ἐδύναται (sc. ὁσὶν) ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνεσιν. (Scytharum potentiae non modo Europae imperia exaequari non possunt, *sed ne Asiae quidem gens*). Dem. 702. οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἂν, ἀλλ' οὐδ' ἂν ἔζην. (In ἀπεστερήμην is contained the idea: *non habere*.) Also μὴ ὅτι followed by ἀλλ' οὐδέ is used in a similar manner, since a negative precedes μὴ ὅτι. X. C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ὥν κέκτησθαι, νομίζων ἀργυρίου ἕξιν εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβὼν (you would *not only not* give your house to any one gratuitously, but *not even* for a less price, than it is worth; properly you would give to no one, *not to say, gratuitously, nay not even for a less price, etc.*).

(c) Οὐ(κ)—ἀλλὰ καί, *not—but even*; οὐ(κ)—ἀλλ' οὐδέ, *not—nay not even*. Dem. Mid. 24. οὐ πονηρὸς, ἀλλὰ καὶ πᾶν χρηστὸς. X. C. 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ περῶμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυνάμην οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν, ἀλλ' οὐδὲ περᾶσθαι. An. 1. 3, 2. (δαρκεῖν) λαβὼν οὐκ εἰς τὰ ἴδιον καταδόμεν ἐμοί, ἀλλ' οὐδὲ καθυδυνέδησα, ἀλλ' εἰς ὅμᾳς ἰδανδων.

(d) Οὐδέ—μὴ ὅτι, *not even—not to say, much less (ne-quidem—notum)*. X. Symp. 2, 26. καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνήσμεθα (we shall be able *not even* to breathe, to say nothing of speaking, or much less to speak).

† 322. II. *Adversative Coördinate Sentences.*

1. An adversative coördinate sentence is one in which the clauses that stand in *opposition* to each other, are united and form one thought.

(a) The opposition is of such a nature, that the thought expressed in the coördinate clause either *wholly abrogates* the thought of the preceding clause, since another thought is substituted for it; this is done: (a) by placing the conjunction ἀλλὰ (*but*) in opposition to a preceding *negative*; (b) by placing the conjunction ἀλλὰ together with the negative οὐ in opposition to a preceding *affirmative*; in the last case, ἀλλὰ may be translated *and*, or be wholly omitted: (a) οὐχ ὁ πλοῦσις εὐδαίμονες εἰσι, ἀλλ' οἱ ἀγαθοί. (b) Ἐκείθεν, ἀλλ' οὐκ ἐνθάδε ἡρπάσθη (*he was seized there, and not here, or not here*).

(β) Or the opposition is of such a nature that the thought in the coördinate clause merely *limits* or *restricts* that in the preceding clause. The limitation is expressed by δέ, ἀλλὰ (*but*), ἀτάρ (*autár*, Epic.), καίτοι, μέντοι, ὁμως.

2. Δέ most generally has an adversative force, and hence can express every kind of contrast or opposition. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (τέ, καί) and the adversative (ἀλλὰ, etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (*adversative*), or merely contrasts it (*copulative*). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive μέν, which, as it denotes concession and admission, points forward to the *limitation* expressed in the second member by δέ. As δέ can denote both a *strong* and *slight* contrast, so the signification of μέν is sometimes stronger and sometimes weaker.

4. The original signification of μέν (arising from μέν, § 316, Rem.) is *truly*, *in truth*; yet its signification is not always so strong as this; indeed, in innumerable places its force is so slight, that it cannot be translated at all into English. Τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν. Th. 3, 68. διέφθικον Πλαταιέων μὲν αὐτῶν οὐκ ἐλάσσους διακοσίαν, Ἀθηναίων δὲ πέντε καὶ εἰκοσιν.

5. Μέν—δέ are especially used in the following cases:—

(a) With *divisions of place, time, number, order, and persons*, e. g. Ἐνταῦθα μὲν—ἐκεῖ δέ, ἔνθα μὲν—ἐνθα δέ, τοτὲ μὲν—τοτὲ δέ, ποτὲ μὲν—ποτὲ δέ, at one time,—at another, sometimes—sometimes, ἄλλοτε μὲν—ἄλλοτε δέ, ἅμα μὲν—ἅμα δέ, sometimes—sometimes, πρῶτον μὲν—ἔπειτα δέ, τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ and τοῦτο μὲν—τοῦτο δέ, partly,—partly, on the one side—on the other, both—and, not only—but also, ὅμειν—ὅ δέ, hic—ille.

(b) When several predicates belong to the same object, and also, when sev-

equal actions refer to the same object. S. Ph. 239. ἐγὼ γένος μὲν εἰμι τῆς περ-
φύτου Ἀπόρου, πλέω δ' ἐς οἶκον, αὐθῶμαι δὲ καὶς Ἀχιλλεύς Νεοπτόλεμος. So
also in a principal and subordinate clause. Her. 1, 103. οἱ ἐξέβαλον μὲν ἐς τὴν
Ἀσίην, Κυμμερίου ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῦτοι δὲ ἐπισπόμενοι φεύγουσι
οὕτω ἐς τὴν Μηδικὴν χώραν ἀπικαντα.

c. Where the same or an equivalent word is repeated in two different clauses.
X. C. 2, 1, 32. ἐγὼ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.
1. 1, 2. Ζακράτης δῶκεν φανερόν ἡ πολλὰ κίς μὲν οἴκοι, πολλὰ κίς δὲ ἐπὶ
τῶν κοινῶν τῆς πόλεως βωμῶν. Yet this principle is not always observed.
Μέν is regularly omitted, when δὲ καὶ follow, e. g. 2, 8, 5. χαλεπὸν οὕτω
τι παθεῖν, ὅτε μὲν ἡμαρτύν, χαλεπὸν δὲ καὶ ἡμαρτήτως τε παθεῖντα
μη ἀγνόησαι κριτῇ περιτχύν.

REMARK 1. When μὲν stands in an adjective or adverbial clause, it is some-
times repeated, for the sake of emphasis, in the corresponding demonstrative
or concluding clause. Her. 2, 121. καὶ τὸν (i. e. δὲ) μὲν καλέουσι θῆρος,
τοῦτον μὲν προσκυνέουσι τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ. So also,
when, instead of the adjective clause, the Part. with the article is used. Isocr.
Paneg. 52, 60. τῷ μὲν ὑπερευκρόντι τὴν ἀνδραπύην φέσω ('Ηρακλεῖ), . . τότε
μὲν (Εὐρυπύδης) ἐπιτάττω . . διετέλεσεν. So also sometimes two preceding
μέν's correspond with two following δέ's; this always implies a strong emphasis.
Pl. Apol. 26, c. ἐγὼ οὖν δευὰ ἂν εἴη εὐλασμένος, ὃ ἄνθρωπος Ἀθηναῖος, αἰ, ὅτε
μὲν με εἰ ἔρχοντες ἔταττον, οὐς ὑμεῖς εἰλεσθε ἔρχεσθαι μου, καὶ ἐν Ποσειδάει καὶ ἐν
Ἀμφιπόλει καὶ ἐπὶ Ἀθλήῳ, τότε μὲν οὐ ἐκείνοι ἔταττον ἡμεῖς — καὶ ἐκινύμενοι
ἀπαυαῖν, τοῦ δὲ δευὸς τάπτοντος, ὡς ἐγὼ εἰρήνην τε καὶ ὑπέλαβον, φιλοσοφοῦντά
με δεῖν (ἦν καὶ ἐξετάζοντα ἡμαυτὸν καὶ τοὺς ἄλλους, ἐν ταῦτα δὲ φοβηθεὶς ἡ
δύναται ἡ ἄλλοι οὕτω πρῶτα λίσσομαι τὴν τάξιν. Yet this parallelism is but
seldom found so regularly carried out.

REM. 2. On the position of μὲν—δέ, the following points are to be no-
ticed: They are commonly placed after the words, which are opposed to each
other; yet they are often to be referred to the predicate or to the whole clause.
X. C. 1. 1, 10. καὶ ἔλεγε μὲν (Ζακράτης) ὡς τὸ καλὸν, τοῖς δὲ βουλομένοις ἐξῆν
ἀκούειν. An. 3, 4, 2. ἔπαθε μὲν οὐδέν, πολλὰ δὲ κατὰ ἐνόμισε ποιῆσαι.
When a substantive or adjective is connected with the article or a preposition,
μὲν and δέ are commonly placed between the article and the preposition,
and between the preposition and substantive or adjective, e. g. πρὸς μὲν τοὺς φί-
λους — πρὸς δ' ἐχθρούς; yet this conformity is by no means observed in cor-
responding members, e. g. X. C. 1. 1, 12. τὰ μὲν ἀνθρώποις παρέντες, τὰ
δαιμόνια δὲ σκοποῦντες ἡγοῦνται τὰ προσήκοντα πράττειν. 2, 24. διὰ μὲν
κάλλος — διὰ δύναμιν δέ. Or inversely, Isocr. Paneg. 64, 114. ἐν ταῖς πο-
λίταις μὲν — ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident that any other adversative connective instead of δέ,
can follow μὲν, e. g. ἀλλὰ, ἀνὰ, etc. But in place of the adversative connec-
tives, sometimes also the copulatives τέ, καί, are used, by a kind of anacoluthon,
or the construction is entirely changed, no reference being had to the preceding
μὲν.

REM. 4. The adversative connective which would be expected to follow
μὲν, is sometimes omitted, although there is a corresponding adversative mem-
ber. This is the case, when the word expressing the contrast is such, as of
itself without δέ, to make this contrast sufficiently manifest, as e. g. with
ἐν ταῦτα μὲν — ἐκεῖ, and almost always with πρῶτον μὲν — ἔπειτα.
Secondly, even the clause expressing the contrast, can be wholly omitted, in
which case, it must be supplied by the mind (μὲν solitarius). Her. 3, 3. λέγ

εται δὲ ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός (TO ME improbable, perhaps probable to others). Ἐγὼ μὲν οὐκ οἶδα; ὥς μὲν λέγουσιν; ταῦτα μὲν ἡμῖν ἡγγεῖλται; οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I INDEED, CERTAINLY, *think*.

REM. 5. On account of its general signification, δέ, like *autem*, frequently connects sentences even, which stand in a *causal* relation to each other; then the hearer or reader can gather from the context the particular mode of connection. Thus δέ very often expresses the *reason*, and is used instead of γάρ.

REM. 6. In questions, δέ has either an adversative force, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2. 9, 2. κα. δ. Ζ. Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?). Or, δέ has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3. 5, 2. οὐκ οἶδα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μέλουσι εἰς Ἀθηναίους Βοιωτῶν; — Οἶδα γάρ, ἔφη. Σάματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἶει πλείω ἢν ἐκλεχθῆναι, ἢ ἐξ Ἀθηνῶν. The same principle holds in answers.

REM. 7. Καί — δέ (in the Epic writers καὶ δέ not separated), and, though more seldom, the negative οὐδὲ — δέ, in which connection δέ has an adversative force, can be translated by *and on the other hand*, *and also*; *and on the other hand not*. X. H. 5. 2, 37. οἱ τε ἄλλοι προθύμως τῷ Τελευτίῳ ὑπαρέτουν, καὶ ἡ τῶν Θηβαίων δὲ πόλις προθύμως ἐνέπεμπε καὶ ὅπλιντας καὶ ἱππείας. An. 1. 8, 20. καὶ οὐδὲν οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἑταδεν οὐδὲις οὐδέν.

REM. 8. In the apodosis, as in principal clauses, δέ has a double force, either *adversative*, or *merely contrasting* (*copulative*). Sometimes μὲν stands in the first member.

a. The adversative δέ in the apodosis, denotes the contrast between that and the protasis. It is used: (a) after hypothetical antecedent clauses, though ἀλλά also is often found instead of δέ; (β) after relative antecedent clauses, and such as denote comparison. (a) X. Cy. 5. 5, 21. ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τούντι ὕδεν λέγε (say on the contrary). (β) 8. 5, 12. ὥσπερ οἱ ὀπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται (so on the other hand).

(b) After a *temporal* protasis, δέ commonly has a *contrasting* or *merely copulative* force, though sometimes adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers); this δέ may often be loosely translated by *then*. Od. λ, 387. αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδαθ' ἑλκεῖσι ἄλλῃ ἀγρῇ Περσεφόρεια γυναικῶν δολυτεράων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνωνι Ἀτρεΐδῃ. So ὅφρα — τόφρα δέ, ὅποτε — δέ, ἕως — δέ. X. An. 4. 1, 2. ἐπεὶ δὲ ἀφίκοντο, ἔνθα δὲ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πρὸδος (transitus) δὲ οὐκ ἦν... ἐδόκει δὲ τοῖς στρατιώταις διὰ τῶν ὁρίων πορευτέον εἶναι (then, or on the contrary). As δέ is used after the protasis, so also in like manner after *participles*, which supply the place of a protasis. Pl. Symp. 220, b. καὶ ποτε ὄντος πάγου οἴου θεινοτάτου, καὶ πάντων... ἐνεειλιγμένων τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, οὕτως δ' ἐν τοῦτοις ἐξήκει ἔχων ἱμάτιον... οἷον περ καὶ πρότερον εἰώδει φορεῖν. X. C. 3. 7, 8. θαυμάζω σου, εἰ ἐκείνους ῥέδιως χειροῦμενος, τοῦτοις δὲ μηδένα τρόπον οἶει δυνήσεσθαι προσερχθῆναι.

6. Ἀλλὰ (Neut. Pl. of ἄλλος), but (sed, at), yet, however, generally expresses *difference* and *separation*. It always stands at the beginning of the sentence. According to the nature of the preceding member, it either abrogates what is affirmed in that member (see No. 1), or it *restricts* and *limits* it (yet, however)

He is indeed poor, but brave — he is not brave, but cowardly; (here the clause *ὅτι* restricts the one preceding, and *but cowardly* wholly denies or abrogates the idea of *brave*). Τοῦτο τὸ πρῶτον ἐφάμιμον μὲν ἔστιν, ἀλλ' οὐ καλόν. The use of ἀλλά is very frequent in objections (= *at*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. Dem. Cor. τί γὰρ καὶ βουλόμενοι μετεπέμψεν' ἂν αὐτοὺς, ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. 'Αλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύοντο. Eur. Med. 325. λόγους ἀπαλοῖς· οὐ γὰρ ἂν τίσις ποτέ, "Αλλ' ἐξελῆς με, κοῦδέν αἰδέσθαι λιτάς;" very frequently ἀλλ' ἦ—; *but really*—? X. An. 7. 6, 4. καὶ οἱ εἶπον· 'Αλλ' ἦ δημαγωγῆι ὁ ἀνὴρ τοὺς ἄνδρας;

REM. 9. 'Αλλά is used in *negative, non-concessive* clauses, when by it the general signification of the preceding negative clause is to be *restricted by an exception*. Here ἀλλά is the same as πλὴν or εἰ μή, *nisi*, and can be translated into English by *except, than*. In the first member, ἄλλος (ἕτερος) is commonly placed, e. g. οὐδεὶς ἄλλος, ἀλλά, and this ἄλλος points forward to the following ἀλλά, corresponding with it. X. An. 6. 4, 2. ἐν τῷ μέσῳ ἑλλην μὲν πόλις οὐδεμία οὔτε φίλα, οὔτε Ἑλληνίς, ἀλλὰ ὁ Θράκες καὶ Βυθύνιοι (between there is no other friendly or Grecian city [there are none] except Thracians and Bithynians).

REM. 10. In the frequent combination of ἀλλ' ἦ after a preceding negative, or after a question implying a negative, or even after the addition of ἄλλος, ἕτερος to the negative, consequently, οὐκ, οὐδὲν ἀλλ' ἦ; οὐδὲν ἑλλο, ἀλλ' ἦ; οὐδὲν ἕτερον, ἀλλ' ἦ; τί ἑλλο, ἀλλ' ἦ; ἑλλο τι (with a preceding interrogative pronoun), ἀλλ' ἦ, — ἀλλ' seems to be merely ἄλλο, but on account of its close connection with ἦ, it appears to have changed its accent (ἀλλῶ ἦ) and to have lost it (ἀλλ' ἦ). X. An. 7. 7, 53. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἦ μικρόν τι. O. 2, 13. οὔτε ἄλλος πάποτε μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν, ἀλλ' ἦ σὺ νυνὶ ἐδέλεις παρέχειν. Pl. Phaed. 97, d. οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνδράσιν, ἀλλ' ἦ τὸ ἀριστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned. οὐ μὴν ἀλλά or οὐ μέντοι ἀλλά, *yet, veruntamen*, οὐ γὰρ ἀλλά, *then certainly, certainly*. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἔστιν. X. Cy. 1. 4, 8. ὁ ἦψος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνου ἐξετραχίλισεν· οὐ μὴν (scil. ἐξετραχίλισεν) ἀλλ' ἐπέμεινεν ὁ Κύρος μόλις πως, καὶ ὁ ἦψος ἐξανίστη.

REM. 12. 'Αλλά is, moreover, used to denote a *transition to a different or an opposite thought*; this is the case in exhortations and exclamations, in general, when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' εὐτυχίης· (well then!) — ἀλλ' ἄνα (well now) — ἀλλ' εἰ! — also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βούλομαι, *well, I will*.

7. From the adverb αὖ, *on the contrary, again, rursus*, and ἔρα, *igitur*, have originated the Epic αὖτε and the prose ἔτε. They always stand at the beginning of the sentence, and have the signification of δέ or ἀλλά, *but*; yet, as it seems, with this difference, that, on account of their composition with ἔρα (*igitur*), they are more closely and intimately connected with what precedes. — Μέντοι has been already treated (§ 316, Rem.). Καίτοι, *yet, verum, sed tamen*. atqui (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use *quamquam* in the same way, e. g. καίτοι τί φημι; (*quamquam quid loquor?*, and yet why do I speak?). "Ομως

(from *ἴσως*, *equal*, *like*), nevertheless, yet, however, places the second clause, as an unexpected one, in opposition to the first. Th. 6, 50. *Δάμαχος μὲν ταῦτα εἰπὼς ἴμῳς προσέειπε καὶ αὐτὸς τῇ Ἀλκιβιάδου γυνάμει*. Ἀλλ' ὁ μῶς is still stronger.

‡ 323. III. *Disjunctive Coördination*.

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by:—

ἢ, *or*, *aut*, *vel*, or more emphatically and definitely by *ἢ—ἢ*, and when the first member is to be made emphatic, *ἢτοι—ἢ*, *aut—aut*, *vel—vel*, *either—or*; *εἴτε—εἴτε* (with the Ind.) or *ἢάντε—ἢάντε* or *ἢντε—ἢντε* (with the Subj.), *sive—sive*, *whether—or*, when the speaker wishes to indicate, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive clauses, see ‡ 339.

Ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — Ἡ ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. *εἰ δέ τι ὅμῳ εἴτε πᾶλλον, εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ὥστε ἐς Λακεδαιμόνα διδώσκετε*. Pl. Rp. 493, d. *εἴτ' ἐν γραμμῇ, εἴτ' ἐν μουσικῇ, εἴτε δ' ἐν πολιτικῇ*. Apol. 27, c. *εἴτ' οὐδὲν κακὸν, εἴτε παλαιόν*. 34, c. *εἴτ' οὐδὲν ἀληθές, εἴτ' οὐδὲν ψευδές*. Rp. 453, d. *ἢντε τις εἰς κολυμβήθραν μικρὰν ἱκτίσῃ, ἢντε εἰς τὸ μέγιστον πέλαγος μέσον, ὁ μῶς γε καὶ οὐδὲν ἤττον*.

REMARK 1. The following forms, also, are sometimes used: *εἰ—εἴτε* (*si—sive*); *εἴτε—εἰ δέ* (*sive—si vero*), when the second member contains something opposite to the first; *εἴτε—ἢ*; *ἢ—εἴτε* (seldom and only Poet.); *εἴτε* but once (poetic).

REM. 2. The disjunctive connectives *ἢ—ἢ*, in the Epic writers, very seldom in the Tragedians, are united with *μέν* and *δέ*: *ἢ μὲν—ἢ δέ*. In this case, they do not have a disjunctive, but like *καὶ—καὶ*, *τέ—τέ*, a copulative force. Instead of *ἢ δέ, δέ* is also used according to the necessities of the verse. Il. c. 128. *ἔφρ' εὐ γιγνώσκεις ἢ μὲν δαΐον, ἢ δέ καὶ ἔνδρα, both—and, not only—but also*.

2. The particle *ἢ* is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude, or express the opposite of the preceding member, but only expresses *separation* or *difference*. As in its disjunctive relation, one *ἢ* corresponds with another, so here *ἢ* stands in relation to a word, which expresses a *difference*, a. g. *ἄλλος, οὐδὲς ἄλλος, ἄλλους, ἐναντίος, ἴδιος, διαφέρω*, etc.; also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. *διπλάσιος, πρῶτον, φθίνω*, etc. Pl. Phaed. 64, a. *οὐδὲν ἄλλο αὐτὰ ἐπιτηδεύουσιν, ἢ ἀποσπῆσκειν τε καὶ νεθάναι*.

REM. 3. The comparative *ἢ* is sometimes used after the omitted *μᾶλλον* or after a positive. This is the case after expressions of *willing*, *choosing*, and the like, because these contain the idea of preference; thus after *βούλεσθαι, ἐθέλειν, πρέσθαι, αἴρεσιν δοῦναι, ἐπιθυμεῖν, θέχεσθαι, ζητεῖν, λυσίτελεσθαι* (= *potius esse*). Il. a, 117. *βούλομ' ἐγὼ λαὸν σῶον ἔμμεναι, ἢ ἀπολέσθαι*.

Lysias de aff. tyr. i. ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν. X. Ag. 4, 5. ('Αθη-
σῖλαος) πρεῖτο καὶ σὺν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἁδίκα πλέον εἶχειν.
Andoc. Myst. 62. τεθνῆναι νομίζουσα λυσίτελεῖν, ἢ ζῆν.

3. The other member of the comparison is joined to the *Comparative* by *ἢ*, in the same Case as the comparative, and without a verb, when both members have the same verb in common. When this is not the case, the second member must stand as a complete sentence with its subject and predicate; commonly, however, merely the subject is expressed, but the predicate omitted; often also after the omitted copula, by attraction the same Case is used as in the first member. Instead of *ἢ* the Gen. also can be used (§ 275, 2), most frequently for the *Nom.* and *Acc.*, often also for the *Dat.* But the Gen. is avoided, when the use of it would occasion ambiguity; it must be avoided when the time of the two clauses is different.

Eur. Or. 1148. οὐκ ἔστιν οὐδὲν κρεῖσσον, ἢ φίλος σαφές, οὐ πλούτος, οὐ τυ-
ραννίς. 'Ο φιλόσοφος μᾶλλον ἐπιθυμεῖ τῆς σοφίας ἢ τῶν χρημάτων. Χαρίζομεθα
μᾶλλον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Φιλοῦμεν μᾶλλον τοὺς ἀγαθοὺς ἢ τοὺς κακοὺς.
Isocr. Pac. extr. τοῖς νεωτέροις καὶ μᾶλλον ἀκμαζουσιν, ἢ ἐγώ (sc. ἀκμα-
ζω), παλαιῶ. Th. 7, 77. ἦδη τινὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν
(from a more dangerous situation, than the present is). II. a, 260. ἦδη γάρ ποτ' ἐγὼ
καὶ ἀρείοισιν ἠέπερ ὑμῖν ἀνδράσιν ὤμιλῃσα (with braver men than you
are). Her. 7, 10. σὺ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνονας, ἢ
Ἰκύδας. Eur. Or. 715. πιστὰς ἐν κακοῖς ἀνὴρ κρείσσω γαλήνης ναυ-
τιλοῦσιν εἰσερᾶν (instead of ἢ γαλήνῃ). Th. 6, 16. προήκω μοι μᾶλλον ἐτέ-
ρων... ἄρχων (instead of ἢ ἐτέροις). 7, 63. ταῦτα τοῖς ὀπλίταις οὐχ ἦσσον
τῶν ναυτῶν παρακελεύομαι (instead of ἢ τοῖς ναύταις). Od. i, 27. οὐτοι ἐγὼ γε
ἦς γαίης δόναμαι γλυκερώτερον ἄλλο ἰδέσθαι. X. Cy. 2, 3, 12. ἐμοὶ δοκεῖ
Κῦρος, οὐτινας ἂν ὀρεῖ ἀγαθοῦς, φιλεῖν οὐδὲν ἥττον ἑαυτοῦ (instead of ἢ ἑαυ-
τοῦ). Her. 2, 134. Μυκερίνος πυραμίδα ἀπελπίετο πολλὰν ἐ' ἄσσω τοῦ πατρὸς
(instead of ἢ ὁ πατήρ, or properly instead of τῆς τοῦ πατρὸς).

REM. 4. With *πλείων*, *ελάττων*, *πλέον*, *ἐλάττων*, *μείων*, when they stand in connection with a numeral, *ἢ* is commonly omitted, without change of construction, i. e. the Case is the same as if there was no comparative in the sentence (comp. *decem plus* or *amplius homines*). Pl. Apol. 17, d. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἐτη γεγονὸς πλείω ἐβδομήκοντα (anno plus septuaginta natus). X. An. 6, 4, 24. οἱ Ἰταεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίων. Th. 6, 95. ἢ λεῖα ἐπράθη τάλαντων οὐκ ἐλάττων πέντε καὶ εἴκοσι. X. Cy. 2, 1, 5. ἰσπᾶς μὲν ἔχει οὐ μείων διωμυρίων. With the *Nom.* and *Acc.* *πλέον*, *ἐλάττων*, the numeral specification can also stand in the Gen., e. g. Ἐχω οὐ πλέον (ἐλάττων) δέκα τάλαντων. The Greek can consequently say: (a) *πλείους* (ἐλάττους, μείους) ἢ δέκα ἡμέραι; (b) *πλείους* δέκα ἡμερῶν; (c) *πλέον* ἢ δέκα ἡμέραι; (d) *πλέον* δέκα ἡμέραι. It will be observed from several of the above examples that *πλέον*, *μείων*, etc. stand as mere *adverbs* in the *Acc.*, with substantives of a different gender and number.

REM. 5. Sometimes, also, the particle *ἢ* is found with the Gen. Such examples are to be explained in a two-fold manner. The Gen. either expresses its own appropriate relation, being wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἐλάττων ἢ τριάκοντα γεγονὸς ἐτών [just as the Greek says γήγενσθαι τριάκοντα ἐτών § 273, 2, (c)]; or the Gen. is a preparative demonstrative pronoun, with which the clause introduced by *ἢ* may be regarded as an

appositive or explanatory clause. Od. ζ, 182. *οὐ μὲν γὰρ ταυῦ γε εἰρεῖσεν καὶ ἄρειον, ἢ δδ' ὁμοφρονέοντε νόημασιν οἶκον ἔχοντα ἀνὴρ ἡδὲ γυνή* (= τοῦ ὅτι — ἔχοντα).

REM. 6. (*Comparatio compendiaria*). In comparisons, instead of comparing the attribute of one object with that of another, the Greeks often compare the attribute of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3. 3, 41. *χώραν ἔχετε οὐδὲν ἥττον ἡμῶν* (instead of *τῆς ἡμετέρας*) *ἐντίμον*. Moreover, in every other comparison, this mode of expression is often employed, e. g. Il. ρ, 51 *αἰματὶ οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι* (instead of *ταῖς τῶν Χαρίτων*). Comp. the examples under § 284, 4. This mode of comparison, though not strictly correct, is frequent in English, e. g. *he has an expression like his father*, instead of *like his father's*.

4. When two attributes or predicates (adjectives or adverbs), belonging to the same object, are compared with each other, then both are put in the comparative, and the last is annexed by *ἤ*.

Θάττων, ἢ σοφώτερος, *celerior, quam sapientior* (more swift than wise, or not so wise as swift). Pl. Rp. 409, d. *πλεονέκας πονηροῖς, ἢ χρηστοῖς ἐντυγχάνω σοφώτερος, ἢ ἀμαδέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις*. Her. 3, 65 *ἐποίησα ταχύτερα, ἢ σοφώτερα* (*celerius, quam prudentius*).

5. The subject is compared with itself, i. e. the subject exhibits at some time a quality in a higher degree than usual. In this case, the Gen. of the reflexive pronouns *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*, is used with the comparative, and the pronoun *αὐτός* with the pronoun of the third person. The other mode of expression by *ἤ* is not admitted here.

Βελτίων εἰμὶ ἐμαυτοῦ. Βελτίων εἰ σεαυτοῦ. Βελτίων ἐστὶν αὐτὸς ἑαυτοῦ. Th. 3, 11. *δυνατότεροι αὐτοὶ αὐτῶν ἐγγύοντο*. In like manner, the superlative is used in connection with *αὐτός* and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). Ἀριστος αὐτὸς ἑαυτοῦ. Ἀρίστη αὐτὴ ἑαυτῆς. X. C. 1. 2, 46. *εἶδε σοι, ὦ Περικλεις, τότε συνεγενόμην, ὅτε δεινέτατος σαυτοῦ ταῦτα ᾔσθα* (when you surpassed yourself in these things, when you had the highest distinction in these things, higher than at any other time).

6. The following is a peculiar mode of comparison: When an object in relation to some quality is compared, not with another object, but with a whole thought (sentence), this thought is compressed into one substantive idea, and this substantive is put in the Gen. depending on the comparative. Here, also, the other mode of expression by *ἤ*, does not occur.

Her. 2, 148. *ᾗσαν αἱ πυραμίδες λόγον μέζονες* (*oratione majores, i. e. majores, quam ut oratione explicari possit*). Th. 2, 50. *γενόμενον κρεῖσσον λόγον τὸ εἶδος τῆς νόσου* (the nature of the disease being too severe to be described, worse beyond description). Πᾶγμα ἐλπιδῶν κρεῖττον (too great to be hoped for, beyond hope). Instead of substantives, participles are also used, e. g. *δέοντες*. Pl. Rp. 410, d. *αἱ γυμναστικῇ ἀκράτῃ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβαίνουσιν*.

7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, in proportion to another object, then the comparative is constructed with *ἢ κατὰ*, or (though seldom) *ἢ πρὸς* with the Acc. (= *quam pro*).

Th. 7, 75. *μείζω ἢ κατὰ δάκρυα πέπονθα* (*I have suffered too much for tears*). Pl. Rp. 359, d. *νεκρὸς μείζων ἢ κατ' ἄνθρωπον* (*a dead body greater than in accordance with a human being, greater than could be expected for a human being, too great for that of a human being*). X. H. 3. 3, 1. (*Ἄγρις*) *ἔτυχε σεμνοτέρως ἢ κατὰ ἄνθρωπον ταφῆς*. Comp. Liv. 21, 29. *proelium atrocius, quam pro numero pugnantium, editur* (*more bloody than could have been expected considering the number*).

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot coexist with it, then the comparative is used with *ἢ ὥστε* and the Inf., e. g. *Κακὰ μείζω ἢν, ἢ ὥστε κλαίειν*, *evils greater than one could weep for*. X. An. 1. 2, 4. *ἡγησάμενος εἶναι ἢ ὥς ἐπὶ Πεισιδᾶς τὴν παρασκευὴν* (*having thought that the armament was too great to be [greater, than to be] against the Pisidians*). 3. 3, 7. *βραχύτερα ἡκόντιζον ἢ ὥς ἐξενείσθαι τῶν σφενδονητῶν* (*threw too short a distance to reach the slingers*). See § 241. 3, (a).

REM. 7. The comparative is frequently used without the second member of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too, pretty, somewhat, a little, right, to the positive*. (Comp. English, *too sweet, pretty, somewhat, a little warm*.) This usage is found when the second member is evident from the connection; but very frequently, also, when such thoughts as, *than it was before, than was before, than was usual, proper, right, becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. *Μαιωδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὁπομ-αργότερος* (*hebetioris ingenii, very dull of perception, a little crazy*). 6, 108. *ἡμεῖς ἐκαστέρω οἰκούμεν* (*we dwell too far, very far from you*). So particularly the neuters *ἡμῖνος, βέλτιον* (*better than is right*), *κάλλιον, μάλλον, χεῖρον, αἰσχρον, κάκιον*; also *νέότερον*, more seldom *καινότερον*, (since *καινός* is used synonymously with *νέότερος*) and the like, especially with a negative, e. g. *οὐ κάλλιον, οὐκ ἡμῖνον, οὐ κάκιον, οὐ κρείττον, οὐ χεῖρον, οὐ βῆρον* (*not so easy, as it seems*), etc. Her. 3, 71. *ποτεῖν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἡμῖνον* (*for this would not be better, than if we did it immediately*). Pl. Phaed. 105, a. *πάλιν δὲ ἀναμνησκού· οὐ γὰρ χεῖρον πολλάκις ἀκούειν*. Finally, also, when *antitheses* are compared with each other, e. g. *Τὰ χεῖρονα πολλοῖς πλεον ἐστὶ τῶν ἀμεινόνων* (*the worse is more in number than the better*).

§ 324. IV. Causal Coördinate Sentences.

1. Finally, those sentences are coördinate, the last of which denotes either the *ground, cause, or consequence* of the preceding sentence, or the *conclusion* from it.

2. The Greeks denote the *ground* or *reason* by *γάρ*, which is never the first word in a sentence, but is commonly placed immediately after the first word. *Γάρ* is compounded of *γέ* and *ἄρα*, and hence denotes *proof, confirmation, (γέ, yes, certainly)*, and at the same time, an *inference, or conclusion (ἄρα, igitur, now, therefore)*. Hence, according as the one or the other meaning prevails,

γάρ may express: (a) a ground or reason, (b) an explanation, (c) a confirmation or assurance; and hence it may be translated: (a) by *for*, (b) *that is, for example*, (c) *indeed, certainly*.

PL. Phaedr. 230, b. πῇ τὴν ἥραν, καλὴ γὰρ ἡ καταγωγὴ· ἢ τε γὰρ πάντως αὐτὴ μάλ' ἀμφιλαφὴς τε καὶ ὑψηλὴ (yes, certainly = *for*). Γάρ has its explanatory sense, especially after demonstratives and the phrases τεκμήριον δέ, μαρτύριον δέ, σημείον δέ, δῆλον δέ scil. ἐστὶ, δείκνυμι δέ, εἰδῆσθε δέ, σκέψασθε δέ, and the like. It expresses confirmation or assurance, particularly in rejoinders and replies. X. C. 3. 5, 10. ἄρα λέγεις τὴν τῶν θεῶν κρίσιν ἣν οἱ περὶ Κέρκωνα δὲ ἄρ' τὴν ἔκριναν; — Ἀγὼ γάρ, yes, certainly. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἑαυτοῦ κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; — Ποιούμεν γάρ, ἔφη, οὕτως (certainly, we do so). — In addresses, wishes, commands, and questions, the meaning of γάρ, as denoting inference or conclusion, clearly appears. Arist. Ran. 251. τοῦτ' ἐπεὶ λαμβάνω; Δεινὸν γὰρ πεσέμεθα! (am I so treated by you? well! then we shall have hard things to bear?) Κακῶς γὰρ ἐξόλοιο! may you perish then! So, εἰ γάρ, εἴθε γάρ. X. C. 1. 7, 2. ὅτι δ' ἀληθὴς ἔλεγεν, ὥδε εἰδίδασκεν· Εὐδυνάμεθα γάρ, ἔφη, εἰ τις μὴ οὐκ ἄνδρ' ἀλλήλῃς δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη; (now then let us consider). 1. 4, 14. οὐ γὰρ πᾶν σοι κατὰδῆλον, ὅτι παρὰ τὰ ἄλλα (ῶα ἕπερ θεοὶ ἑδωκεῖν βιοτεύουσι; is it not then clear to you? (nonne igitur — ?). Il. σ, 182. ἴρι δαδ, τίς γάρ σε θεῶν ἐροῖ ἐγγεγονῆσιν; (therefore who then has sent you?). X. C. 2. 3, 17. καὶ ὁ Χαιρεκράτης εἶπεν· Ἐάν οὖν, ἐμοῦ ταῦτα ποιούντος, ἐκείνους μὴδὲν βελτίως γένηται; Τί γὰρ ἄλλο, ἔφη ὁ Χαιρεκράτης, ἢ κυδυνεύσεις, κ. τ. λ.; (what else then will happen except that you will run the risk, etc.?) Dem. Ph. 1. 43, 10. γένοιτο γὰρ ἢν τι κινώτερον, ἢ Μακεδὼν ἀπὸρ Ἀθηναίους κατακυλευμέν; (why, can there be a greater novelty?). So, τί γάρ; quid ergo? Καὶ τί γάρ; and how then? Πῶς γάρ; and πῶθεν γάρ; as an emphatic negative answer = *by no means*. Πῶς γὰρ οὐ; (instead of it, πῶθεν δὲ οὐ is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. οὐκοῦν δ' μὲν τὰ δίκαια πρέπτον δίκαιος, δ' δὲ τὰ ἀδίκαια ἀδίκος; Πῶς γὰρ οὐ; (is he, therefore, who does what is just, just, but he who does what is unjust, unjust? to be sure, how not?).

REMARK 1. The explanatory sentence with γάρ very often precedes the sentence to be explained, particularly in Herodotus, e. g. Her. 6, 102. καὶ, ὅ γὰρ ὁ Μαραθὼν ἐπιτηδεύεσθαιον χωρίον τῆς Ἀττικῆς ἐνικνεύουσι, ἐς τοῦτό σφι κατηγίετο Ἱππίας (and, for Marathon was the most suitable place in Attica for the cavalry, Hippias led them to this place). So especially with ἀλλὰ γάρ, *at enim, but certainly, really, indeed, ἀλλ' οὐ γάρ*. Pl. Apol. 20. c. ἡβρυνόμην ἢν, εἰ ἥπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι (I should be proud, if I knew this, but certainly I do not know).

REM. 2. The two sentences, the preceding explanatory one with γάρ, and the following one whose meaning is to be confirmed, are often so closely connected with each other, that the subject of the last is transferred to the first, and its government made to depend on it. Th. 8, 30. τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσαφίγμενοι γὰρ ἦσαν καὶ οἰκοδὸν ἔλαβον νῆες καὶ στρατηγοί, καὶ τὰς ἐκ τῆς Χίου πόδας καὶ τὰς ἄλλας συνεισφέροντες ἐβόλοντο, etc., instead of εἰ Ἀθηναῖοι — ἐβόλοντο, αὐτοῖς γάρ, κ. τ. λ.

REM. 3. Καὶ γάρ commonly means *for also*, rarely *denim*, but sometimes the καὶ corresponds to a following καὶ, thus *nam et — et*.

3. The consequence or inference is denoted:—

(a) By *ἔρα* (*hence, then*), which never stands as the first word in a sentence, though commonly near the beginning, also sometimes emphatically at the end. It expresses a consequence *which comes as a matter of course, which is wholly natural*. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed*, as it seems, in such explanatory causes as more exactly define, or distinguish, something before said, or pointed out.

Luc. Jup. trag. 51. *εἰ εἰσι θεοί, εἰσὶ καὶ θεοὶ· ἀλλὰ μὲν εἰσι θεοί· εἰσὶν ἔρα καὶ θεοὶ* (*then there are, consequently there are gods also*). X. Cy. 7. 3, 6. *ταῦτα ἀκούσας ὁ Κῆρος ἐπαύρατο ἔρα τὸν μὲν* (*when he had heard of the death of his friend, THEN he smote on his thigh, AS WAS NATURAL*). It is often connected with an Impf., when, in consequence of a better view of the subject at present, one is undeceived in regard to a former opinion, e. g. 1. 4, 11. *ὁ παῖς, ὡς ἔρα ἐφ' ἡλικίᾳ ἔμενεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐδιδραμεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι, ὡς ἔρα ἐπὶ τῷ πατρὶ* (*now how childish we were then, as I now indeed see*). 1. 3, 8. *Σάκας δὲ, φάντα τὸν Ἀστυάγην, τῷ εἰνοχέῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως· Ὁ δὲ Σάκας ἔρα καλὸς τε ὢν ἐτύγχανε, καὶ τιμὴν ἔχων προσέγειν τοὺς θεομένους Ἀστυάγου* (*now the Sacian happened to be beautiful, the Sacian was beautiful, as it seems*). 9. *ὁ Σάκας, ἀπόλασ· ἐκβαλὼ σε ἐκ τῆς τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοὶ κάλλιον εἰνοχέσω, καὶ οὐκ ἐκτίμαι πῶτος τὸν οἶνον· οἱ δ' ἔρα τὸν βασιλέα εἰνοχέω—καταβροφύσει*. Dem. Cor. 232, 22. *ἐτόλμα λέγειν, ὡς ἔρα ἐγὼ—κεκυλευκὸς εἶην τὴν πόλιν (τὴν εἰρήνην) ποιήσασθαι* (*that I indeed, that I, as it seems*). Hence the use of *γὰρ* and the strengthened form *γάρ*, *ἔρα*.—*Ἐἰ ἔρα* and *εἰ μὴ ἔρα* correspond to the Latin *si forte, nisi forte, if perchance, unless perchance*, the inferential force of *ἔρα* being reduced to a mere conjecture, and are often used ironically. X. C. 1. 2, 8. *πῶς ἂν οὖν τοιοῦτο ἀνὴρ διαφθέρῃ τοὺς νέους; εἰ μὴ ἔρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ὅσων* (*properly, that if such an excellent man can corrupt the young, then we must draw the conclusion that, etc.*). So also, *εἰ ἔρα*, *nam forte, whether then, whether perchance*. X. C. 4. 3, 9. *σκεπῶ, εἰ ἔρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνθρώπων διαπαντεῖς* (*whether perchance, forsooth, the gods have any other employment than, etc.*). *Ἄρα* stands very often in interrogative sentences. Aesch. S. 91. *τίς ἔρα δόσεται; τίς δ' ἔρ' ἐπαρεσείη θεῶν;* (*quis igitur defendet? quis igitur arcebit?*).

REM. 4. *Ἄρα* seems to be derived from the verb ἈΡΩ, i. e. to be adapted, suitable, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other,—the one perfectly corresponding to the other (= *precisely, exactly, just*). In this sense it is used in Homer, e. g. Il. η, 182. *ὅς δ' ἔδοξε κλέος κυνέης δ' ἔρ' ἤδελον αὐτοῖς*, *precisely the one which, just the one which, τῆμος ἔρα, just then, ὅτ' ἔρα, just when, τὸτ' ἔρα, precisely then, εἰ μὴ ἔρα, if not precisely, ὡς ἔρα, exactly so; οὐκ—, ἀλλ' ἔρα, not—but just; ἐκεῖ ἔρα, since just, γὰρ ἔρα, for just*. Homer uses *ἔρα*, in general, in

order to connect thoughts together, which are intimately related, and are developed from each other.

REM. 5. The lyric, tragic, and comic writers also employ the lengthened form $\dot{\alpha}\rho\alpha$ instead of $\acute{\alpha}\rho\alpha$. Thus $\epsilon\iota\ \dot{\alpha}\rho\alpha$, $\epsilon\iota\tau'\ \dot{\alpha}\rho\alpha$, instead of $\epsilon\iota\ \acute{\alpha}\rho\alpha$, $\epsilon\iota\tau'\ \acute{\alpha}\rho\alpha$. On the interrogative $\dot{\alpha}\rho\alpha$ and on $\acute{\alpha}\rho\alpha$ in a question, see § 344.

(b) $\textcircled{\text{O}}\delta\upsilon$ (Ion. $\delta\upsilon$), which commonly has the second or third place in a sentence, means, *consequently, hence, therefore (ergo, igitur)*; it appropriately points out the effect of a cause, the necessary consequence of what precedes, and is accordingly far stronger than $\acute{\alpha}\rho\alpha$, but is also used in a more general sense.

REM. 6. $\textcircled{\text{O}}\delta\upsilon$ is used as a suffix to pronouns and conjunctions, and in this case also, retains its *conclusive* sense: $\delta\omicron\tau\iota\varsigma\ \delta\upsilon\upsilon$, $\delta\epsilon\omega\tau\epsilon\rho\ \delta\upsilon\upsilon$, $\delta\epsilon\sigma\alpha\iota\ \delta\upsilon\upsilon$, $\mu\acute{\epsilon}\nu\ \delta\upsilon\upsilon$, $\gamma\alpha\rho\ \delta\upsilon\upsilon$, $\delta\epsilon\iota\kappa\tau\iota\varsigma\ \delta\upsilon\upsilon$, $\epsilon\iota\tau'\ \delta\upsilon\upsilon$, $\delta\epsilon\iota\kappa\tau\iota\varsigma\ \delta\upsilon\upsilon$, $\delta\epsilon\sigma\omega\tau\epsilon\rho\ \delta\upsilon\upsilon$, $\delta\epsilon\sigma\omega\tau\epsilon\rho\ \delta\upsilon\upsilon$, *whoever he may be then, whoever he may be then, how many so ever then, yes indeed* (§ 316, Rem.), $\gamma\omicron\upsilon\upsilon$, *certainly, surely, oὐκ οὐν, truly, certainly not, οὐδ' οὐν, ἀλλ' οὐν, ἀτὰρ οὐν, but surely, εἴτε οὐν, be it this or that, γὰρ οὐν, for surely, εἰ δ' οὐν, if then.*

REM. 7. $\textcircled{\text{O}}\delta\kappa\omicron\upsilon\upsilon$, as a Paroxytone, means: (a) *non ergo*, without interrogation (consequently $\omicron\upsilon\kappa$ in connection with the syllogistic $\delta\upsilon\upsilon$, *ergo*); still in this sense it is also written $\omicron\upsilon\kappa\ \delta\upsilon\upsilon$; (b) *nullo modo, nequaquam, by no means*, without interrogation (consequently $\omicron\upsilon\kappa$ in connection with the emphatic suffix $\delta\upsilon\upsilon$) most frequently in answers, e. g. X. O. 1, 9. $\omicron\delta\kappa\omicron\upsilon\upsilon\ \epsilon\mu\omicron\rho\gamma\epsilon\ \delta\omicron\kappa\epsilon\iota$. — $\textcircled{\text{O}}\delta\kappa\omicron\upsilon\upsilon$, as a Perispomenon: (a) in a question: *nonne igitur? nonne ergo?* X. C. 2, 2, 12. $\omicron\delta\kappa\omicron\upsilon\upsilon$, $\epsilon\phi\eta\ \delta\ \Sigma$, $\kappa\alpha\iota\ \tau\hat{\omega}\ \gamma\acute{\alpha}\iota\tau\omicron\upsilon\iota\ \beta\omicron\upsilon\lambda\epsilon\iota\ \sigma\upsilon\ \acute{\alpha}\rho\epsilon\sigma\kappa\epsilon\iota\upsilon$; — $\epsilon\gamma\omega\gamma\epsilon$, $\epsilon\phi\eta$. Also in this case it is written $\omicron\upsilon\kappa\ \delta\upsilon\upsilon$, as well as $\omicron\delta\kappa\omicron\upsilon\upsilon$; the latter has been adopted in modern times, yet it is to be limited to such questions as involve a special emphasis in the negative, and so $\omicron\delta\kappa\omicron\upsilon\upsilon$ is equivalent to *nonne certe*; like S. Aj. 79. $\omicron\delta\kappa\omicron\upsilon\upsilon\ \gamma\acute{\epsilon}\lambda\alpha\upsilon\varsigma\ \eta\delta\iota\sigma\tau\omicron\varsigma\ \epsilon\iota\varsigma\ \epsilon\chi\theta\rho\omicron\upsilon\varsigma\ \gamma\acute{\epsilon}\lambda\alpha\upsilon$; (b) without interrogation, *ergo, igitur*. X. C. 3, 6, 6. $\omicron\delta\kappa\omicron\upsilon\upsilon$, $\epsilon\phi\eta$, $\tau\hat{\omega}\ \mu\acute{\epsilon}\nu\ \pi\lambda\omicron\upsilon\sigma\iota\omega\tau\acute{\epsilon}\rho\omega\upsilon\ \tau\hat{\eta}\nu\ \pi\acute{\omicron}\lambda\omicron\upsilon\ \tau\omicron\upsilon\iota\omega\ \acute{\alpha}\nu\alpha\beta\alpha\lambda\omicron\upsilon\mu\epsilon\delta\alpha$. This last arises from its use as an interrogative, and $\omicron\delta\kappa\omicron\upsilon\upsilon$ is in this case properly *nonne igitur?* The frequent use of this interrogative form has caused a gradual weakening in the interrogative tone, and thus its sense has become obscure, e. g. *is it not true therefore we shall put off?* (= consequently we shall put off).

(c) $\textcircled{\text{T}}\omicron\iota\upsilon\upsilon\upsilon$, which never stands as the first word in a sentence, is derived from the Epic $\tau\hat{\omega}$, *therefore*, and the slightly inferential or deductive $\nu\acute{\upsilon}\nu$, *now*, which is derived from the temporal adverb $\nu\acute{\upsilon}\nu$; it is used: (a) to make a transition; thus especially, $\kappa\alpha\iota\ \tau\omicron\iota\upsilon\upsilon\upsilon$, and *now, ἔτι τ\omicron\iota\upsilon\upsilon\upsilon*, *moreover then*; (b) to mark a conclusion, *therefore now, so then*. $\textcircled{\text{T}}\omicron\iota\gamma\alpha\rho$ (from the Epic $\tau\hat{\eta}$, *therefore*, and $\gamma\acute{\alpha}\rho$) corresponds to the Latin *ergo, therefore*, but is poetic; still stronger is $\tau\omicron\iota\gamma\alpha\rho\acute{\omicron}\tau\omicron\iota$, *just on this account, precisely so*, and $\tau\omicron\iota\gamma\alpha\rho\omicron\upsilon\upsilon$, *on this account then*. They commonly stand as the first word in a sentence.

† 325. *Asyndeton*.

1. In certain cases sentences are connected without any conjunction (*ἀσυνδῆτον*). Only some of the more prominent instances will be mentioned:—

(a) In pathetic and impassioned discourse, e. g. Il. χ, 295. (of Hector) $\sigma\eta\grave{\iota}\ \delta\grave{\epsilon}\ \kappa\alpha\tau\alpha\phi\acute{\eta}\sigma\alpha\varsigma$, $\omicron\delta\delta'\ \acute{\alpha}\lambda\lambda'\ \epsilon\chi\epsilon\ \mu\acute{\epsilon}\lambda\iota\omega\upsilon\upsilon\alpha\ \epsilon\gamma\chi\omicron\varsigma$. $\Delta\eta\lambda\phi\omicron\beta\omicron\upsilon\alpha\ \delta'\ \epsilon\kappa\acute{\alpha}\lambda\epsilon\iota\ \lambda\epsilon\upsilon\kappa\acute{\alpha}\delta\omicron\tau\omicron\upsilon\delta\alpha$, $\mu\alpha\tau\epsilon\rho\ \delta\iota\omega\varsigma\ \eta\ \tau\epsilon\acute{\epsilon}\ \mu\acute{\epsilon}\nu\ \delta\acute{\omicron}\rho\upsilon\ \mu\alpha\kappa\rho\acute{\omicron}\nu$. — (b) *Asyndeton* is very common in explana-

tory clauses, which are elsewhere connected by ἄρα (*therefore, then, that is*) and γάρ. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause a preparative demonstrative, e. g. τοῦτο, τότε, οὕτως, ὅδε, etc. X. An. 3. 2, 19. ἐνὶ μόνῃ προέχουσιν ἡμῶς οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν. — (c) Related to the above is the asyndeton in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaed. 91, c. 'Ἄλλ' ἰτέον, ἔφη. Πρῶτόν με ὑπομήσατε & ἐλέγχετε, ἵνα μὴ φαίνομαι μωμημένος. — (d) The connecting particle is often wanting, but is, in a measure, involved in another word. This is the case especially with demonstratives, e. g. οὕτως, τόσος, τοῖος, etc., as in Latin with *sic, talis, tantus*, etc. — (e) Before τὰ τῶν αὐτῶν, *cetera*, ἄλλα, οἱ ἄλλοι in the enumeration of several objects, καί is very commonly omitted, as et before *ceteri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would include in these expressions all which is still to be named in addition to what has been already mentioned. Pl. Gorg. 503, e. οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς. — (f) In *antitheses*, which are to be represented as taking place equally, and without distinction, the conjunctions are omitted. Pl. Prot. 319, d. συμβουλεύει περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεὺς σκυτοτόμος ἔμπορος ναύκληρος, πλούσιος πένης, γενναῖος ἀγενής. In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three, are often placed together, without a connective, if they are merely ornate epithets which, as it were, paint and vividly describe the object. Il. π, 140 and 802. ἔγχος βρωτόν, μέγα, στιβαρόν, κεκοσμημένον. Od. α, 96. καλὰ πόδια, ἀμβρόσια, χρύσεια.

CHAPTER VIII.

B Subordination.

‡ 326. *Principal and Subordinate Sentences.*

1. When clauses, which together present one united thought, are so related, as to their import, that the one is a dependent and merely complementary or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e. g. τὸ ἐαπ ἦλθε, τὰ δὲ ῥόδα ἀνθῆναι (*the spring came, and the roses bloom*); or in such a manner, that the clause, which merely completes or limits the other, is manifestly in its outward form, a dependent, or a simply completing or limiting member of the other, e. g. ὅτε τὸ

ἔαρ ἦλθε, τὰ ῥόδα ἀνθῆ. This mode of connection is called *Subordination*, and the clauses or sentences *Subordinate*.

2. The clause to which the other as a complementary or limiting member belongs, is called the principal clause; the complementary or limiting clause, the subordinate clause, and the two together, a compound sentence. Thus, for example, in the compound sentence, Ὅτε τὸ ἔαρ ἦλθε, τὰ ῥόδα ἀνθῆ, the clause ὅτε τὸ ἔαρ ἦλθε, is the subordinate clause, the other the principal clause.

3. Subordinate clauses stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives, adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate clauses: *substantive*, *adjective*, and *adverbial clauses*.

Thus, for example, in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate clause, viz., "That Cyrus had conquered the enemy, was announced;" farther, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate clause, "ἔθρε μοι ἔννεε, Μοῦσα, πολύτροπον, ὅς μ' ἔλεε πολλὰ πλῆγ' ἄχθῃ" (*who has wandered far*). Comp., "He announced the victory of Cyrus over the enemy," with "He announced, that Cyrus had conquered the enemy;" "In the Spring the roses bloom," with, "when the Spring is come, the roses bloom."

REMARK 1. The use of subordinate clauses in Greek is not so common as in English, since the Greek makes a much more frequent use of Participles than the English. Comp. "when the enemy had come," with τῶν πολεμίων ἐλθόντων; "when he had done this, he went away," with ταῦτα πράξας ἀνίσθι; "Cyrus, who had conquered the enemy, came back to the camp," with Κύρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν.

REM. 2. To substantive clauses belong also dependent or indirect interrogative clauses; for these form the object of the governing verb, e. g. "He asked me *whether my father had returned*, i. e. *concerning*, or *in regard to*, the return of my father;" "He showed, *who had plotted the conspiracy*, i. e. he showed the author of the conspiracy;" "He wrote me, *when he should depart*, i. e. the time of his departure," etc. Still, as the laws relating to dependent and to direct interrogative clauses, are often blended together, both will be treated in a special section in the sequel.

REM. 3. The subordinate relation of the dependent to the principal clause, is indicated in Greek by *conjunctions*, and also by the *relative pronoun*, which in an adjective clause has the meaning of an adjective. The conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal clauses, e. g. Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ ῥόδον, ὃ ἀνθῆι ἐν κήπῳ, κάλλιστόν ἐστιν. Ἐλεξε τοῦτο, ὅτι ὁ ἄνθρωπος ἀδελφεός ἐστιν. Ποῖος—οἷος; ὅψοι—τοσοῦτοι. Ὡς ἔλεξα, οὕτως ἔγνων. Οὕτω κα

ὡς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἕξις ἦν. "Ὅτε ὁ Κύρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν. "Ἐμεινε μέχρι τούτου, οὗ ὁ βασιλεὺς ἐπῆλθεν. A substantive may also stand instead of a demonstrative correlative, e. g. ἐν τούτῳ τῷ χρόνῳ, ὅτε (instead of τότε, ὅτε). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. ἔλαβεν, ὅτι ὁ ἄνθρωπος ἀδελφεὸς ἐστίν. Καλῶς πάντα ἔπραξεν, ὥστε κτλ. "Ὅτε ὁ Κύρος ἦλθε, πάντες μεγάλως ἐχάρησαν. "Ἐμεινε, μέχρι οὗ ὁ βασιλεὺς ἐπῆλθεν, etc. Even both pronouns may, in certain cases, be omitted, e. g. "Ἐμεινε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.

REM.4. The form of the demonstrative, in the principal clause, either actually expressed or understood, determines the nature of the subordinate clause. The substantive demonstrative denotes a substantive clause; the adjective, an adjective clause; the adverbial, an adverbial clause. But the subordinate clauses themselves have special characteristics by which they may be distinguished from each other, viz., the introductory conjunctions and the constructions connected with these.

‡ 327^a. Sequence of the Subjunctive Tenses in Subordinate Sentences.

1. For the use of tenses in *subjunctive subordinate clauses*, the following general rule applies in Greek, as in Latin:—

The tenses of the subjunctive subordinate clause correspond to those of the principal clause; i. e. a *principal tense* (Present, Perfect, Future, and Future Perfect) in the principal clause, is followed by the *subjunctive* in the subordinate clause, and an *historical tense* (Imperfect, Pluperfect, and Aorist) in the principal clause is followed in the subordinate clause, by the *Optative*, i. e. the Subjunctive of the historical tenses.

Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ὡς γιγνώσκῃς (γρῆς), hoc dico, dixi (Perfectum praesens), dicam, ut cognoscas. Τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, τοῦτο ἔλεξα, ὡς γιγνώσκῃς (γρῆς), hoc dicebam, dicebam, dixi (Perfect. Histor.), ut cognosceres. Οὐκ ἔχω, ὅποι τρέπωμαι (τρέπωμαι), ποῦν habeo, quo me vertam. Οὐκ εἶχον, ὅποι τρεποίμην (τραποίμην), ποῦν habebam, quo me verteram. Οἱ πολλοὶ πάντας, ὅφ' ἐντόχουσιν, κτείνουσιν. Οἱ πολλοὶ πάντας, ὅφ' ἐντόχοιεν, ἐκτείνουσιν.

2. But it is to be observed that the Greek confines itself less regularly to the above rule, than the Latin, but has much greater freedom. Very often in lively narration, the Greeks refer the predicate of a subordinate clause directly to the present time of the speaker, without any regard to the principal clause, so that, therefore, an historical tense in the principal clause is followed by the same mode (Subj.) and the same tenses which

accompany the principal tenses. The dependent clause or discourse then assumes the character of independent or direct discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. See § 345, 5.

† 327^b. *Use of Modes in Subordinate Clauses.*

The use of modes in the different kinds of subordinate clauses, will be considered in treating these clauses each by itself. Here, only those characteristics will be noticed which are common to several kinds of subordinate clauses.

1. There is very often an *attraction* of the mode, a subordinate clause which forms an intermediate member of another clause, taking the mode of this clause.

(a) This occurs with the *Indic. of the historical tenses* in those subordinate clauses, which form an intermediate or accessory member of a hypothetical proposition with *ei* and a preterite Indic. in the Protasis, and a preterite Indic. with *αν* in the Apodosis [§ 339, 2, I. (b)]. X. C. 1. 4, 14. (ἄνδραπος) ὅτε βοὸς ἂν ἔχων σῶμα, ἀνδράπου δὲ γνώμην, ἐδύνατ' ἂν πράττειν, ἃ ἐβούλετο (as in Lat. *efficere posset, quae vellet*). 3. 5, 8. *ei* ἐβουλόμεθα χρημάτων ὧν οἱ ἄλλοι εἴχον ἀντιποιεῖσθαι (*si vellemus expetere opes, quas alii haberent*). Isocr. Paneg. 19. ἐχρήν (τοὺς ῥήτορας) μὴ προτέρου περὶ τῶν ὁμολογουμένων συμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητούμενων ἡμῶς ἐδίδασκον (oportebat . . . priusquam . . . docuissent). Pl. Gorg. 506, 6. ἡδέως ἂν Καλλικλεί τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . . ἀπέδωκα (usque dum reddidissem). From this may be explained the use of the Indic. Imperfect or Aorist in final clauses after an Indic. of an historical tense with or without *αν*. See § 330, 5.

(b) Very often with those subordinate clauses which are intermediate or accessory members of *optative* clauses, i. e. clauses expressing a wish; hence with *adjective, adverbial, or final* clauses, as members of a clause expressing a wish, or as intermediate members of an *optative* proposition expressed *conditionally*. Pl. p. 640. εἴη δ' ὅστις ἐταῖρος ἀπαγγεῖλειε τάχιστα Πηλεΐδῃ (O that there were a friend to announce as quick as possible). Ar. Vesp. 1431. ἔρδοι τις, ἢν ἕκαστος εἰδείη τέχνην. Pl. Phaedr. 279, c. τὸ χρυσοῦ πλήθος εἴη μοι, ὅσον μῆτε φέρειν, μῆτ' ἄγειν δύναιτ' ἄλλος, ἢ δ' σάφρων. Pl. σ, 464, sqq. εἰ γὰρ μιν δαυατοῖο δυσηχέος ὧδε δυναίμην νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰὼν ἰκάνοι. — X. S. 8, 17. τίς μισεῖν δύναιτ' ἔν, ὅφ' οὐ εἰδείη καλὸς τε καὶ ἀγαθὸς νομιζόμενος. C. 4, 6, 7. πῶς γὰρ ἔν τις, ἃ γὰρ μὴ ἐπίσταίτο, ταῦτα σοφὸς εἴη; Pl. Phaed. 72, c. εἰ ἀποδρῆσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι τὰ τεθνήωτα καὶ μὴ πάλυ ἀναβίσκειτο, ἂν οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι καὶ μηδὲν ζῆν

X. U. 1, 13. εἰς χερῶν τοῦ ἀργυρίου, ὥστε κἀκὸν τὸ σῶμα ἔχει, πῶς ἂν ἐν τῷ ἀργυρίῳ αὐτῷ ὠφέλιμον εἴη; S. Ph. 325. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, ἵνα ἂν ὑπὸ κήναι γνοίεν... ὅτι καὶ Σκύρος ἀνδρῶν ἀκρίμων μήτηρ ἔφυ. Eur. Troad. 698. αἰδᾷ τόνδε παῖδός ἐκδρέψαις ἂν, Τροίης μέγιστον ὠφέλημ', ἵνα ὁ ποτε ἐκ σοῦ γινόμενος παῖδες ἴλιον πόλιν κατοικίσῃσι καὶ πόλιν γένοιτ' ἐτι. X. An. 2. 4. 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσει περὶ πάντας ἂν ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἑλλήσι φόβος εἴη ἐπὶ βασιλείᾳ μέγαν στοάτων (according to the best MSS.). Comp. 3, 1, 18. X. Cy. 2. 4, 17. εἰ δὲ περισσῆς ἐπαυεῖν... πολλοὺς, ὅπως δόξαν λάβοις, ἔρτι ἐξηπατηκὸς εἴης ἂν. Comp. 2. 4, 17. But since the *Optative* in a clause expressing a wish as well as the *Optative* in hypothetical propositions, has a *present* signification (§ 259, 3), according to § 320, 2 the *Subj.* must properly follow after the *final conjunctions*, as is frequently the case. Pl. Apol 28, d. αὐτίκα τεθναίην, ἵνα μὴ ἐνθάδε μένω καταγέλαστος. X. An. 3. 1, 38. οἶμαι ἂν ὑμᾶς μέγα δοῆσαι τὸ στρατεύμα, εἰ ἐπιμεληθεῖητε, ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγὸς ἀντικατασταθῶσιν. Cy. 3. 2, 28. χρήματα προγενέσθαι ἐτι ἂν βουλοίμην ἡμῶν, ὅπως ἔχω μισθὸν ἀφ' ὧν δίδοναι. Also with μή (whether not = that). An. 1. 3, 17. ἐγὼ δὲ κενόειν μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῶν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τρήρεσι καταδύσθαι, φοβοίμην δ' ἂν τῷ ἡγεμόνι φ' δοίη ἐπεσθαι, μὴ ἡμᾶς ἀγάγῃ, ὅθεν οὐχ ὁδὸν τε ἔσται ἐξελεῖν.

REMARK. But in substantive-clauses with ὅτι or ὥς, *that* (§ 329), and in dependent interrogative clauses, after a conditioning or conditioned Ind. of the historical tenses, the Ind. of the principal tenses remains; also after an *optative* principal clause, since these clauses have but a loose connection with the principal clause, and hence they readily assume the form of direct discourse. X. An. 5. 1, 10. εἰ μὲν ἐπιστάμεθα σφῶτες, ὅτι ἤξει Χερσίφορος, οὐδὲν ἂν ἴδαι ὅν μάλ' αὖ λέγειν. (So in the best and most of the MSS. instead of ἤξει.) Dem. 19, 40. ἔγραφον ἂν διαβρήδην, ἥλικα ὑμᾶς εὖ ποιήσω, εἰ εὖ ᾔδειν καὶ τὴν συμμαχίαν μοι γνησιμὴν. — Dem. 16, 4. οὐδ' ἂν εἰς ἀντίποι, ὥς οὐ συμφέρει τῇ πόλει, καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους. X. An. 3. 2, 36. εἰ γὰρ ἀποδειχθείη, τῇνα χρὴ ἡγεῖσθαι (ducere) τοῦ πλαισίου, . . οὐκ ἂν . . βουλευέσθαι ἡμᾶς δεοί.

2. The *Subj.* and *Opt.* are used in subordinate clauses to denote *indefinite frequency or repetition*; the *Subj.*, when the principal clause contains a principal tense (Pres. or Fut.), the *Opt.*, when the principal clause contains an historical tense (usually the Impf.). This relation in Greek is regarded as a *conception*, inasmuch as the idea of repetition arises from bringing single actions together in *conception*. The conjunction or relative of the subordinate clause is translated by *as often as*.

II. β, 391. ὃν δὲ κ' ἐγὼν ἀπάνευθε μάχης ἐδίδοντα νοήσω μιμνᾷξιν παρὰ νηυσὶ κορωνίσιν, οὐ ὅς ἐπειτα ἔρκειον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς (as often as I shall observe). X. Cy. 3. 3, 26. ὅπότεν (οἱ βάρβαροι βασιλεῖς) στρατοπέδευονται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν. C. 3. 1, 1. ὅτι μὲν (Σωκράτης) αὐτὸς εἰδείη, πάντων προδυμῶτα ἐδίδασκει, δτου δὲ αὐτὸς

ἀπειρότερος εἶη, πρὸς τοὺς ἐπισταμένους ἦγεν αὐτοὺς. *Ap. 6. 1, 7. δέτε α. Ἕλληνες ταῖς πολεμίας ἐπίλοιον, βλάβης ἀπέφυγον. 4. 5, 30. δπου Περσῶν παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμας. 1. 9, 18. εἴ τις γέ τι Κύρῳ προστάξαι καλῶς ὁπηρετήσσειεν, οὐδενὶ πάποτε ἀχάριστον εἶπε τὴν προθυμίαν.*

§ 328. I. *Substantive-Clauses.*

Substantive-clauses are substantives or infinitives expanded into a sentence, i. e. they have the force of a substantive, and stand as the subject, as well as the attribute or object of a sentence. *Comp. § 326, 3.*

§ 329. A. *Substantive-Clauses introduced by ὅτι or ὥς, that.*

1. Substantive-clauses introduced by ὅτι and ὥς, *that*, express the object of *verba sentiendi* and *declarandi*, e. g. ὁρᾶν, ἀκοῦν, νοεῖν, μανθάνειν, γινώσκειν, etc.; λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν, etc., [§ 306, 1, (b)]; in the second place, subordinate clauses introduced by ὅτι, express the object of *verba affectuum*, e. g. θαυμάζειν, ἀχθεσθαι, ἀγανακτεῖν, αἰσχροσθαι, μέμψασθαι, etc.; ὅτι is also used to introduce a subordinate clause, which contains an *explanation* of the principal clause, or of a single word in it.

REMARK 1. Ὡς, properly, *how*, differs from ὅτι, in expressing the thought more indefinitely and undecidedly, than ὅτι; hence ὥς is used particularly after verbs of believing, thinking, and after negative *verba sentiendi* and *declarandi*. — After verbs of *believing, thinking, judging, hoping, promising, swearing, denying*, the *Inf.* or the *Acc.* with the *Inf.* usually follows, very seldom ὅτι or ὥς; after verbs of *saying, mentioning*, and the like, both constructions occur with equal frequency; after verbs of *knowing, showing*, and the like, either ὅτι or ὥς follows, or a *participle*, or, under certain conditions, the *Acc.* with the *Inf.* See § 311. Sometimes, also, ὥτως and the *Poet.* οὕτως, also οὕτως, are used nearly in the same sense with ὅτι, *that*.

REM. 2. When a subordinate clause refers to a *Pass.* verb or to an impersonal phrase with ἔστιν, e. g. δῆλον, δεινόν, αἰσχρόν ἐστιν, and the like, it stands as the *grammatical subject*.

2. The predicate of this substantive-clause may be expressed: (a) by the *Ind.*, (b) by the *Opt.*, (c) by the *Opt.* with ἄν, (d) by the *Ind.* of *Hist.* tenses with ἄν.

3. The *Ind.* of *all* the tenses is used, when the statement is to be represented as a *fact*, something *certain* or *actual*. *Par-*

ticularly is the Ind. used regularly, when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.).

4. The Opt., on the contrary, is used, when the statement is to be represented as a *conception* or *supposition*, therefore, particularly, when *what is stated as the opinion of another is to be indicated as such* (§ 345, 4). When the Ind. interchanges with the Opt., then one thought is represented as a *fact*, the other, as a *mere thought* or *conception*, something *uncertain*.

X. Cy. 1. 4, 7. αἱ δ' ἔλεγον, ὅτι ἔρκοι πολλοὺς ἤδη πλησίοντας διέφθεσαν. Th. 1, 114. ἡγγέλην, ὅτι Μιγάρα ἀφίστηκε, καὶ Πελοποννησίου μέλλουσιν ἐμβάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυνθάνεσθαι (Hist. Pres.) ὁ Σουλοῶν, ὡς ἡ βασιλὴν περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρνης διαβάλλει (Hist. Pres.) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Cy. 1. 1, 3. ὅτε μὲν δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγγράψομεν περὶ αὐτῶν, ὡς ἀνδρῶν πεφυκότι πάντων τῶν ἄλλων ῥῆον εἶη (ζῶν, ἢ ἀνδράπων ἄρχων. An. 2. 1, 3. οἱ δὲ ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀρσίου δὲ πεφευγὸς εἶη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμελίζειν ἂν αὐτοῖς.

REM. 3. When the Ind. Impf. instead of the Opt. follows an historical tense in the principal clause, the mode of expression resembles the form of direct discourse, since the Ind. of direct discourse remains, e. g. *Μερόπων ἔλεγεν, ὅτι δρῶς ἦτι ὦντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖν*, X. A. 3, 11. (*oratio recta*: δρῶς αἰτιῶνται). See § 345, Rem. 5. But when the Ind. of the principal tenses follows an historical tense in the principal clause, then the subordinate clause assumes wholly the coloring of *direct discourse* (§ 345, 5). Hence it sometimes happens, that the form of the oblique discourse is either partially or wholly changed into that of the direct. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κύρον γελᾶσαι τε ἐκ τῶν πρόσθεν θαυρῶν καὶ εἰπεῖν αὐτῷ ἀπάντα θαυρεῖν, ὅτι παρῆσται αὐτοῖς ἄλγυν χρόνου· ὅτε δρῶν σοι ἐξίσταται κἄν βούλῃ ἀσκαδαμνεῖ. Hence ὅτι may be used, when the exact words of another are quoted in the same form in which they were spoken by him, when in Eng., a colon or marks of quotation are used, e. g. X. Cy. 3. 1, 8. εἶπε δ', ὅτι· Εἰς καιρὸν ἦκεις φη, he said: "you have come at the right time." An. 2. 4, 16. Πρόξενος εἶπεν, ὅτι· Αὐτὸς εἰμι, ἂν ᾔτεῖς. It is used even before the Imp., e. g. Pl. Criton. 50, c. ἵσως ἂν εἴποιεν (οἱ νόμοι), ὅτι· Ὁ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.

5. The Opt. with ἂν is used, when the statement is to be represented as a conditional *supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* (§ 260, 2, 4, (a)).

X. An. 1. 6, 2. καταλλαγείς δὲ αὐτὸς Κέρφ, εἶπεν, εἰ αὐτῷ δοίῃ ἐπτάς χίλους, ὅτι τοὺς προκατακίοντας ἱππείας ἢ κατακάνοι ἂν ἐνεδρεύουσιν, ἢ (ὥντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ κίειν ἐπιόντας. Cy. 1. 6, 3. μέμνημαι ἀκούσας πότε σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἶη, ὅσπερ καὶ παρὰ ἀνδράνων, οὗτος μὴ, ὅποτε ἂν ἀπὸ τοῦ εἶη, τότε πολεμικός, ἄλλ' ὅτε τὰ ἔμματα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῆτο (ὅστις μὴ κτλ. instead of εἰ τις μὴ κτλ.). Dem. Aphob. 851, 22. οἶδα, ἦ-ι πάντες ἂν ὁμολογήσαιτα.

6. The Ind. of the Hist. tenses with *ἄν* is used, when the affirmation is to be represented as a condition, whose actual existence or possibility is denied [‡ 260, 2, (2) (α)].

Dem. Aphob. 830, 55. *εἰ μὲν ὁ πατήρ ἡπίσται τοῖς, δῆλον, ὅτι οὐτ' ἂν τᾶλλα ἐπέτρεπεν, οὐτ' ἂν ταῦδ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν.* Lys. c. Agor. 137, 75. *οὐδέποτε πείσεις οὐδένα ἀνδράπων, ὥς Φρύγιχον ἀποκτείνας ἀφείδης ἔν, εἰ μὴ μέγαρα τὸν δῆμον τῶν Ἀθηναίων καὶ ἀνέκιστα κατὰ εἰργάσω.* Pl. Rp. 1. 330. *Θεμιστοκλῆς ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτὸς Σερρίφως ὡν ὁνομαστὶς ἐγένετο, οὐτ' ἐκείνος Ἀθηναῖος (ἔν).*

REM. 4. Impersonal forms of expressions are often changed into those which are personal, the subject of the substantive-clause being transferred to the principal clause and the impersonal expression becoming its predicate. Comp. §§ 807, Rem. 6, and 310, Rem. 3. Th. 1, 93. *καὶ δόξα ἡ οἰκοδομία ἐστὶ καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο.* X. C. 4. 2, 21. *(δοκεῖ δ' τοιούτος) δῆλος νῆ Δ' εἶναι, ὅτι ἂ φέτο εἶδέναι οὐκ οἶδεν.* X. O. 1, 19. *ὅτι παρηγόρειοι εἰσι, οὐδὲ σὲ λαγνδάνουσιν.*

REM. 5. In the place of a substantive-clause introduced by *ὅτι* or *ὥς*, the Inf. (Acc. with the Inf.) or the Part. may stand after *verba declarandi* and *sentendi*. That there is a difference of meaning between the construction with the Inf. and that with the Part., has been seen in § 311; but the difference between the construction with a Part. and that with *ὅτι* or *ὥς*, is only in form. The difference between the construction with *ὅτι* and *ὥς* with the finite verb and that of the Inf. (Acc. with Inf.) is, that in the former, the affirmation is more *objective* and *definite* (as a *fact*); in the latter, on the contrary, *subjective* and *indefinite* (as an *assumption*). Hence verbs which express a merely subjective meaning, as, *οἶσθαι*, *δοκεῖν*, *ἐλπίζειν*, and also *φάναι* (i. e. verbs which denote such a subjective view), are constructed almost exclusively with the Inf. (Acc. with the Inf.), very seldom with *ὅτι* or *ὥς*. That the distinction between the three modes of construction is very often unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e. g. Her. v, 63. *ἐξαγγέλλει, ὥς οἱ παῖς γέγονε.* 65. *ὅτε οἱ ἐξήγγελλε οὐ οἰκτίρη παῖδα γεγονέναι.* 69. *ὅτε αὐτῷ σὲ ἡγγέλθη γεγενημένος.*

REM. 6. The verbs *μύνημαι*, *οἶδα*, *ἠκούω* and others of similar meaning, are not unfrequently followed by an adverbial clause, introduced by *ὅτι*, instead of a substantive-clause introduced by *ὅτι* or *ὥς*. This construction seems to have arisen from an ellipsis, as *τοῦ χρόνου*, e. g. *μύνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας*, as in Eng. *I remember very well WHEN the war broke out.* X. Cy. 1. 6, 8. *μύνημαι καὶ τοῦτο, ὅτε, σοῦ λόγοντος, συνεδόκει καὶ ἐμοὶ συνεμέγεδαι εἶναι ἔργον τὸ καλῶς εἶρχειν.* Dem. Ol. 2(3), 29, 4. *μύνησθε, ὅτ' ἀπὸ γάλλου Φίλιππος περιορκῶν.* Comp. *memini, quum darem; vidi, quum prodiret, audivi eum, quum diceret.*

REM. 7. Verbs expressing emotion (No. 1), instead of being followed by a substantive-clause introduced by *ὅτι* or *ὥς*, are often followed by a subordinate clause introduced by a conditional or interrogative *εἰ*, *if, whether*, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. *θαυμάζω, ὅτι ταῦτα γίγνεται* and *εἰ ταῦτα γίγνεται*. Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, frequently employs this form even in settled and undoubted facts; in this case *εἰ* has the force of *ὅτι*. Aeschin. Ctes. οὐκ ἀγαπᾷ, *εἰ μὴ δίκην ἔδωκεν (he is not satisfied, that)*. Pl. Lach. 194, a. *ἀγανακτῶ εἰ οὐτως ἂν νοῦ μὴ οἷός τ' εἶμι εἶπεν.* Rp. 348,

α. τὸδε ἐδάμασσα, εἰ ἐν ἀρετῆς καὶ σοφίας τίθης μέρει τὴν ἀδικίαν, τὴν δὲ διαποιούσῃν ἐν τοῖς ἐναντίοις. Dem. Mid. 30, 548. οὐκ ἤσυχύνῃ, εἰ τοιοῦτε κακὸν ἐπάγει τῷ (that he brings such a calamity upon one).

REM. 8. Instead of ὅτι οὕτως, the relative ὥς, *that*, is often used, and instead of ὅτι τοιοῦτος or ὅτι τόσος, the relatives οἷος, ὅσος. Pl. Phaed. 58, ε. εὐδαίμων μοι δ' ἀνὴρ ἐφαίνεται, ὥς ἀδελῶς καὶ γενναίως ἐτελεύτα (that he died so fearlessly, etc.). Her. 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκέρχσε (that she is possessed of such children).

‡ 330. B. *Final Substantive-Clauses, denoting purpose and result, introduced by ὥς, ἵνα, etc.*¹

1. The second class of substantive-clauses are those which denote a *purpose*, *object*, or a *result*. These clauses are introduced by the conjunctions ἵνα, ὥς, ὅπως (ὄφρα, Poet.), ἵνα μή, ὥς μή, ὅπως μή.

2. The mode in *final* clauses is commonly the subjunctive or optative, since the purpose or object is something merely *imagined* or *conceived*. When the verb of the principal clause is a principal tense: Pres., Perf., Fut., or an Aorist with the signification of the present [‡ 257, 1, (a) and (b)], then the final conjunction, i. e. the conjunction expressing the purpose, etc., is followed by the *Subj.*; but when the verb of the principal clause is an historical tense: Impf., Plup., Aor., then the final conjunction is followed by the *optative* (but never by an Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς (ut venias, *that you may come*). Δέξον (with the sense of the Pres.), ἵν' εἰδῶ (dic, ut sciam, *that I may know*). Ταῦτα ἔγραφον, ἐγγράφειν, ἔγραψα, ἵν' ἔλθοις (ut venires, *that you might come*). Il. λ, 289, sq. ἀλλ' ἰδὺς ἐλαύνετε μόνυχας Ἰηκοὺς ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἔρησθε (ut gloriam vobis paratis); but, Il. ε, 1—3. ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ δάρσος, ἵν' ἑσθλὸς μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἔροιτο (ut clarus fieret et gloriam sibi pararet). τ, 347. *Jupiter said to Minerva*, ἀλλ' ὅτι εἰ νέεσθαι τε καὶ ἀμβροσίην ἐρατεινὴν στάξον (with the sense of the Pres.) ἐνὶ στήθεσσι, ἵνα μή μιν λιμὸς ἱκῆται (ut ne fames eum occupet); but, 352, ἡ δ' Ἀχιλλεὺς νέεσθαι ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν στάξ', ἵνα μή μιν λιμὸς ἀτερπὴς γούναθ' ἱκοίτο (ut ne occuparet). Dem. Cor. 239, 39. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλείον ἐνοχλήσῃς περὶ τούτων. X. Cy. 2. 1, 4. τί οὖν, ἔφη δ' Κῦρος, οὐ καὶ τὴν δόναμιν ἐλεῖς οὐ; [= λέξον οὐ, ‡ 256, 4, (c)], ὅπως—βουλεύω

¹ For practical reasons both kinds of subordinate clauses are brought together here although they properly belong to adverbial clauses denoting purpose.

λεῖδα, ὅπως ἂν ἔρυστα ἀγωνίζομαι; 1. 2. 3. (ἐκ τῆς τῶν Περσῶν ἐλευθερίας ἀγῶναι καλούμενης) τὰ μὲν ὄντα καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὡς μὴ μιν γνῆται· οὗτοι τὴν τύρβην τῇ τῶν πεπαιδευμένων εὐκοσμῶν. 15. ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μακρὸν ἐπιδείναιμι (ραυκῶς γερῶναι). 4. 25. Καμνίσσας τὴν Κύρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσῃ ἐπιχόρως ἐπιτελοίη. Pl. Apol. 28, d. εὐνίκα ταυθαίησιν (with the senses of the Pres.), ἵνα μὴ ἐνθάδε μένω καταγέλαστος.

REMARK 1. The Subj. often follows an historical tense: (a) in vivid narration, where past actions are regarded as present (*objective manner of representation*, § 327, Rem. 2); (b) when the purpose or effect is to be represented as continuing in the present time of the speaker. (a) Her. 1, 29. Ζάλων ἀπεδήμησε ἔτα δέκα, ἵνα δὴ μὴ τῶν νόμων ἀναγκασθῇ λῆσαι τῶν (= αὐτὸν) ἔδειτο (Solon was absent ten years, in order that he might not be compelled, etc.). 7, 8. σόλλογον Περσῶν τῶν ἁρίστων ἐποιέετο, ἵνα γνῶμας τε πέδῃται σφῶν καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ δέλοι. Th. 4. 1. καὶ δεσβεβλήκεσαν δὲ αἱ εἰς τὴν Ἑγγίνων οἱ Λακεδαιμόνιοι, ἵνα μὴ (οἱ Ἑγγῖνοι) ἐπιβοηθῶσι τοῖς Μεσσηνίοις. — (b) Od. λ, 93. τίπτ' αὐτ', ὃ δόστηναι, λιπὼν φόρος ἡλλῶν ἡλυθες, ὅφρα ἴδῃ νέκυν καὶ ἐτέρπεα χώρον. Her. 7, 8. διδὲ δέμας νῦν ἔγωγε συνέλεξα, ἵνα τὸ (= δ) νότον πρῆσεν ὑπερδέωμαι ὑμῖν. Dem. Phil. 3, 117, 26. τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατὰ ἔθνη δουλεύουσιν. Pl. Crit. 43, b. ἐπὶ τῆς σε οὐκ ἔγειρον, ἵνα ὡς ἔδιστα δίδῃς.

REM. 2. On the contrary, a preceding principal tense, or an Aor. with Pres. sense, is sometimes followed by an Opt.: (a) when the present of the principal clause is an historical present, or when, in the use of the Pres., the speaker has at the same time contemplated a past action; Eur. Hec. 10. πολλὸν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάδρα πατήρ, ἢ, εἴποτ' Ἴλιον τεῖχιν πέσοι, τοῖς ὥσω εἴη παρὶ μὴ σπάνις βίου. X. An. 4. 6, 1. τοῦτων δ' ἔπισθάνει... παραδίδωμι σε φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιο, ἔχων καὶ τούτων ἀπ' οἱ. Ar. Ran. 24. αὐτὸς βαδῖν καὶ πονᾷ, τοῦτων δ' ὀχῶ, ἵνα μὴ ταλαπαειωροῖτο, μὴδ' ἄχθος φέροι (I let this one ride on an ass = I placed him on an ass, in order that he might not suffer hardship). (b) when the speaker adduces the intention or purpose which a person entertains, not as coming from his own, i. e. the speaker's mind, but from that of the person himself, so that the intention is indicated as one that had a previous existence; Pl. Rp. 410, b. ἀρ' οὖν, ἦν δ' ἐγὼ, ὃ Γλαῦκον, καὶ οἱ καθιστάτες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ ὅς ἐνεκά τινας θεωρεῖται καθιστάειν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιντο, τῇ δὲ τῷ ψυχῇ; (the view of the lawgiver, i. e. his purpose). X. An. 2. 4, 4. ἴσως δὲ πῶν (βασιλεὺς) ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος εἴη ἡ ὁδός (the view of the king). (c) when in the principal clause, the Opt. stands with or without ἂν (§§ 259, 3, (a) and 260, 2, (4), (a)), then an Opt. commonly follows, for the conceptions in the principal and subordinate clause are represented as separated from the present time of the speaker (§ 259, 3); still, a Subj. may follow by attraction of the mode, since the present sense of the Opt. is assumed. See § 327^b, 1. (b). Theogn. 881. εἰρήνη καὶ πλοῦτος ἔχοι πόλις, ὅφρα μετ' ἄλλων κομπάσοιμι. Soph. Aj. 1217, sq. γενοίμαν, ἢ ὅλκον ἔπασσι πόντον πρόβλημ' ἀλλοιωστον —, τὰς ἱερὰς ὅπως προσείποιμεν Ἀθήνας.

3. When two or more final clauses follow each other, the Subj. sometimes interchanges with the Opt. The two clauses are then placed in a kind of antithesis to each other, the former representing the result of the purpose or purpose or aim as certain

the latter, without this accessory idea, and consequently as *uncertain, undetermined*, or only derived from what precedes.

Π. ο, 597, sq. Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κύδος ὀρέξαι Πριαμίδην, ἵνα νηυσὶ κορυναῖοι δουσιπλοῦς πῦρ ἐμβάλλῃ ἀκμήατον, Θέτιδος δ' ἑλπίσιν ἀρῇ πῦσαν ἐπι-
κρήνει. Her. 3, 51. ἐν τούτῳ δὲ τὸν χῶρον ἐβουλεύσατο μεταστήναι, ἵνα
καὶ ὕδατι ἔχῃσι χρᾶσθαι ἀφδόν, καὶ οἱ ἱππεῖς σφέας μὴ σινοῖσθαι. 3, 76
τῶνδε δὲ εἰσενεν ἀνήγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μὴδὲ φυγῇσι
ἔξ ἄλλ' ἀπολαμφθῇεντες ἐν τῇ Σαλαμῶνι δοίεν τίσιν τῶν ἐν Ἀργεμισίφ.

4. The modal adverb *ἄν*, referring to a *conditioning* clause (generally not expressed), is sometimes joined with the final conjunctions *ὥς* and *ὅπως* (more seldom *ἵνα*).

Od. ε, 167, sq. πέμψω δέ τοι οὖρον ὑπισπιν, ὥς κε μάλ' ἀσκήθῃς σὴν πατρίδω
γῶναι ἱκῆσθαι, αἰ κε θεοὶ γ' ἐθέλωσι. 2, 20, sq. καὶ μιν μακρότερον καὶ πᾶς
συναδῆκε ἰδόνθαι, ὥς κε νὺξ φαίηκεσι φίλος πάντοσεσι γένεοιτο (sc. εἰ πρὸς τοῦ
φαίηκες ἀφίκοιτο). Her. 3, 44. ἰδοῦν δὲ, ὅπως ἂν καὶ παρ' ἐκείνῳ πέμψας ἐς Σα-
μὸν δοίητο στρατοῦ (sc. εἰ οὖν οὐκ ἀποστέλλῃ αὐτὸν εἰς Σαλαμίνα). X. Cy. 5. 2, 21.
ὡς τῆς σῆς χώρας ἔξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, εἰ τε θεὸς φίλος καὶ πολέμῳ
νομίζῃ (in order that, when we set our foot on the land, we may know, etc.). H. 4
8, 16. ἴδωκε χρήματα Ἀνταλκίδε, ὅπως ἂν, πληρωθέντος ναυτικοῦ ὑπε-
λακεδαίμονίῳ, οἱ τε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μάλλον τῆς εἰρήνης
πρὸς θεοῖντο.

5. The final conjunctions *ἵνα* and *ὥς* (more seldom *ὅπως*), are connected with the Ind. of the historical tenses, when it is to be indicated that the intended purpose is not accomplished, or is not to be accomplished. In this case, in the principal clause, the Ind. of an historical tense stands both with and without *ἄν*. See ‡ 227^b, 1. (a).

Ar. Pac. 135. οὐκοῦν ἐχρήσσε Πηγάσῳ ζεύξει πτορόν, ὅπως ἐφαίψου τοῖς
θεοῖς τραγικότερος. Pl. Criton. 44, d. εἰ γὰρ ὠφελον οἶοι τε εἶναι οἱ πολλοὶ τὰ
μέγιστα κακὰ ἐξερῆζεσθαι, ἵνα οἶοι τε ἦσαν αὐτὸ καὶ ἀγαθὰ τὰ μέγιστα, καὶ
καλῶς ἂν εἶχε. Lys. Simon. 98, 21. ἐβουλόμην δ' ἂν Σίμωνα τὴν αὐτὴν
γνώμην, ἐμοὶ ἔχειν, ἵν' ἀμφοτέρων ἡμῶν ἀκούσαντες τάληδ' ἡβδῶς ἔγνωτε τὰ
δικαῖα.

6. Verbs which express *care, anxiety, considering, endeavoring* or *striving, effecting*, and *inciting*, e. g. ἐπιμελεῖσθαι, φροντι-
ζεῖν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέψασθαι, βουλευέσθαι, ὁρᾶν, ποιεῖν,
πράττειν (*curare*), μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν,
αἰτεῖσθαι, ἀξιούν, ἄγε (*urere*), and the like, are followed by the
conjunctions *ὅπως* (*ὅπως μὴ*), sometimes also by *ὥς*, either

(according to No. 2) with the Subj. and Opt., or with the Fut. Ind., when the accomplishment of the purpose is to be represented as something *definitely* occurring and *continuing*.

X. Cy. 1. 2, 3. οἱ Περσικὸὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιαῦται ἔσοιται οἱ παλῆται, οἷα (= ὅσπερ) ποταμοῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 2, 13. ὣς δὲ καλῶς ἔξει τὰ ὁμότερα, ἣν φίλοι γένησθε, ἔμοι μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε τοῦτο, ὃ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ὁμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δευκνέειν ἔξουσιν. Pl. Ion. 530, b. εἴ γε δὴ, ὅπως καὶ τὰ Παναθήναια νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπεμελεῖτο δ' ὅπως μήτε ἔσονται, μήτε ἔποτοί ποτε ἔσονται.

REM. 3. Sometimes ὅπως ἔν is connected with the Fut. Ind., and is then to be referred to an implied condition. Her. 3, 104. οἱ Ἰνδοὶ τρέψω τοιοῦτον καὶ (οἷς) χρεόμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένους, ὅπως ἔν καίματων τῶν δερματῶν ἰόντων ἔσονται ἐν τῇ ἀρπαγῇ (i. e. ὅταν καίματα δερμάτατα ᾖ).

REM. 4. Ὅπως or ὅπως μὴ with the Fut. Ind., sometimes refers to a word to be supplied, viz. *δρα*, *drāte*, *vide*, *videte*. X. An. 1. 7, 3. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, (see) then that ye are men worthy of liberty. Pl. Menon, 77, a. ἀλλ' ὅπως μὴ οὐχ ὁδὸς τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, δεῖ σ' (sc. σκοπεῖν) ὅπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὅπως πατὴρ δείξεις ἐν ἐχθροῖς, ὅς ἐξ οὖν τρέφης.

REM. 5. Verbs expressing *care*, *anxiety*, are very often followed by ὅπως (sometimes also by ὥς) ἔν with the Opt., in order to express the idea of *anxiety*, *solicitude* *how something might happen* [§ 260, 2, (4), (a)]. In this case, ὅπως and ὥς are clearly adverbs (*how*). X. Cy. 2. 1, 4. βουλευσόμεθα, ὅπως ἔν ἄριστα ἀγωνισοίμεθα.

† 331. II. Adjective-Clauses.

Adjective-clauses are adjectives or participles expanded into a sentence, and, like adjectives, serve to define a substantive or substantive pronoun more definitely. They are introduced by the relative pronouns *ὅς*, *ῆ*, *ὃ*, *ὅστις*, *ῆτις*, *ὃτε*, *οἷος*, etc.

Οἱ πολέμοι, οἱ ἀπέφυγον (= οἱ ἀποφυγόντες πολέμοι). Τὰ πράγματα, ἃ Ἀλέξανδρος ἔπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πραχθέντα πράγματα or τὰ τοῦ Ἀλεξάνδρου πράγματα). Ἡ πόλις, ἐν ᾗ ὁ Πεισίστρατος τύραννος ἦν (= ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα πόλις).

REMARK 1. Homer often uses the pronoun *ὅς* in a demonstrative sense. Pl. φ. 198. ἀλλὰ καὶ ὅς δειδουκε διδὸς μεγαλοῖο κεραυνόν. So also, *οἷ*—*οἷ*, *those*, *those, the one, the other*. In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances: (a) καὶ ὅς. καὶ ῆ, instead of καὶ οὗτος, καὶ αὕτη. X. Cy. 5. 4, 4. καὶ ὅς ἐξαπατηθεὶς δικάει ἀνὰ κράτος. 4. 5

52. καὶ οἱ γελῶσάντες εἶπον. Antiph. 1. 113, 16. καὶ ἡ ὑπέσχετο. In the oblique Cases the article (§ 247, 3), is used instead of it, e. g. καὶ τὸν, *et eum*. — (b) ὅς καὶ μέν — ὅς δέ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. Dem. Cor. 248. πόλεις Ἑλληνίδας ἃς μὲν ἀναρῶν, εἰς ἃς δὲ τοὺς φηγάδας κατέγων. — (c) ὅς καὶ ὅς, *this and that*, it not being determined who, *any one that you please* (very seldom). Her. 4, 68. τὰς βασιλείας ἰστίαις ἐπιδράκασε ὅς καὶ ὅς, *exclusively in the Nom.* (in the Acc. τὸν καὶ τὸν, τὸ καὶ τὸ, see § 247, 3). — (d) in the phrase ἃ δ' ὅς, ἃ δ' ἡ, *said he, she*.

REM. 2. The reciprocal relation in which the substantive stands to an adjective-clause, and an adjective-clause to a substantive, is expressed thus: a demonstrative adjective pronoun or the article ὃ ἢ τό standing in a principal clause, refers to a relative adjective pronoun standing in a subordinate clause, and the latter, on the other hand, refers back to the former, e. g. οὗτος ὁ ἀνὴρ, ὃν εἶδες, τὸ δόξον, ὃ ἀνδρεῖ. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος (§ 326, Rem. 3). But when the object, to which the relative refers, is to be represented as a general one, then the article is omitted, and the relative refers immediately to the substantive, e. g. ἀνὴρ, ὃς καλὸς ἐστίν (= ἀνὴρ καλός). When the relative refers to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, ὃς — σύ, ὃς, etc. When the personal pronouns have no special emphasis, they are omitted, and the relative refers to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, ὃς ταῦτα ἐπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted, and not only when the Cases are the same, but when they are unlike, if the pronoun has no special emphasis; hence especially when the omitted demonstrative denotes some indefinite object, and is equivalent to *ris, some one*, or when the relative ὅς, ὅστις, may be resolved into *si quis*. Eur. Or. 591, 3. γάμοι δ' ὅσοις μὲν εἰ πίπτουσιν βροτῶν, (ταύτοις sc.) μακάριος αἰὼν· οἷς δὲ μὴ πίπτουσιν εἰ, (οὗτοι sc.) τὰ τ' ἔνδον εἰσὶ τὰ τε δύραζε δυστυχεῖς. Th. 2, 41. εὐδὲν προσδεόμενοι οὐτε Ὀμήρου ἐπαυνέτου, οὐτε (τινὸς sc.) ὅστις ἐπεσι μὲν τὸ ἀντίκτα τέρεται κτλ.

REM. 4. When the relative is used *substantively*, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective-clause, like the adjective standing without a substantive, has the meaning of a *substantive*, e. g. ἡλθον οἱ ἄριστοι ἦσαν = ἦλθον οἱ ἄριστοι (sc. ἄνδρες). — Here belongs also, the formula ἐστίν, οἱ, ἄν, οἷς, οὗς, ἄ. This formula has become so fixed, that commonly neither the number of the relative has any effect on the verb ἐστίν, nor does the tense undergo any change, when the discourse relates to past or future time; thus it has assumed entirely the character of a substantive-pronoun (ἐνιοί), and also, since ἐστίν may be connected with every Case of the relative, has a full inflexion, e. g.

Nom.	ἐστίν οἱ	(= ἐνιοί)	ἀπέφυγον
Gen.	ἐστίν ὧν	(= ἐνίων)	ἀπέσχετο
Dat.	ἐστίν οἷς	(= ἐνίοις)	οὐχ οὕτως ἔδοξεν
Acc.	ἐστίν οὓς	(= ἐνίοις)	ἀπέκτεινεν.

The Nom. ἐστίν οἱ is rare, for example, X. Cy. 2. 3, 18; in place of it, commonly εἰσὶν οἱ. Th. 2, 26. Κλεόπομπρος τῆς παραδουλοῦ ἐστίν ἡ ἐδῆσσε. So in the question, ἐστίν οἵτινες; X. C. 1. 4, 2. ἐστίν οὗτινας ἀνδράων τεταμένους ἐπὶ σοφίᾳ; in Xenophon ἦν also occurs. An. 1. 5, 7. ἦν δὲ τούτων τῶν σταδίων οὓς πᾶν μακροῦς ἤλυνεν (and some of these marches which he made, were very long, or he made some of these marches very long). H. 7. 5, 17. τῶν πολεμίων ἦν οὓς ὑποσπόνδους ἀπέδωκαν (there was some of the enemy which they restored by truce, or they restored some of the enemy by truce).

REM. 5. In like manner, the following phrases, formed with *ἔστιν*, are used wholly as adverbs with reference to all relations of time.

ἔστιν ὅτε = *ἐνίτε*, *est quando*, i. e. *interdum*, e. g. *ἔστιν ὅτε θάξῃ*;
ἔστιν ἵνα or *ὅπου*, *est ubi*, i. e. *aliquando*;
ἔστιν οὐ or *ἔνθα*, *est ubi, somewhere*, in many places;
οὐκ ἔσδ' ὅπου, *nunquam*;
ἔστιν ᾧ or *ὅπῃ*, *quodammodo*, in many places;
οὐκ ἔστιν ὅπως, *nullo modo*, *οὐκ ἔστιν ὅπως οὐ*, *certainly*.
ἔστιν ὅπως; in the question, *Is it possible, that?*

† 332. Agreement of the Relative Pronoun.

1. The relative agrees in Gender and Number with the substantive or substantive pronoun (in the principal clause) to which it refers; the Case of the relative, however, depends on the construction of the subordinate clause, and hence is determined either by the predicate, c. by some other word in the subordinate clause, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶπες, φίλος μοῦ ἐστίν. Ἡ ἀρετή, ἥς πῶστες οἱ ἀγαθοὶ ἐπιθυμοῦσιν, μέγα ἀγαθὸν ἐστίν. Οἱ στρατιῶται οἷς ἐμαχεσάμεθα, ἀνδρείστατοι ἦσαν. Θαυμάζομεν Σακράτη, ὃς ἡ σοφία μεγίστη ἦν. Ἐπιθυμοῦμεν τῆς ἀρετῆς, ἥ πηγὴ ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective-clause is determined by the substantive or substantive pronoun (expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who*, *I who*, *Thou who*, etc.

Ἐγώ, ὃς γράφω, σὺ, ὃς γράφεις, ὁ ἀνὴρ ὅς ἐκείνος, ὃς γράφει. Th. 2, 60. ἔμοι τοιοῦτον ἀνδρὶ ὀργίζεσθε, ὃς οὐδενὸς οἶομαι ἥσσαν εἶναι. Isocr. Paneg. πῶς οὐκ ἤδη δίκαιον ἐστὶν ἡμᾶς ἐπαινεῖν, οἵτινες τὴν ἀρχὴν κατασχέον ἡδυνήθημεν; X. Cy. 5. 2, 15. καὶ οἰκία γε πολλὰ μέλυν' ἡ ὁμῆτέρα τῆς ἀπῆς, οἷ γε οἰκίᾳ χρῆσθε γῆ τε καὶ οὐρανῷ. Hence after the Voc., the second person is regularly used, e. g. *ἄνδρ' ὦπε*, ὃς ἡμᾶς τοιαῦτα κατὰ ἐποίησας.

3. When the relative refers to two or more objects, it is in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it is in the neuter, when the substantives denote *inanimate* objects. Comp † 242, 1, (α), (β).

Th. 3, 97. ἡ μάχη, διόξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἥσους ἦσαν αἱ Ἀθηναῖοι. X. Cy. 1. 3, 2. (Κῦρος) ὁρῶν (τὸν πάππον) κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίφει καὶ κόμῃς προσδέτοις, ἀ δὲ νόμῳ ἦν ἐν Μήδοις.

Isocr. Panath. 278, b. ταῦτα εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἀ σὺ διήλδεις.

4. If the substantives are of different gender, then the relative, when *persons* are spoken of, agrees in gender with the Masc. rather than the Fem., etc. (§ 242, 1); but when *things* are spoken of, it is usually in the neuter.

Od. β, 284. δάνατον καὶ Κῆρα μέλαιναν, ὅς δὲ σφί σχεδὸν ἔστι. Isocr. de Pac. 159, a. ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἀ μεγίστην ἔχει δόξαμιν ἐν τῷ βίῳ τῶν ἀνδρόπων. Dem. Cor. 317, 273. ἐλπίζον καὶ (ἡ)λευ καὶ τιμῶν, ἀ πάντα προσῆν τοῖς τότε πραττομένοις ὑπ' ἐμοῦ. Pl. Apol. 18, a. ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῇ τρόπῳ ἐν οἷς περ ἐτεδράμμεν. Sometimes, also, the relative takes the gender of the last substantive, e. g. Isocr. l. d. 163, a b. ἦν δὲ τὴν εἰρήνην ποιησάμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμου καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

5. The following exceptions occur to the rule stated under No. 1, respecting the agreement of the relative :—

(a) *Constructio κατὰ σύνεσιν* (§ 241, 1), not often in prose with the names of *persons*, but frequently with *collective nouns*, or substantives which are to be considered as such.

Her. 3, 128. περιέδραμε θμίλος—οἱ ἀντίκα τὸ τέξμα λαβόντες—ἔφερον δὲ τὰς στρατηγὰς. Th. 3, 4. τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ἔρπον ἐν τῇ Μάλῃ. Pl. Phaedr. 260, a. τλήσει, οἷπερ διδάσους.

REMARK 1. The following cases belong here :—

(a) The substantive to which the relative refers, is in the *Sing.*, but the relative in the *Pl.*, when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *σός*. This usage, however, is more frequent in poetry, than in prose. Od. μ, 97. κῆτος, ἀ μυρία βόσκει ἀγέστονος Ἀμφιτρίτῃ. Pl. Rp. 554, a. εὐχμηρὸς γὰρ τις ὢν καὶ ἀπὸ πάντων περιούσιον ποιούμενος, δημοκρατοῖς ἐν ἡρ, οὗς δὲ (*cujusmodi homines*) καὶ ἐπαινεῖ τὸ πλῆθος.

(b) On the contrary, a relative in the *singular* refers to a *Pl.* substantive, when the relative has a *collective* signification, e. g. *ὅστις*, *ὅς ἐν* with the *Subj.*, *quicumque*, *quicumque*. Il. λ, 367. νῦν αὖ τοὺς ἄλλους ἐπείσσωμαι (*persequar*), ὅς κε κίχλει. So in particular, *πάντες*, *ὅστις* or *ὅς ἐν* (never *πάντες ὅτινες*, but always *πάντες ὅσοι* or *ὅστις*), e. g. Th. 7, 29. πάντας ἐξῆς, ὅτε ἐντόχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Pl. Rp. 566, d. ἀσπάζεται πάντας, φ' ἂν περιγχεύῃ.

REM. 2. The relative is put in the Neut. without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general* (§ 241, 2), or when the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. ἀρ' οὐχὶ μᾶρόν ἐστι τοῦ γελῶνός σου, ἀνευ τε πλῆθους καὶ φίλων τυ· θαννίδα θηρῶν, δ' χρήμασιν δ' ἀλίσσεται.

(b) Connection of the Dual with the Plural (§ 241, 5).

Τὼ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, Χ. 2. 3, 18.

(c) When a predicative substantive, in the adjective-clause, is in the Nom. (§ 240, 2) or in the Acc. (§ 280, 4), the relative, instead of agreeing in Gender and Number with its substantive, by a kind of *attraction* often takes the Gender and Number of the *predicative substantive*, which is considered the more important.

Her. 2, 7. ἡ δὲ δὲς πρὸς ἧν τρέπεται, τὸ (= δ) καλέσεται Πηλοόσιον στόμα. 5, 108. τὴν ἄκρην, οἱ καλεῖνται ἰληΐδες τῆς Κέρου. 7, 54. Περσικὸν ξίφος, τὸν (= δν) ἀκινάκην καλέουσι. Pl. Phaedr. 255, c. ἡ τοῦ βέβητος ἐκείνου πηγὴ, δν Ἰμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε. Phileb. 40, a. λόγοι εἰσιν ἐκδοτοὶς ἡμῶν, ἃς ἐλπιδας ὀνομάζομεν.

REM. 3. So also, when the relative does not follow its own substantive immediately, but a *predicative substantive*, it sometimes agrees by means of *attraction* with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, δ πάντα ἡμίρκε τὰ ἀνθρώπινα; Gorg. 460, e. οὐδέποτε ἂν εἴη ἡ ῥητορικὴ ἡδικοῦν πρῶμα, δ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται.

6. When the relative would be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective-clause has almost entirely the force of an attributive adjective, the relative commonly assumes the form of its substantive, i. e. the relative takes the same Case as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative (§ 331, Rem.), is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective-clause. See No. 8.

Th. 7, 21. ἔγων ἀπὸ τῶν πόλεων δν ἔπεισε (= τῶν πεισθεῖσων) στρατῶν. X. Cy. 3, 1, 33. σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπε (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν). 2, 4, 17. ὅποτε οὐ προεληλυδολῆς σὺν ᾧ ἔχῃς δυνάμει. 8, 1, 34. ἐγὼ θησχοῦμαι, ἦν ὁ θεὸς εὖ διδῶ, ἀνδ' ὧν ἂν ἐμοὶ θανάσιος ἄλλα πλείονος ἔξια εὐεργετήσῃ (instead of ἀπὸ τούτων, δ). Pl. Gorg. 519, a. εἴπω τὰ ἀχαῖα παραπολλύουσι πρὸς οἷς ἐκθήσαντο (instead of πρὸς τούτοις, δ). Phaed. 70, a. (ἡ ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν δν σὺ νῦν δὴ διέλθεις. Isocr. Paneg. 46, 29. δν ἔλαβεν ἅπασιν μετίδωκεν (instead of τούτων δ). Evag. 198. τοιοῦτοις ἔδδουσιν οἷοις Εὐαγόρας μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ δν ὁρᾷτε (instead of καὶ ἐκ τούτων, δ ὁρᾷτε). The preposition is frequently

repeated, e. g. Dem. Chers. 96, 26. ἀφ' ὧν ἀγέλρει καὶ προσαιτεῖ καὶ θανέ(σ)ται, ἀπὸ τούτων διδάγει (instead of ἀπὸ τούτων διδάγει ὧν ἀγέλρει or ἀφ' ὧν ἀγέλρει — διδάγει without ἀπὸ τούτων).

REM. 4. By attraction, the adjective-clause acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ἐπὶ σοῦ γραφείσαις ἐπιστολαῖς). The blending of the adjective-clause with its substantive by attraction, is still more clear and beautiful, when the adjective-clause is transposed and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substances or adjectives belong to an attracted relative, these also must be attracted. Dem. Cor. 325, 298. ἐμὰ οὐτε καιρὸς προσηγάγετο ὧν ἔκρινα δικάων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦμαι (instead of ἀ ἔκρινα δίκαια καὶ συμφέροντα). Ph. 2. 70, 17. οἷς οὐσιν ὁμετέρους (Φίλιππος), τούτους ἀσφαλῶς κέκτηται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Th. 7, 67. πολλὰ (νῆες) ῥῆσται ἐς τὸ βλέπεσθαι ἀφ' ὧν ἡμῖν παρσκευάσται (instead of ἀπὸ τούτων, ἄ). X. Cy. 5. 4, 39. ἤγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἤδετο, καὶ ὧν (for ἐκείνων, οἷς) ἠπίσται πολλοὺς (i. e. secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat).

REM. 7. Adverbs of place, also, sometimes suffer attraction, the relative adverb taking the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes the form which expresses the direction denoted by the substantive. Th. 1, 89. διεκομίζοντο εὐδὲς (sc. ἐντεῦθεν) ὅθεν (instead of οὐ, ubi) διεξίδοντο παῖδας. S. Ph. 481. ἐμβαλοῦ μ' ὅπη δίδαις ἄγων, ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην ὅποι (instead of οὐ, ubi) ἤκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν.

7. The relatives οἷος, ὅσος, ὅστις, οὗν, ἡλίκος, are attracted not only in the Acc. but also in the Nom., when the verb εἶναι and a subject formally expressed are in the relative clause, e. g. οἷος σὺ εἶ, οἷος ἐκείνος or ὁ Σωκράτης ἐστὶ (such as you are, such as he or Socrates is). This attraction is made in the following manner. The demonstrative in the Gen., Dat., or Acc., to which the relation refers, is omitted, but the relative is put in the Case of the preceding substantive or (omitted) substantive demonstrative, and the verb εἶναι of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause has, in all respects, the force of an inflected adjective; the connection of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; for example, in the full and natural form of the sentence χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, by omitting the demonstrative τοιούτῳ, to which the relative οἷος refers, by attracting οἷος into the Case of the preceding substantive ἀνδρὶ,

and by omitting *εἰ* of the adjective-clause and attracting the subject *σύ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἷψ σοί*, or, by transposition, *χαρίζομαι οἷψ σοὶ ἀνδρὶ*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἷου σοῦ ἀνδρός	ἐρῶ οἷου σοῦ
Dat.	χαρίζομαι οἷψ σοὶ ἀνδρὶ	χαρίζομαι οἷψ σοὶ
Acc.	ἐπαυῶ οἷον σὲ ἄνδρα	ἐπαυῶ οἷον σὲ
Gen.	ἐρῶ οἷων ὁμῶν ἀνδρῶν	ἐρῶ οἷων ὁμῶν
Dat.	χαρίζομαι οἷοις ὁμῖν ἀνδράσιν	χαρίζομαι οἷοις ὁμῖν
Acc.	ἐπαυῶ οἷους ὁμᾶς ἄνδρας	ἐπαυῶ οἷους ὁμᾶς

Th. 7, 21. πρὸς ἄνδρας τολμηροὺς οἷους καὶ Ἀθηναίους (instead of οἷοι Ἀθηναῖοι εἰσιν). Lucian. Toxar. c. 11. οὐ φαῖλον τὰ ἔργον, ἀνδρὶ οἷψ σοὶ πολλομιστῇ μονομαχῆσαι. Pl. Soph. 237, c. οἷψ γε ἐμοὶ παντάπασιν ἄπορον (sc. ἐστὶ, instead of τῷ τοιούτῳ, οἷός γε ἐγὼ εἰμι, ἄπορόν ἐστιν). Her. 1, 160. ἐπὶ μισθῷ ὅσῳ δὴ (*mercede, quantumlacunquae est*). Pl. Rp. 335, b. ἔστω ἔρα δικαίου ἀνδρὸς βλάπτειν καὶ ὀντιννοῦν ἀνδράπων (instead of ἀνδράπων καὶ ἐστινοῦν ἐστιν). X. An. 6. 5, 8. ἔστησαν ἀπέχοντες ὅσον πεντεκαίδεκα σταδίους (instead of τοσούτο, ὅσον εἰσὶ π. στάδιοι).

REM. 8. Attraction also takes place, when οἷος or οἷός τε, is used instead of ὅσπερ, and is constructed with the Inf., signifying, *I am of such a nature, character, that (is sum qui with the Subj.), hence I can, am accustomed, am ready* (§ 341, Rem. 2). Dem. Ol. 1. 23, 19. (περὶ αὐτὸν φίλιππος ἔχει) τοιοῦτόν τοις ἀνδράποιν οἷους μεθυσαίνοντας ὀρχεῖσθαι. Luc. Hermot. c. 76. Ἰτωικῇ τοιούτῳ οἷψ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. The demonstrative is commonly omitted. X. C. 1. 4, 12. μόνην τὴν τῶν ἀνδράπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρδρουῦν τε τὴν φωνήν, κ. τ. λ.

REM. 9. When the adjective-clause has the signification of a substantive (§ 331, Rem. 4), the article is sometimes placed before the attracted οἷος, ἡλίκος, and in this way, the adjective substantive-clause acquires entirely the force of an inflected substantive, e. g.

Nom.	ὁ οἷος σὺ ἀνὴρ	οἱ οἷοι ὁμῖς ἄνδρες
Gen.	τοῦ οἷου σοῦ ἀνδρός	τῶν οἷων ὁμῶν ἀνδρῶν
Dat.	τῷ οἷῳ σοὶ ἀνδρὶ	τοῖς οἷοις ὁμῖν ἀνδράσιν
Acc.	τὸν οἷον σὲ ἄνδρα	τοὺς οἷους ὁμᾶς ἄνδρας.

X. Cy. 6. 2, 2. οἱ οἷοὶ περ ὁμῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα καταμαθάνουσιν (*men like you*). H. 2. 3, 25. γινώσκεις τοῖς οἷοις ἡμῖν τε καὶ ὁμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν (*such men as we and you*). Ar. Eccl. 465. ἐκεῖνο δεινὸν τοῖσιν ἡλίκοιςιν νῦν (instead of τηλικούτοις, ἡλίκοις νῦν ἔσμεν).

REM. 10. A similar kind of attraction occurs also in such modes of expression as *δαυμαστὸν ὅσον προὔχρησε* = *δαυμαστὸν ἐστὶν ὅσον προὔχρησε* (*mirum quantum processit, instead of mirum est, quantum processerit*). Even in Pl. Rp. 351, d. μετὰ ἰδρώτος δαυμαστοῦ ὅσου (instead of δαυμαστὸν ἐστὶν μετ' ὅσου). Hipp. M. 282, c. χρήματα ἔλαβε δαυμαστὰ ὅσα (instead of δαυμαστὸν ἐστὶν, ὅσα). Her. 4, 194. οἱ δὲ (sc. πῖθηκοι) σφί ἐφθονοὶ ὅσοι ἐν τοῖς οὐρεσὶ γίνονται. Also in the adverbs δαυμαστῶς ὥς, δαυμασίως ὥς, etc., e. g. δαυμασίως ὥς ἔδλιος γέγονε (instead of δαυμαστὸν ἐστὶν, ὥς ἔδλιος γέγονε). Pl. Phaed. 66, a. ὑπερφυῶς ὥς ἀληθῆ λέγεις. Symp. 173, a. ὑπερφυῶς ὥς χαίρω, instead of ὑπερφυῖς ἐστὶν, ὥς χαίρω.

REM. 11. Sometimes an attraction takes place in the adjective-clause directly the opposite of that mentioned under No. 6, the substantive being attracted into the Case of the relative which refers to it, instead of the relative into the Case of the substantive. This is called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, would stand in the Nom. or Acc. S. Tr. 283. τὰς δ' (instead of αὐτῶν) εἰσπερ εἰσορᾷς, ἃ ἀλβίων ἐξήλπον εὐροῦσαι βίον, ἥκουσι πρὸς σέ. Lysias pro bon. Arist. 649. τῇ οὐσίᾳ (instead of τῇ οὐσίᾳ) ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἐξία ἐστίν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἰεν παρὰ βασιλέως. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case and into the clause of the relative. Pl. Men. 96, c. ὠμολογήκαμεν, πρᾶγμα τος εἰ μήτε διδάσκαλοι, μήτε μαθηταὶ εἰεν, τοῦτο διδασκτὸν μὴ εἶναι.

REM. 12. This inverted attraction is very common with οὐδεὶς ἐστις οὐ after an omitted ἐστίν. Pl. Prot. 317, c. οὐδενὸς δτου οὐ πάντων ἂν ἡμῶν καθ' ἡλικίαν πατὴρ εἴην (there is no one of you all whose father I might not be, considering my age). Phaed. 117, d. καίων καὶ ἀγανακτῶν οὐδένα θυτινα οὐ κατέκλυσσε τῶν παρόντων. Dem. Cor. 295, 200. περὶ ὧν οὐδένα κίνδυνον θυτιν' οὐχ ἐπέμειναν οἱ πρόγονοι. In this way the phrase οὐδεὶς ἐστις οὐ appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, e. g.

Nom.	οὐδεὶς ἐστις	οὐκ ἂν ταῦτα ποήσαιεν
Gen.	οὐδενὸς δτου	οὐ κατηγάλασεν
Dat.	οὐδενὶ δτω	οὐκ ἀπεκρίνατο
Acc.	οὐδένα θυτινα	οὐ κατέκλυσεν.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, the demonstrative adverb taking the form of the relative. S. O. C. 1227. βῆναι καὶ ἴδεν ἴδεν περ ἦκει (instead of εἴσε, ἴδεν). Pl. Crit. 45, b. παλλαχοῦ γὰρ καὶ ἔλλασσε δποις ἂν ἀφίκη, ἀγαπήσουσί σε (instead of ἀλλαχοῦ δποις).

8. The adjective-clause very frequently stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective-clause (though it is not generally placed immediately after the relative), and is governed by the verb in the adjective-clause. This change of the substantive into the adjective-clause is called *transposition*. When the attributive relation expressed by the adjective-clause, is to be made emphatic, a demonstrative, referring back to the substantive which is joined with the relative, is supplied in the principal clause; this demonstrative, however, is often used for perspicuity also. The substantive can also be transposed, when the demonstrative stands before the adjective-clause.

*Ὁς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, ὃς οὗτος ἀπέθανεν, ὃς ἡμᾶς κτλ., ὃς ἀπέθανεν, ὃς κτλ. — *Ὁν εἶδες ἄνδρα, οὗτός ἐστιν, ὃς οὗτός ἐστιν, ὃν εἶδες ἄνδρα. Pl. Lys. 222, d. πόλις ἦρα, οὗς τὸ πρῶτον ἀνέους ἀπεβαλόμεθα παρὰ φίλους, εἰς τὰς

τους εἰσπεπτόκαμεν. Eur. Or. 63, sq. ἦν γὰρ κατ' οἴκους ἑλιφ', ὅτ' ἐς Τροίαν ἔπλει, πᾶρ δ' ἐνον... γαῦτερ γέγηθε.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective-clause, when they serve at the same time to explain more fully the adjective-clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective-clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective-clause; then the attributive is emphatic. Eur. Or. 842. πόντι' Ἠλέκτρα, λόγους ἔκουσον, οὓς σοι δυστυχεῖς ἤκω φέρων (hear the words which I bring to you as sad, i. e. the sad words, etc.). Th. 6, 30. τοῖς ὅπλοις καὶ ὅση ἄλλη παρασκευὴ ξυνέπετο, πρότερον εἰρητο κτλ. (instead of καὶ τῇ ἄλλῃ παρασκευῇ, ὅση). Eur. H. F. 1164. ἤκω ξὺν ἄλλοις, οἱ παρ' Ἀσώπου βοᾶς μένουσιν ἐνὸς τοῖς γῆς Ἀθηναίων κόροι. Ar. Ran. 889. ἴτεροι γὰρ εἰσιν, οἷσιν ἐχχομαι δεοῖς;

REM. 15. A word in apposition with the substantive to which the relative clause refers, is sometimes attracted into the subordinate clause, and depends upon that clause for its government. In this case also, the transposed apposition serves to explain more fully the adjective-clause. Od. α, 69. Κέκλωπος κεχλόωται, ὃν ὀφθαλμοῦ ἀλώσεν ἀντίθεον Πολύφημον (whom Ulysses blinded, although he was the god-like Polyphemus). Pl. Hipp. Maj. 281, c. τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκείνοι, ὃν ὀνόματα μεγάλα λέγονται ἐπὶ σοφίῃ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;

9. When the adjective-clause has another clause subordinate to itself (or a participle used instead of such clause), the two are commonly united, the relative, instead of taking the construction of its own adjective-clause, taking that of the subordinate clause, i. e. the relative has the construction which the omitted demonstrative of the subordinate clause would have had; in such cases there is no relative connected with the adjective-clause.

Isocr. de Pace p. 16, 168. ἀνδράπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὁπόταν τις πλείονα μισθὸν διδῷ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν (instead of οἷ, ὁπόταν τις αὐτοῖς διδῷ, ἀκολουθήσουσιν). Pl. Rp. 466, a. ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῖμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν; (instead of οἷ, ἐξὸν αὐτοῖς—, οὐδὲν ἔχοιεν). Dem. Phil. 3, 128, 68. πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἃ τότε εἰ προείδοντο, οὐκ ἂν ἀπόλιντο (instead of οἷ, εἰ ταῦτα τότε προείδ., οὐκ ἂν ἀπ.).

† 333. Modes in Adjective-Clauses.

1. The Indicative is used, when the attributive relation expressed by the adjective-clause, is to be represented as *actual* or *real*, e. g. ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται. The Fut. Ind. is very frequently used (even after an historical tense,

‡ 327, Rem. 2), to denote *what should be done* or the *purpose* (§ 255, 3), e. g. στρατηγούς αἰρῶνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν (*they choose generals who should carry on war, or to carry on war*). Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἰκανός ἐστιν ἴσα ποιεῖν ἐμοί (*nemo, qui non possit*).

2. The Ind. is also used, as in Latin, in such adjective-clauses, as are introduced by the *indefinite* or *generalizing* relatives, e. g. ὅστις, *quisquis*, ὅστις δὴ, *quicumque*, ὅστις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, *quantuscumque*, ὅπόσος, ὅποσοςοῦν, etc.

Her. 6, 12. δουλήτην ὑπομεῖναι, ἥ τις ἔσται, *qualiscumque erit*. X. An. 6, 5, 6. ἔδαπτον, ὁπόσους ἐπέλαμβανεν ἡ στρατιά. Here the idea of *indefiniteness* is denoted by the *relative*; but it is otherwise, when this idea is contained in the *predicate*, see No. 3, and 4.

REMARK 1. The Fut. Ind. with *κέ* (only Epic) is used, when it is to be denoted, that something will take place in the future under some condition [§ 260, 2. (1)]. Il. ι, 155. ἐν δ' ἄνδρες ναύουσι πολύβηρες, πολυβούται οἱ κέ εἰ δαυτήρησι δέδωκ' ὣς τιμήσουσιν (*who will honor him, IF HE SHALL COME TO THEM*).

3. The relative with *ἄν*, e. g. ὅς ἄν, ἣ ἄν, ὃ ἄν, ὅστις ἄν, etc., is followed by the Subj., when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.), if the attributive relation expressed by the adjective-clause, is to be represented as one merely *conceived* or *assumed*. Hence it is also used in indefinite specifications of *quality* or *size*, and also to denote *indefinite frequency* (*as often as*, ‡ 227^b, 2). The adjective-clause can commonly be considered as a conditional clause, i. e. as one which expresses the condition under which the action of the principal clause will take place; and the relative with *ἄν* can be resolved into the conjunction *ἐάν* with *τίς* or any other pronoun followed by the Subj.

X. Cy. 3. 1, 20. οὅς ἄν (= *ἐάν τις*) βελτίους τινὲς αὐτῶν ἡγήσονται, τοίους πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πελθεσθαι. 1. 1, 2. ἄνθρωποι ἐπ' οὐδένας μᾶλλον συνίσταται, ἣ ἐπὶ τούτους, οὅς ἄν (= *ἐάν τις*) αἰσδονται ἔρχειν αὐτῶν ἐπιχειροῦντας. 7. 5, 85. οὅς ἄν ὀρθῶς τὰ καλὰ καὶ τὰ γαδὰ ἐπιτηδεύοντας, τούτους τιμήσω. 8. 8, 5. ὁμοῖοι τινες γὰρ ἄν οἱ προστάται ᾖσι, τοιοῦτοι καὶ οἱ ἐπ' αὐτοὺς ὥς ἐπὶ τὸ πολὺ γίγνεται. Her. 6, 139. ἣ Πυθίη σφέας (καλεθεῖ) Ἀθηναίοισι δίκας ἰδόναι ταύτας, τὰς (= *ἄς*) ἄν αὐτοὶ Ἀθηναῖοι δικάσωσι (*QUASCUMQUE — constituerint*). Il. β, 391. ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μμῆσθαι παρὰ νηυσὶ κορωνίσιν, οὐδ' οἱ ἔπειτα ἔρκιον ἐσσεῖται φυγέειν κύνas ἢ δ' αἰετούς (*AS OFTEN AS I perceive or shall perceive*).

REM. 2. The Subj. is also used, when the adjective-clause forms a member of a comparison, viz. when the attributive idea expressed by the adjective-clause is the *condition* or *assumption*, under which the object to which the adjective-clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. Π. ν, 179. ὁ δ' αὖτ' ἔειπεν, μελὴν δὲ, ἥ γ' ὄρεος κορυφῇ . . χαλεκῇ ταυνομένη τέρενα χθονὶ φάλλα πελάσσῃ. ρ, 110. ὅστε λίς ἡδυγένης, δὲ βα κύνες τε καὶ ἄνδρες ἀπὸ σταδμοῦ διώρυται.

REM. 3. The modal adverb δὲ is so closely united with the relative, as to form with it one word, as in δταν, ἐπάν, etc., § 260, 2. (3) (d), and hence should be separated from the relative only by smaller words, such as δέ. This δὲ is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose-writers.

4. The relative (*without* δὲ) is connected with the Opt., in the *first place*, with the same signification as when followed by the δὲ and the Subj. (No. 3), but referring to an *historical* tense in the principal clause. Hence it is used in *general* and *indefinite* statements; also in expressing *indefinite frequency* (§ 227^b, 2),—in which case the verb of the principal clause is usually in the *Impf.* or in the *Iterative Aor.* Here, also, the adjective-clause may be resolved by εἰ with the Opt.

Th. 7, 29. πάντας ἐξῆς δτω (= εἴ τιμι) ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Π. β, 188. δντινα (= εἴ τινα) μὲν βασιλῆα καὶ ἔξαχον ἄνδρα κίχρει τὸν δ' ἀγαυὸς ἐπέσσω ἐρητύσασκε παραστάς. 198. δν δ' αὖ δῆμου τ' ἄνδρα ἴδοι, βοδωνά τ' ἐφεύροι, τὸν στήπρω ἐλάσασκε. Th. 2, 67. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, δσους (= εἴ τινας) λάβοιεν ἐν τῇ δαλδίῳ, ὡς πολέμου διέφθειρον. X. Cy. 3, 3, 67. ἰκετεύουσι (Hist. Pres.), δτω ἐντυγχανοιεν, μὴ φέγειν.

5. In the *second place*, the Opt. (*without* δὲ) is used without reference to the tense of the principal clause, when the attributive relation expressed by the adjective-clause is to be represented as a mere *supposition*, *conjecture*, or *assumption*. Then, the adjective-clause is to be considered as an *uncertain, doubtful condition* [§ 259, 3, (a)].

X. Cy. 1. 6, 19. τοῦ μὲν αὐτὸν λέγειν, δ μὴ σαφὲς εἰδεῖν, φεῖσθαι δεῖ (he must beware of saying anything, which he does not know, or if he does not know it). For examples of Optatives used by means of an attraction of the mode, see § 327^b, 1. Ar. Vesp. 1431. ξρδοι τις, ἥν ἔκαστος εἰδεῖν τέχνην (any one can practise the art with which he is acquainted (= if he is acquainted with it)).

6. The Opt. *with* δὲ is used, when the attributive relation expressed by the adjective-clause is to be represented as a *conditional supposition*, *conjecture*, *assumption*, or *undetermined possibility* [§ 260, 2, (4) (a)].

X. C. 1. 2, 6. *Ἰακράτης τοὺς λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶς ἀπεκδλεῖ, διὰ τὸ ἀσφαλεῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβωσιν τὸν μισθόν* (from whom they might or could receive a reward). Pl. Phaed. 89, d. οὐκ ἔστιν ὁ τίς ἂν τις μείζον τέττον κακὸν πάθῃ (there is no evil which any one could experience greater than this).

7. The Ind. of the historical tenses is used with *ἔν*, when it is to be indicated that the attributive idea denoted by the adjective-clause could exist only under a certain condition, but did not exist, because the condition was not fulfilled [§ 260. 2, (2), (a)].

Od. ε, 39, sq. πολλὰ δ' ἂν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἄπ' ἡμῶν ἦλθε, λαχὼν ἀπὸ λυγρῶς αἰσαν. Eur. Med. 1339. οὐκ ἔστιν ἥ τις τοῦτ' ἂν Ἑλλήσις γυνή ἔτλη (quas sustinuisse hoc). Pl. Apol. 38, d. οἷς ἂν (λόγοις) ἔπεισα, εἰ φμην δεῖν πάντα ποιεῖν καὶ λέγειν. On the Ind. of the historical tenses in intermediate clauses of a conditional proposition, see § 327^b, 1. (a).

RKM. 2. On the Inf. in adjective-clauses, in the *oratio obliqua*, see § 348, c.

§ 334. *Connection of several Adjective-Clauses. — Interchange of the Subordinate Clause with the Adjective-Clause. — Relative instead of the Demonstrative.*

1. When two or more adjective-clauses follow each other, which either have the same verb in common, or different verbs with the same government, the relative is commonly used but once, and thus the two adjective-clauses are united in one, e. g. *ἄνθρωπος, ὃς πολλὰ μὲν ἀγαθὰ τοῖς φίλοις, πολλὰ δὲ κακὰ τοῖς πολεμίοις ἐπραΰεν* — *ἄνθρωπος, ὃς παρ' ἡμῶν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο* — *ἄνθρωπος, ὃν ἐδωμάζομεν καὶ (ὃν) πάντες ἐφίλουσαν*. But when the adjective-clauses have different verbs governing different cases, generally, the Greek either omits the relative in the second adjective-clause, or introduces, in the place of the relative, a demonstrative pronoun (mostly *αὐτός*), or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ε, 110. *ἔμπελοι, αἵ τε φέρονσιν οἶνον ἱερὸν τάφῳ καὶ (sc. ὃς) σφιν (Κυκλώεσσι) Διὸς θυμὸς ἀέξει*. Isocr. Panath. τὸν λόγον, ὃν ἐλίγην μὲν πρότερον κατ' ἡθοῦς διηλθόν, μικρὸν δ' ὕστερον ἡμελλέ με λυτῶσαν (and which I was to give me). Lys. Dardan. 166. οἷς ὑμεῖς χαρισέσθε καὶ (sc. οὗς) προθυμότερους ποιήσετε. Dem. Cor. 252, 82. *αὐτῶν, οὗς ἡ μὲν πόλις ὥς ἐχθροὺς... ἀπῆλθε, σοὶ δὲ ἦσαν φίλοι (sc. οἱ)*. X. An. 3, 2, 5. *Ἀραιοὺς δέ, ὃν ἡμεῖς ἠδύλομεν βασιλεῖα καθιστάμεν καὶ (sc. οἱ) ἐδόκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά... ἡμῶν τοῖς Κύρου φίλοις κακῶς ποιεῖν περᾶται*. — (b) Pl. Rp. 505, c. *ὃ δὲ διώκει μὲν ἕπασα ψυχὴ καὶ τοῦτον ἐνεκα πάντα πράττει*. Dem. Phil. 3 123, 47. *λακταίμονιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπόσης, βασιλεῖα δὲ σύμμαχον εἶχον, ὑψίστατο δ' οὐδὲν αὐτοὺς (instead of οὗς οὐδὲν ὑψίστατο, quibus nihil non cessat)*. X. Cy. 8, 1, 38. *παῦ ἐκείνους ἔστιν ὁ ἄνθρωπος, ὃς συνεδῆρα ἡμῶν καὶ σὶ υοὶ μάλα ἐδόκεισιν δαμασκεῖν αὐτόν*.

2. The adjective-clause frequently takes the place of other subordinate clauses, e. g. *Θωμάστων ποιεῖς, ὃς ἡμῶν μὲν οὐδὲν δίδως (IN THAT OR BECAUSE you give us nothing)*, X. C. 2. 7, 13. The adjective-clause is very frequently used

instead of a hypothetical adverbial clause (comp. § 333, 3); so also instead of an adverbial clause introduced by *ὅστε*; the last case occurs:—

- (a) after *οὕτως* or *οὕτε*. Dem. Chers. 100, 44. *οὐ γὰρ οὕτω γ' εὐφρόνης ἐστὶν ὁμῶν οὐδεὶς, ὅς ὑπολαμβάνει* (neither is there any one of you so simple, as to suppose). X. Cy. 6. 1, 14. *τίς οὕτως ἰσχυρός, ὅς λίμνῃ καὶ βέλει δύνανται ἀμαχόμενος στρατεύεσθαι*;
- (b) after *τοιούτος*, *τηλικούτος*, *τοσοῦτος*. In most instances, these demonstratives are followed by the corresponding relatives *οἷος*, *ὅσος*, which, like the adverbial clause introduced by *ὅστε*, usually have an Inf depending upon them. X. An. 4. 8, 12. *ἀλλὰ μοι δοκεῖ τοσοῦτον χωρίον κατασχεῖν* (sc. ἡμᾶς), *ὅσον ἔξω τοῦ ἐσχάτου λόχου γενέσθαι τῶν πολεμίων κεράτων* (it seems to me best that we should occupy so much ground, as that, etc.). Pl. Apol. *ἐγὼ τυγχάνω ὡν τοιούτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδέσθαι*.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses *generally*, inasmuch as it takes the place of a demonstrative which would refer to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, though it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin with *ταῦτα δὲ εἰπόντες*, *ταῦτα δὲ ἀκούσαντες*, *μετὰ δὲ ταῦτα*, *ἐκ τούτου δέ*, *ὥς δὲ ταῦτα ἐγένετο*, etc., where the Latin generally uses the relative *qui*.

§ 335. III. *Adverbial Clauses.*

Adverbial clauses are adverbs, or participles used adverbially (§ 326, 3), expanded into a sentence, and, like adverbs, express an adverbial object, i. e. an object which does not complete the idea of the predicate, but merely *defines* it, e. g. *ὅτε τὸ ἔαρ ἤλθεν*, (τότε) *τὰ ἄνθη θάλλει*. *Ὡς ἔλεξας*, (οὕτως) *ἐπραξας*.

§ 336. A. ADVERBIAL CLAUSES OF PLACE.

Adverbial clauses denoting place, are introduced by the relative adverbs of place, *οὗ*, *ἧ*, *ὅπῃ*, *ὅπου*, *ἐνθα* (*ubi*); *ὅθεν*, *ἐνθεν* (*unde*); *οἷ*, *ὅποι*, *ἧ*, *ὅπῃ* (*quo*), and, like adverbs of place, express the three local relations, *where*, *whence*, and *whither*. The use of the Modes in these clauses, is in all respects like that in adjective-clauses (§ 333).

Her. 3, 39. *κεν ἰδύσσειε στρατεύεσθαι, πάντα οἱ ἐχθροὶ εὐτυχίῳ* (indefinite frequency). Th. 2, 11. *ἔπειθε* (*ἐκείσε*), *ὅποι ἐν τις ἡγήται*. X. An. 4. 2, 24. *μαχόμενοι δὲ οἱ πόλεμοι καὶ, δὴ εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκάλυσον τὰς παρόδους* (Opt. on account of ἐκάλυσον). Cy. 3. 3, 5. *ἐδῆρα σπουπερ ἐπιτυγχάνοιεν θηρίοις* (*whenever*). Pl. Apol. 28, d. *ὅδ' ἐν τῇ κατὰ τὰς ἐνταῦθα δεῖ μένοντα κινδυνεύειν*.

‡ 337. B. ADVERBIAL CLAUSES OF TIME.

1. Adverbial clauses denoting time, are introduced by the conjunctions *ὅτε*, *ὅποτε*, *ὥς*, *ἡνίκα* (*when*), *ἐν ᾧ*, *ἕως* (*while*); *ἐπει*, *ἐπειδὴ* (*postquam*), *ἐπειδὴ τάχιστα* (*πρῶτον*), or *ὥς τάχιστα* (*as soon as*), *ἐξ οὗ*, *ἐξ ὅτου*, also *ἐξ ὧν*, *ex quo*, and *ἀφ' οὗ* (*since*); *πρὶν*, *πρὶν ἢ* (*priusquam*), *ἕως*, *ἕως οὗ*, *εἰς ὃ*, *ἕστε*, *μέχρι* or *ἄχρι οὗ*, *μέχρι ὅτου*, *μέχρι* (*till, until*).

2. On the use of the modes, the following points are to be observed:—

3. The Ind. is used, when the statement is to be represented as a *fact*; hence in speaking of *actual* events or *facts*.

Her. 7, 7. *ὡς ἀνεγνώσθη Ξέρξης στρατεύσθαι ἐπὶ τὴν Ἑλλάδα, ἐν δ' αὖτα στρατὴν ποιεῖται* (*when Xerxes was persuaded, etc.*). 1, 11. *ὡς ἡμέρη τάχιστα ἐγγεγόνεε* (*quum primum, as soon as*). X. H. 1. 1, 3. *ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν*. An. 1. 3, 11. *καὶ ἕως μένομεν αὐτοῦ, σκεπτόμεν μοι δοκεῖ εἶναι, ὅπως ὡς ἀσφαλέστατα μενομένην*.

4. The conjunction *ἕως* (*till*), is followed by the Ind. of the historical tenses, when an object is to be represented as unattained or not to be realized. Comp. ‡ 327^b, 1, (a).

Pl. Gorg. 506, b. *ἡδέως ἂν Καλλικλεί τούτῳ ἔτι διελεγόμεν, ἕως αὐτῷ ἀπέδοκα* (*usque dum reddidissem*).

5. The Subj. is used, when the statement is to be indicated as a *conception* or *representation*, and must be referred to the predicate of the principal clause, the verb of which is in one of the principal tenses. In the Common Language, the conjunctions take the modal adverb *ἂν*, e. g. *ὅταν*, *ὅπόταν*, *ἡνίκ' ἂν*, *ἐπὶν* (*ἐπὶν*), *ἐπειδὴν*, *ἐν ᾧ ἂν*, *πρὶν ἂν*, *ἕως ἂν*, *μέχρι ἂν*, *ἕστ' ἂν* [‡ 260, 2, (3), (d)].

6. Accordingly the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἂν*, when the statement of time is also to be represented, at the same time, as the *condition under which* the predicate of the principal clause will take place. But with the conjunctions which signify *until*, the Subj. expresses a *limit expected* and *aimed at*. The Subj. is also very frequently used, to denote *indefinite frequency* (‡ 333, 3).

Pl. Prot. 335, b. *ἐπειδὴν σὺ βούλη διαλέγεσθαι, ὡς ἐγὼ δύναμαι ἐπεσθαι τότε σοι διαλέξομαι* (*whenever you wish to, if at any time you wish to discourse*).

etc.). Th. 1, 21. οἱ ἄνθρωποι, ἐν ᾧ ἂν πολεμήσῃ, τὸν παρόντα πόλεμον διὰ μέγιστον κρίνουσιν. X. Cy. 3, 1, 16. πάλιν οὖτω ἐφρακας ἀντιπατομένῃς πρὸς πάλιν ἑτέραν, ἥτις, ἐπειδὴν ἡττηθῇ, παραχρήμα ταύτῃ ἐντὶ τοῦ μάχεσθαι πείθεσθαι ἐδίδει. 3, 8, 26. ὁπότεαν (οἱ βάρβαροι βασιλεῖς) στρατεῖς πεδευώμενται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχυρίαν (as often as). Dem. Ph. 3, 128, 69. ὥς ἂν σάζῃται τὸ σκάφος, τότε χρὴ καὶ ταῦτα καὶ κυβερνήτην προδύμευς εἶναι (dum servari possit).

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since a case is then supposed (comp. ‡ 333, Rem. 2). Il. ξ, 16. ὡς δ' ὅτε πορφύρεν πέλαγος. . . ὅτε δ' ἤρην ἔρραυε. ο, 624. ἐν δ' ἔκασ', ὅτε κῆρυξ βοῇ ἐν νηὶ πέσσειν.

REM. 2. On the Subj. after an historical tense instead of the Opt., and on εἰσαν, εἰσαν, πρὶν εἰσαν, etc. with the Opt. in the *oratio obliqua*, see ‡ 345, Rem. 4.

REM. 3. The mode of connection by ὅτε, ὅταν, ὅπῃ, etc. without ἂν with the Subj., occurs only in the Epic language frequently, sometimes also in Ionic prose, and not seldom in the Attic writers with μέχρι and ὅπῃ.

7. The Opt. is used with conjunctions of time, without ἂν, just as the Subj. is, but referring to an *historical tense* of the principal clause. When the Opt. is used to denote indefinite frequency (‡ 327^b, 2), an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions ὅτε, ἐπει, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Il. κ, 14. αὐτὰρ ὅτ' ἐν νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προδιδύμου ἔλκετο χαίτας (as often as). Her. 6, 61. ὥς (= ὅτε) ἐνδείκνυται ἢ τροφῆς (τὸ παιδίον), πρὸς τε τῷγαλμα ἵστα καὶ ἐλίσσεται τὴν δεξιὰ ἀπὸ λαῶν τῆς δυσμεροφίης τὸ παιδίον (as often as). X. An. 6, 1, 7. ὁπότε οἱ Ἕλληνες τοῖς πολεμοῖς ἐπίοιεν, βεβίως ἐπέφενον (as often as the Greeks made an attack, whenever they made an attack). Od. ε, 385. ὅρσε δ' ἐπὶ κρατερὴν Βορέην, πρὸ δὲ κύματ' ἔαξεν, ὥς ἔγχε φαθήκεσσι φιληρέτμοισι μίγξειν (but ἔρυσσι Βορέην καὶ ἔγρυσσι κύματα, ὥς ἂν . . μίγξῃ). Pl. Phaed. 59, d. περιεμένοντες ἐκείστοτε, ὥς ἀνοιχθεῖν τὸ δεσμοντήριον.

REM. 4. On ἂν in the principal clause, see ‡ 260, 2, (2), (β).

8. Moreover, the Opt. without ἂν is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an *uncertain* and *doubtful condition*, as a mere *supposition*, *conjecture*, or *assumption*; also, generally, when the subordinate clause forms a part of a principal clause expressing a wish.

Pl. Amat. 133, a. ὁπότε τοῖς φιλοσοφεῖν ἀσχερὲς ἡγησάμεθα εἶναι, οὐδ' ἂν ἑνὶ ἄνθρωπον νομίσαιμι ἑμαυτὸν εἶναι (when I shall assume, if I shall ever assume). X. Cy. 3, 1, 16. πῶς ἂν τότε πλείονος ἔξιοι γίγνουντ' οἱ ἄνθρωποι, ἢ ὁπότε ἀδικού-

res ἀλ(σ)οι(ν)το (when they are, if they are, convicted of acting unjustly); — II. 7, 465. αἱ γὰρ μιν θανάτῳ δυσηχέες ὤδε θυνάμην πύσφιν ἀποκρῖναι, ὅτε μιν ὤρος αὐτὸς ἰκάνοι.

9. The conjunction *πρίν* (*πρότερον* ἤ), besides the constructions already mentioned, is also followed by the Inf. The different constructions of *πρίν* are to be distinguished as follows:

(a) When a past event, one that has *actually* occurred, is spoken of, the Ind of an historical tense is used (No. 3). The principal clause is *negative*; yet it is sometimes also affirmative, when *πρίν* signifies *until*; thus often in the Tragedians and Thucydides (in the latter *πρίν δὲ* and *πρίν γε δὲ*).

(b) When a *future*, merely *conceived* action is spoken of, which can be considered as the *condition* of the principal clause, the Subj. is used, when the subordinate clause refers to a Pres. Perf. or Fut. in the principal clause; but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7); yet only when the principal clause is negative, if it contains a question implying a negative.

(c) But when the action is to be represented only as a *conception*, a *conceived limit*, not as an independent occurrence, but only as a *subordinate matter*, and a *casual* or *incidental* designation of time, the Inf. is used (= *πρὶ* with the Gen.). Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., both after an affirmative and a negative principal clause, when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. οὐ πρότερον ἐπαύσαντο, πρίν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον. X. An. 6. 1, 27. οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρίν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. — Eur. Med. 279. οὐκ ἄπειμι πρὸς δόμον πάλιν, πρίν ἢν σε γαίης τερμόνων ἔξω βάλω (= ἴδαν μὴ πρότερόν σε ἐκβάλω). X. An. 5. 7, 12. μὴ ἀπέλθῃτε, πρίν ἂν ἀκούσῃτε. Il. φ, 580. Ἀχίλλῳ οὐκ ἔδελεν φεῖγναι, πρίν πειρήσαιτ' Ἀχιλλῆος (= εἰ μὴ πρότερον πειρήσαιο). X. An. 7. 7, 57. οἱ ἐπιτήδεια ἐν τῷ στρατοπέδῳ (αὐτοῦ) εἰδέντο μὴ ἀπελθεῖν, πρίν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ. — Her. 6, 119. Δαρεῖος, πρίν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίδας, ἐνείχε σφι δεῦν χρόνον. 7, 2. ἔσαν Δαρεῖος, καὶ πρότερον ἢ βασιλεῦσαι, γηγονότες τρεῖς παῖδες. X. An. 1. 8, 19. πρίν τόξον ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. 10, 19. πρίν καταλῦσαι τὸ στράτευμα πρὸς Ἄριστον, βασιλεὺς ἐφάνη. 4. 1, 7. ἐπὶ τὸ ἔκρον ἀναβαίνει Χειρίσοφος, πρίν τινα αἰσδέσθαι τῶν πολεμίων. Cy. 7. 1, 4. πρίν δρᾶν τοὺς πολεμίους, εἰς τρις ἀπέκτανε τὸ στράτευμα. 2.2, 10. πιδανὸς οὕτως εἰσὶ τινας, ὥστε πρίν εἰδέναι τὸ προστασθένον, πρότερον πείδονται. With attraction (§ 307. 4): ib. 5. 2, 9. (πολλοὶ ἡνδρῆες) ἀποδινήσκουσι πρότερον, πρίν δ' ἦλοι γενέσθαι, οἳ ἦσαν.

REM. 5. The Homeric *πρὸς*, when it is not used as a mere adverb, is always constructed with the Inf. Il. σ, 245. ἐς δ' ἀγορὴν ἀγέρντο, πρὸς δόρπον κέεσθαι.

C. CAUSAL ADVERBIAL CLAUSES.

‡ 338. I. *Adverbial Clauses denoting Ground, Cause*

1. Such adverbial clauses as express the *ground* or *cause* in the form of temporal adverbial clauses by the temporal conjunctions *ὅτε*, *ὁπότε*, *ὥς*, *ἐπεὶ*, *quoniam*, *puisque*, *because*, *since*, *ἐπειδὴ*, *quoniam*, and *ὅπου*, *quandoquidem*. In these adverbial clauses, the Ind. is the prevailing Mode; but the Opt. with *ἄν* may be used according to ‡ 260, 2, (4) (a), and also the Ind. of the historical tenses with *ἄν*, according to ‡ 260, 2, (2) (a).

Π. φ, 95. μή με κτείν', ἐπεὶ οὐχ ὁμογαστριος Ἐκτορός εἰμι (*quoniam sum*).
X. An. 3. 2, 2. χαλεπὰ τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στε-
ρόμεθα καὶ λαχαγῶν καὶ στρατιωτῶν (*since we are deprived of such generals, etc.*).
Dem. Ol. 1, in. ὅτε τοίνυν ταῦδ' οὕτως ἔχει, προσήκει προδύμῳς ἐδέλῃν ἀκούειν.
X. C. 1. 4, 19. Σακράτης οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὅποτε ὑπὸ τῶν
ἀνδράκων ὀφῆντο ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ
εἴεν, ἐπεὶ περ ἡγήσαιντο μηδὲν ἂν ποτε ἂν πράττοιεν δευὸς διαλαθεῖν. — Pl.
Prot. 335, d. δέομαι οὖν σοῦ παραμεῖναι ἡμῶν, ὥς ἐγὼ οὐδ' ἂν ἐνὸς ἡδυν ἀκού-
σαιμι ἢ σοῦ. — Π. ο, 228. ὑπέδειξεν χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνδραγί γ' ἔτελ-
εσθ' (since, if he had not escaped, the thing would not have been accomplished with-
out effort).

REMARK. Ἐπεὶ also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see ‡ 341, Rem. 4.

2. Such adverbial clauses as express the *ground* or *cause* in the form of substantive clauses by the conjunctions *ὅτι* and *διότι* (arising from *διὰ τοῦτο*, *ὅτι*) and the Poet. *οὖνεκα* (arising from *τούτου ἕνεκα*, *ὅ*) or *ὁθούνεκα* (instead of *οὗτου ἕνεκα*, *ὅ*). The Ind. is here, also, the prevailing mode, when the statement is not conditional.

Pl. Euthyphr. 9, c. ἄρα τὸ θεῖον, ὅτι θεῖόν ἐστι, φιλεῖται ὑπὸ τῶν δεῶν, ἤ, ὅτι φιλεῖται, θεῖόν ἐστι;

‡ 339. II. *Conditional Adverbial Clauses.*

1. The second kind of adverbial clauses are the *conditional* clauses, which are introduced by the conjunctions *εἰ* and *ἐάν* (*ἤν*, *ἄν*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the sub-

ordinate clause. As the conditioning clause precedes the conditioned, the cause, the effect, the subordinate clause is called the *introductory clause* or *Protasis*, and the principal clause, the *conclusion* or the *Apodosis*.

2. The Greek has the following modes of expressing conditionality:—

I. In the first place, the condition is expressed as a *reality* or *fact*, as something *certain*, and hence by the Indicative. Two cases are here to be distinguished:—

(a) The Protasis has *εἰ* with the Ind., and the Apodosis, likewise the Ind. Then both the condition and conclusion are considered by the speaker as a *reality* or *fact*, and hence as *certain*, whether the thing be so objectively or not. The result is very frequently a necessary one. If the Apodosis contains a command, the Imp. is used, and when this command is negative, the Subj. also (§ 259, 5).

Εἰ τοῦτο λέγεις, ἁμαρτάνεις.—Εἰ δεός ἐστι, σοφός ἐστιν.—X. Cy. 1. 5, 13. εἰ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλα γυνώσκων, ἐμαυτὸν ἐξαπατῶ (here something is spoken of, which in his heart the speaker wholly denies).—Εἰ τι ἔχεις, δός.—Εἰ τοῦτο πεποίηκας, ἐπαινεῖσθαι ἄξιός ἐῃ. Her. 3, 62. ὃ δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, ὅπως (= οὕτως) κατὰ σοὶ Σμάρτις ἀδελφεός οὗ οὐδ' ἐπαινεσθήκε· ἐγὼ γὰρ αὐτὸς ἰδὼν μιν χερσὶ τῆσι ἐμμελτοῦ· εἰ μὲν νυν αἱ τοῦ νεώτερος τ' ἔασι, προσδέξεται τοὶ καὶ Ἀστυάγην τὸν Μῆδον ἐπαινεσθῆσθαι· εἰ δ' ἔστι, ὅς περ προῦν, οὐ μὴ τί τοι ἔκ γ' αὖτε νεώτερον ἀναβλαστήσει (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true).—Εἰ τι εἶχε, καὶ ἰδίῳ.—Εἰ τοῦτο ἐπεποίηκας, ζήμιος ἄξιός ἔσθαι.—Εἰ ἰβρόντησε, καὶ ἥστραψεν. Εἰ τοῦτο λέξεις, ἁμαρτήσῃ. X. Cy. 2. 1, 8. εἰ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεῦρον ἕξει. 7. 1, 19. εἰ φθάσκομεν τοὺς πολεμίους κατακτανόντες, οὐδεὶς ἡμῶν ἀποδανείται.

(b) The Protasis has *εἰ* with the Ind. of the historical tenses, and the Apodosis, also, the Ind. of an historical tense with *ἄν*; then the *reality*, both of the condition and conclusion is to be denied. This form is used only of the *past*, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the *negation* of the reality is not contained in the form of expression

itself, for the Ind. of the historical tenses necessarily always denotes a ~~past~~ occurrence or fact; the negation is merely an inferred ~~one~~, that is to say, it consists in this, that a conclusion or inference is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional clause stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed*, i. e. *if the enemy had come, we should have been destroyed*, BUT NOW THE ENEMY HAS NOT COME; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο λέγεις, ἡμέρτανες ἂν (si hoc dixisses, errares, if you said this you erred, or if you had said this, you would have erred; but you have not said it consequently you have not erred). Pl. Apol. 20, b, c. τίς, ἦν δ' ἐγώ, καὶ ποδοπός; καὶ πόσου διδάσκει; Εὐηνος, ἔφη, ὁ Σόκρατες, Πάριος, πέντε μῶν. Καὶ ἐγὼ τὸν Εὐήνον ἐμακείρισα, εἰ ὡς ἀληθὺς ἔχει ταύτην τῇ τέχνῃ καὶ οὕτως ἐμμελῶς διδάσκει· ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἔν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, ὁ ἑστὼς Ἀθηναῖος (here also something past is spoken of, as is evident from ἐμακείρισα). 31, d. εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολόλῃ καὶ οὗτ' ἂν ὄμῃς ὠφελέκη, οὗτ' ἂν ἐμαυτόν. Th. 1, 9. οὐκ ἂν οὐ νῆαυς ἐπράττει ('Αγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (he would not have ruled over the islands unless he had a fleet; but he had a fleet, consequently he could also rule over the islands). Pl. Gorg. 516, c. εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἐπασχον (if they — Simon, Themistocles, and Miltiades — had been good men, they would never have experienced this injustice). X. Cy. 1, 2, 16. ταῦτα οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιεῖν, εἰ μὴ καὶ διαίτη μετρίῃ ἐχρῶντο. 3, 3, 17. εἰ μὲν μείζων τις κίνδυνος ἤμελλεν ἡμῶν εἶναι ἐκεῖ (sc. ἐν τῇ πελοπόννῃ), ἢ ἐνθάδε (sc. ἐν τῇ φιλίῃ), ὥστε τὸ ἀσφαλέστατον ἦν ἂν αἰρετέον· νῦν δὲ ἵνα μὲν ἐκεῖνος (οἱ κίνδυνοι) ἔσονται, ἦν τε ἐνθάδε ὑπομένωμεν, ἦν τε εἰς τὴν ἐκεῖνον (τὸν πελοπόννησον) ἰόντες ὑπαυῶμεν αὐτοῦ (here also a past action is spoken of: as long as we were unarmed, and therefore were in greater danger in a hostile than in a friendly country, it was necessary for us to remain here; but now, since we are armed, the danger here and there will be equal). 8, 3, 44. ἀληθῆ, ἔφη, λέγεις· εἰ γὰρ τοι τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν, ἥδὲ ἦν, πολλὸν ἂν διέφερον εὐδαιμονίῃ οἱ πλοῦσιοι τῶν πενήτων (in reference to the preceding conversation). An. 7, 6, 9. ἡμεῖς μὲν, ὁ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἤμεν παρ' ὁμῶν, εἰ μὴ Ξενοφῶν δεῦρο ἡμᾶς πείσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν περὶ ἑλλοῦ τῶντος ἢ τοῦ σώματος Καλλιᾶς ἡγωνίζετο, ἐξήρκει ἂν μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημότης· νῦν δὲ μοι δοκεῖ αἰσχρὸν εἶναι μὴ βοηθήσαι Καλλιῇ τὰ δίκαια. Parg. sacril. 109, 15. εἰ μὲν αἰσχρὸν ἦν μένον τὸ πρῶγμα, ὥστε ἂν τις τῶν παρόντων ἡμὲν λέγε· νῦν δὲ οὐ περὶ αἰσχρότης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἀντιδόντων.

REMARK 1 On the omission of ἂν in the Apodosis, see § 260, Rem. 3. Or. the Ind. of the Hist. tenses in the intermediate clause of such a proposition, § 337^b, 1. (a).

II. The condition is expressed, in the second place, as a *conception* or *representation*. The Greek has two different forms to denote this relation:—

(a) The Protasis has *εἰ* with the Opt., and the Apodosis, the Opt. with *ἄν*. (The Fut. Opt. is here not used.) By this form, both the condition and the conclusion are represented as a *present* or *future uncertainty*, as an *undetermined possibility*, a mere *conjecture*, *assumption*, or *supposition*, without any reference to the thing supposed being real or not real, possible or impossible.

Εἴ τι ἔχοις, δοίης ἄν (si quid habes des, if you had anything, you would give it; here it is neither assumed nor denied that you have anything, but is merely a supposition. Εἰ τοῦτε λέγοις, ἁμαρτάνεις ἄν (if you should say this, then you would err).—Pl. Symp. 173, d. εἰ ἄν ἔχοι, εἰ τοιοῦτον εἴη ἡ σοφία, ὅτ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον βεῖν ἡμῶν, ἐὰν ἀπτόμεθα ἑλληλων· εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοῦ τιμῶμαι τὴν παρὰ σοὶ κατέκλισιν Lysid. 206, c. εἰ μοι ἐδελήσαιοις αὐτὸν παῖσσι εἰς λόγους ἐλθεῖν, ἴσως ἂν δὲ ναίμην σοι ἐπιδείξαι, ἢ χρεὶ αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείης ὅσον ἀργύριον εἰργασμαι, θαυμάσαις ἄν. Ion. 537, c. εἰ σε ἐροίμην, εἰ (whether) τῇ αὐτῇ τέχνη γιγνώσκωμεν τῇ ἀριμνητικῇ τὰ αὐτὰ ἐγώ τε καὶ σὺ, ἢ ἄλλῃ, φαίης ἂν δῆπου τῇ αὐτῇ. 5. 6, 9. καὶ ὁ Παρθένιος ἔβατος· ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν Ἄλυν διαβαίητε. 6. 2, 21. εἰ καταλιπόντες τὰ σκεῦῃ ἐν τῷ ἐρυμῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερὰ μᾶλλον προχωροίη ἡμῶν. (Of the assumption of something past, in Herodotus [§ 260, (4) (a)] 7, 214. εἰδεῖν ὃν καὶ ἐὼν μὴ Μηλίδος ταύτην τὴν ἀτραπὸν Ὀρήτης, εἰ τῇ χάρῃ παλλὰ ὁμιληκὼς εἴη, Onodes might have known this way, if he had been very familiar with the country).

(b) The Protasis has *εἰάν* (*ἤν*, *ἄν*) with the Subj., and the Apodosis also, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as a *conception* or *supposition*, the accomplishment of which, however, is expected by the speaker, and is regarded as possible. The conclusion resulting from the subordinate clause, is represented as certain (necessary).

REM. 2. As the Greek Subj. always refers to the future, *εἰάν* with the Subj. almost wholly corresponds to *εἰ* with the Fut. Ind.; with the only distinction is, that by *εἰ* with the Fut. Ind., the form of the condition implies that the action *will* actually take place in future; but by *εἰάν* with the Subj., the form of the condition implies that the actual occurrence of the action is merely assumed or expected by the speaker. The reason for the use of the Subj. is not to be found in the conditioned relation itself which it is necessary to express, but in

the fact, that, aside from this relation, it is used to denote a *concession expected by the speaker* (§ 259, Rem. 4).

Ἐάν τοῦτο λέγῃς, ἁμαρτήσῃ, *if you say this, shall say it, you will err.* (Whether you will actually say this, I do not yet know; but I expect, I assume that you will say it, and then it is a necessary consequence that you err.) — Ἐάν τοῦτο λέξῃς, ἁμαρτήσῃ (*si hoc dixeris, errabis*). Dem. 2, 14. ἄπας λόγος, ἂν ἂπῃ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν. Pl. Rp. 473, d. εἰ μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνατόι φιλοσοφῆσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν γε συμπίσῃ, δύναμις τε πολιτικῇ καὶ φιλοσοφίᾳ, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι. Lysid. 210, c. εἰ μὲν ἄρα σοφὸς γένῃ, ὃ παῖ, πάντες σοὶ φίλοι καὶ πάντες σοὶ οἰκεῖοι ἔσονται. X. An. 1. 8, 12. καὶν τοῦτο, ἔφη, νικῶμεν πάνθ' ἡμῶν πεποιήται.

REM. 3. Ἐάν with the Subj. and εἰ with the Opt. are also used to denote *indefinite frequency*. Comp. § 327b, 2. In the place of εἰ with the Subj. εἰ with the Opt. occurs, when the conditional clause is made to depend on an Hist. tense. Still, see § 345, 4. On εἰ with the Opt. and εἰ with the Inf. in *oral. oblig.*, see § 345, Rem. 4, and No. 6.

3. Besides the common forms of the Apodosis already mentioned, which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. This interchange of forms gives great delicacy of expression. The following cases occur:—

(a) The Opt. with ἂν in the Apodosis, very often follows εἰ with the Ind. and εἰ with the Subj., when the conclusion as *uncertain, doubtful, an undetermined possibility*, is to be contrasted with a condition which is *certain*, or which is *expected* or *assumed* as *certain*. But the Greek, particularly the Attic dialect, very often employs this form of the Apodosis with a degree of civility, even when speaking of settled convictions (§ 260, 2, (4), (a)).

(α) Εἰ τοῦτο λέγεις, ἁμαρτάνοις ἂν (*if you assert this, you would err*). Pl. 30, b. εἰ μὲν οὖν ταῦτα λέγων διαφείρω τοὺς νέους, τοῦτ' ἂν εἴη βλαβερόν. Alc. II. 149, c. καὶ γὰρ ἂν δεῖνόν εἴη, εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέψουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἂν τις ὅσιος καὶ δίκαιος ἂν τυγχάνῃ. X. C. 1. 2, 28. εἰ Σωκράτης σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι; Th. 6, 92. εἰ πολέμιός γε ἂν σφῶδρα ἔβλαπτον, καὶ ἂν φίλος ἂν ἱκανῶς ὀφελοίην.

(β) X. Apol. 6. ἦν δὲ αἰσδάνωμαι χείρων γιγνώμενος καὶ καταμέφωμαι ἑμαυτόν, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι; Pl. Menex. 239, c. εἰ μὲν οὖν ἡμεῖς ἐπιχειρῶμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἂν δεύτεροι φαινοίμεθα (*then we should be inferior*).

(γ) Εἰ with the Ind. of the historical tenses is used in speaking of the *denial of a fact*, and in the Apodosis, the Opt. with ἂν is used in speaking of the *past*, instead of the usual Ind. of the Hist. tenses with ἂν. This use is not

frequent, and is found only in Homer [§ 260, (4), (a)]. Il. β, 80. *εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνίσπεν, ψεῦδός κεν φαίμεν καὶ νοσφίζοιμε· θα μᾶλλον· νῦν δ' ἴδεν, ὅς μ' ἐγ' ἥριστος Ἀχαιῶν εὔχεται εἶναι* (if another has told the dream, we should pronounce it false, and not believe it). Il. ε, 311. *καὶ νό κεν ἐνδ' ἀπόλοιτο ἑκὼς ἀνδρῶν Αἰνείας, εἰ μὴ ἔρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη* (and Aeneas would certainly have perished there, if Aphrodite had not observed it). Comp. § 388. ρ, 70. [On *εἰ* with the Opt. in the Protasis and the Opt. with *ἔν* in the Apodosis, in speaking of something past, in Herodotus, see No. II. (a) at the end.]

(b) On the contrary, the Ind. in the Apodosis sometimes follows *εἰ* with the Opt. X. C. 1. 5, 2. *εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθα τῇ ἐπιτρεψαίᾳ ἢ παιδας ἄλλενας παιδεύσαι, ἢ θυγατέρας παρθέτους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἢ ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῆ;*

(c) The Ind. of the historical tenses with *ἔν* in the Apodosis follows:—

(a) sometimes *εἰ* with the Ind. of a principal tense, if the condition is regarded as a *fact* or something *actually existing*, while the conclusion is considered as *not real* or *actual*. X. Hier. 1, 9. *εἰ γὰρ οὕτω ταῦτ' ἔχει, πῶς ἂν πολλοὶ μὲν ἐπεδ' ὅμουν τυραννεῖν . . . πῶς δὲ πάντες ἐξήλουν ἂν τοὺς τυράννους;* (if this is really so, why should many strive after sovereignty, and all esteem tyrants as happy?) Eur. Or. 565, sq. *εἰ γὰρ γυναικες ἐς τόδ' ἤξουσιν ἀράσους, ἔνδρας φορεῖναι, καταφυγὰς ποιούμεναι ἐς τέκνα . . . παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις;*

(β) rarely *ἐάν* with the Subj. (Pl. Phaedr. 256, c.), but very often *εἰ* with the Opt., when, in the Apodosis, an action is to be represented as *repeated* in past time [see § 260, 2, (2), (β)], but seldom when the reality of the conclusion is to be denied, e. g. X. Cy. 2. 1, 9. *εἰ ἔχοιμι, ὥς τάχιστ' ἂν ὅπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν*. Pl. Alc. I. 111, c. *εἰ βουληθεῖν εἶμεν εἰδέναι μὴ μόνον, ποῖοι ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὄντιναι, ἢ νοσῶντες, ἄρα ἱκανοὶ ἂν ἦσαν διδάσκαλοι οἱ πολλοί;*

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis: (α) affirmatively: Dem. Cor. 293, 195. *εἰ μετὰ τῶν Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἴμαρτο (fato constitutum ERAT) πρῶται, τί χρὴ προσδοκᾶν;*—(β) negatively: Th. 3, 65. *εἰ μὲν γὰρ ἡμῖς αὐτοὶ πρὸς τὴν πόλιν ἐλθόντες ἐμαχόμεθα (pugnassimus) καὶ τὴν γῆν ἐδουλοῦμεν (devastassimus) ὥς πολλοίμοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι . . . ἐπεκαλέσαντο (advocaverunt), τί ἀδικοῦμεν.*

§ 340. Remarks.

1. Ellipsis of the Protasis. The Opt. with *ἔν* often stands without the conditional Protasis; yet this is contained in an adjective-clause, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb *οὕτως*, in a preposition, or it is indica-

ted in what precedes or follows. *Ὅς ταῦτα λέγοι (= εἰ τις ταῦτα λέγει), ἁμαρτάνοι ἔν (whoever should say this, if any one should say this, he would err). Ταῦτα λέξας (= εἰ σὺ λέξας) ἁμαρτάνοις ἄν. Ὅστω γ' (= εἰ ὅστω γε ποιεῖται) ἄν ἁμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly, general Protases are almost always omitted, since they can be easily supplied by such phrases as: *if one wishes, if it is allowed, if I can, if circumstances should favor*, e. g. Βουλοίμην ἄν (scil. εἰ θυνάμην), *velim* 'Hδέως ἄν ἀκούσαιμι; often also, the conditioned Apodosis must be supplied, as the conditioning Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦ-ς μὲν καὶ φέρονται ἄν εἰποιεν (sc. εἰ εἰποιεν). Comp. § 260, 2, (4), (a). So also, the Ind. of the historical tenses with ἄν is often used without a conditional Protasis, e. g. Ταῦτα λέξας ἡμαρτες ἄν. Ἀνευ σεῖσ μοῦ οὐκ ἄν τοῦτο συνέβη. Ἐβουλόμην ἄν οὐ ἐβουλόμην ἄν (sc. εἰ ἐβουλόμην), *voluisssem, vellem* (different from βουλοίμην ἄν, as *vellem* from *velim*). Ἔνθα δὲ ἔγνωσ ἄν (sc. εἰ παρήσθα), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases:—

(a) In the expression of a wish, e. g. εἶδε τοῦτο γένοιτο (sc. ὠνυχῆς ἄν εἴην), *O that this might be!* εἶδε τοῦτο ἐγένετο (sc. ὀνυχῆς ἄν ἦν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in excited, impassioned discourse (*Aposiopēsis*). Il. α, 340, sq. εἴποτε δ' αὐτὲ χρεῖώ ἐμείο γένηται δεικέα λοιγὸν ἀμύναι τοῖς ἄλλοις—.

(c) When the Apodosis may be easily supplied from the context. This occurs in Homer in the phrase εἰ δ' ἐδέλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐδέλεις πολέμοιο θαήμεναι (sc. ἔγε, μάχου ἐμοί)· ὅρρ' εὖ εἰδῆς. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἔάν) μὲν—εἰ (ἔάν) δὲ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἐάν μὲν ἐκὼν πείδηται (sc. καλῶς ἔχει)· εἰ δὲ μή, — εἰδόνουσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἄγε, i. e. εἰ δὲ βούλει, ἔγε. Il. α, 524. εἰ δ' ἄγε τοι κεφαλὴ πτανεύσομαι. Also when εἰ δέ or εἰ δ' ἄγε is used as an antithesis, where a verb must be supplied from the context. Il. α, 302; ι, 46. ἀλλ' ἄλλοι μνέουσι καρπαμέωντες Ἀχαιοί, εἰσέκε παρ Τροίην διαπέρσομεν· εἰ δὲ καὶ αὐτοί (sc. μὴ μνέουσι), φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.

4. Εἰ δέ instead of εἰ δὲ μή and εἰ δὲ μή instead of εἰ δέ. When two hypothetical clauses are contrasted with each other, εἰ δέ is often used instead of εἰ δὲ μή, since the opposed or contrasted member of itself abrogates the first member. Pl. Prot. 348, a. καὶ μὲν βούληται ἐρωτᾶν, ἔτοιμὲς εἰμί σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος· εἰ δὲ βούλη, σὺ ἐμοὶ πρόσχε (if you wish to propose further questions, I am ready to reply, but if you do not wish, etc.). On the contrary, a negative clause is followed by εἰ δὲ μή, instead of εἰ δέ, this form

being very common in abrogating or expressing the opposite of the preceding clause. X. Cy. 3. 1, 35. πρὸς τῶν δεῦν, μὴ οὕτω λέγει· εἰ δὲ μὴ (*otherwise*), οὐ διαφθεύει με ἔξου.

5. When εἰ μὴ has the meaning of *except*, another εἰ is sometimes subjoined, thus εἰ μὴ εἰ, like *nisi si*, *except if*, *unless*, the predicate of εἰ μὴ being omitted. Pl. Symp. 205, ε. οὐ γὰρ τὸ ἰαντῶν, οἶμαι, ἱκαστοὶ ἀσπείδονται, εἰ μὴ εἰ τις τὸ μὲν ἀγαθὸν οὐκ εἶδεν καλεῖ.

6. Ἄν in the Protasis with εἰ and the Opt. or the Ind. of the historical tenses. Sometimes ἄν is found, also, in the Protasis, so that it contains a condition for the Apodosis, but it is itself dependent on another condition, commonly not expressed, but implied, e. g. εἰ ταῦτα λέγεις ἄν means: *If you should say this UNDER CIRCUMSTANCES* (= *in case circumstances require, in case an opportunity should present, in case one should ask you*), etc. X. Cy. 3. 3, 53. τοὺς δ' ἀπαιδεύτους παρὰ τῶν ἀρετῆς δευρὸς (οὐκ) ἄν, εἰ τι πλεον ἄν ὁ φελλήσις λεγὸς καλῶς ῥηθεὶς εἰς ἀνδραγαθίαν, ἢ τοὺς ἀπαιδεύτους μουσικῆς ζῆμα μάλα καλῶς φεδῶν εἰς μουσικῆς. Pl. Prot. 329, b. ἐγὼ εἴτερ ἄλλῃ τῇ ἀνδραγαθίᾳ περὶ σοὶ μὴ ἄν, καὶ σοὶ πείθομαι (*si ulli alii, si id mihi affirmet, fidem habeam*).

7. When καὶ is connected with εἰ (ἐάν), the hypothetical Protasis contains a concessive meaning, and the Apodosis, an *adversative* meaning: the Protasis denotes a concession; the Apodosis, often in connection with ὅμως, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. Καὶ either follows εἰ, —εἰ καὶ or precedes it, —καὶ εἰ—. In the first case, καὶ means *also*, and refers not merely to εἰ, but to the entire concessive clause, and εἰ καὶ means *although*. In the last case, καὶ means *even* (*enhansive*), and refers only to the condition, and καὶ εἰ means *even if*, e. g. εἰ καὶ θνητός εἰμι, *although I am mortal* (conceding what is actually the case, καὶ εἰ ἀθάνατος ἦν, *even if I were immortal* (conceding what is not the case). S. O. R. 302. πάλιν μὲν, εἰ καὶ μὴ βλάπτεις, φρονεῖς δ' ὅμως, αἶψά ποτε ξένισσιν, *etsi (quamquam) caecus es, vides tamen, quo in malo verectus civitas*. Aesch. Choeph. 296. καὶ μὴ τέποιδα, τοῦργον ἔστ' ἐγρωστέον, *etiamsi non fido, perpetrandum facinus est*. To the εἰ (ἐάν) καὶ, the negative εἰ (ἐάν) μὴ δέ corresponds; to the καὶ εἰ (ἐάν), οὐδ' (μὴ δ') εἰ (ἐάν).

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with καὶ, καίτερ, etc., ‡ 312, 4, (d) and Rem. 8.

‡ 341. III. Adverbial Clauses denoting Consequence or Effect.

1. Adverbial clauses, denoting consequence or effect, are adverbs of *manner* expanded into a sentence, and are introduced by the conjunction ὥστε (more seldom ὡς), which refers to the demonstrative adverb οὕτω(ς), either expressed or understood, in the principal clause, e. g. οὕτω καλὸς ἔστω, ὥστε θου-

μάζωσαι (= θαυμασίως καλός ἔστω). Yet these clauses often have also the meaning of a *substantive* or *Inf.* in the Acc. and denoting an *effect*, and must then be considered as substantive-clauses. In this last case, the relative ὥστε of the subordinate clause corresponds to a demonstrative substantive-pronoun, either expressed or to be supplied, e. g. τοῦτο, in the principal clause, e. g. Ἀνέπεισε Ἑλέχεια τοῦτο, ὥστε ποίειεν ταῦτα (Her.).

2. The Ind. is used in these clauses, when the consequence or effect, is to be indicated as a *fact*, something *real* and *actual*. The negative is in this case (οὐ, † 318, 2).

Her. 6, 83. Ἄργος ἀνδρῶν ἐχηράθη οὕτω, ὥστε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πρήγματα. X. Cy. 1. 4, 5. Κύρος ταχὺ καὶ τὰ ἐν τῇ παραβολῇ θηρία ἀνηλάκει, ὥστε ὁ Ἀστυάγης οὐκ ἐπ' ἔχεν αὐτῷ συλλέγειν θηρία. 15. οὕτως ἦσθη τῇ τότε θήρῃ (ὁ Ἀστυάγης), ὥστε ἀεὶ, ὅποτε οἶδν τε εἴη, συνεξέγει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε.

3. The Inf., on the contrary, is used, when the consequence or effect is to be represented as merely a *conceived* or *supposed* one, *inferred from the inward relation of things*, or *assumed as possible*. (On attraction with the Inf., see † 307, 4, and on the negative, † 318, 2.) The particular cases where the Inf. is used, are the following:—

(a) When an effect or consequence is specified, which results from or has its ground in the *nature* or *condition* of an object. X. C. 1. 2, 1. ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένους ἦν Σωκράτης οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν βῆδως ἔχειν ἀρκούντα. Cy. 1. 1, 5. ἐδυνάσθη Κύρος ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε ἀεὶ τῇ αὐτοῦ γνώμῃ ἐξιοῦν κυβερνᾶσθαι. 2, 1. φῦναι ὁ Κύρος λέγεται φιλοτιμότατος, ὥστε πάντα μὲν πᾶσαν ἀνατλάειν, πάντα δὲ κινδυνὸν ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἔνεκα. For the same reason, ἢ ὥστε (*quam ut*) is used with the Inf., after a comparative. Her. 3, 14. ὁ καὶ Κύρου, τὰ μὲν οἰκῆτα ἦν μέζω κακὰ, ἢ ὥστε ἀνακαλεῖν (*greater than that any one can bewail*, i. e. *too great for one to bewail*). X. C. 3. 5, 17. φοβούμεθα ἀεὶ, μή τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ. Hence ὥστε with an Inf. may also be used to explain a preceding clause, e. g. Th. 4, 23. Πελοποννήσιοι ἐν τῇ ἡπείρῃ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν, εἰ τις παραπείσοι, ὥστε τοὺς ἄνδρας σῶσαι (*watching for an opportunity, if any should occur, by which their fellow-citizens could be saved*). X. C. 1. 3, 6. ὁ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάττεσθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπέλασθαι, τῷτο βῆδως πᾶν Σωκράτης ἐφυλάττετο.

(b) When the consequence is to be represented as one merely *possible*. X. An. 2. 2, 17. κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμικοὺς ἀκούειν (*ut etiam hostes audire possent*), ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμικῶν

ων καὶ ἔφυγον (a fact). 1. 4, 8. οὕτε ἀποπεφύγασιν· ἔχω γὰρ τρήραι, ὥστε ἴλεῖν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea of purpose or aim. Th. 2, 75. προκαλύματα εἶχε δέφους καὶ διφθέρας, ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις διστοῖς βάλλεσθαι, ἐν ἀσφαλὲς τε εἶναι (so that those at work and the wood might not be hit, etc.). Dem. Cor. § 81. πολλὰ μὲν ἀν' χρήματα ἔδωκε Φιλιστιῆς, ὥστ' εἶχειν Ὀρεόν (ut obtineret Oream).

(d) When the consequence is to be indicated at the same time as a condition of the statement in the principal clause (under the condition, that, or it is presupposed, that). Dem. Ph. 2, 68, 11. εἰδὲν αὐτοῖς τῶν λοιπῶν ἔρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ (quum possent ceteris Graecis ita imperitare, ut ipsi dicto audientes πασεντ regi, since they could rule the rest of the Greeks, provided they themselves obeyed the king). X. Cy. 3, 2, 16. καὶ τοῦτο ἐπίστω, ἔφη, ὁ Κύρη, ὅτι ἐγώ, ὥστε ἀπελθεῖν Χαλδαίους ἀπὸ τούτων τῶν ἔκων, πολλαπλάσια ἀν' ἔδωκεν χρήματα, ἢν σὺ νῦν ἔχεις παρ' ἐμοῦ.

(e) When instead of an Inf. alone, the Inf. with ὥστε is used for the sake of emphasis. Th. 1, 119. (ἐδεήθησαν) ἐκδῶτων ἰδίῃ, ὥστε ψηφίσασθαι τὸν πόλεμον. 2, 101. ἀναπείδεται ὑπὸ Σεθού. ., ὥστ' ἐν τάχει ἀπελθεῖν. 6, 88. καὶ οἱ Κορίνθιοι εὐδὺς ἐψηφίσαντο αὐτοὶ πρῶτοι, ὥστε πάσῃ προθυμίᾳ ἀμύνειν κτλ. X. H. 6, 1, 9. καὶ Ἀθηναῖοι δὲ πάντα ποιήσαιεν ἂν, ὥστε σύμμαχοι ἡμῶν γενέσθαι.

(f) In general, when the speaker, without respect to the objective relation of things, apprehends, in his mind, solely the causal connection between the cause and the effect. In this way, a consequence actually existing may be expressed by ὥστε with an Inf. X. An. 1, 5, 13. ἤλαυνεν ἐπὶ τοῖς Μένωνος (στρατιώτας), ὥστ' ἐκείνους ἐκπεπληχθῆναι καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὄπλα.

(g) In oblique discourse. X. Cy. 1, 3, 9. (τὸν Κύρον) εὐσχημόνως πῶς προσεγγεῖν καὶ ἐνδοῦναι τὴν φιλίαν τῷ πάππῳ, ὥστε τῇ μητρὶ καὶ τῷ Ἀστυδάγει πολλὴν γέλωτα παρασχεῖν.

REM. 1. When the Inf. connected with ὥστε depends on a condition, the modal adverb ἂν is subjoined to the Inf. [§ 260, 2, (5), (a)]. Th. 2, 49. τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε ἥδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. X. An. 6, 1, 31. καὶ μοι οἱ θεοὶ οὕτως ἂν τοῖς ἱεροῖς ἐσήμηναν, ὥστε καὶ ἰδιώτην ἂν γινώσκαι, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ (i. e. καὶ εἰ τις ἰδιώτης εἴη).

REM. 2. Instead of ὥστε with the Inf. or Acc. with Inf., a relative, particularly οἷος, ὅσος, is very often used in connection with the Acc. with Inf., this relative corresponding to a demonstrative, particularly τοιοῦτος, τοσοῦτος, either standing in the principal clause or to be supplied. Pl. Crit. 46, b. ἐγὼ—τοιοῦτος (sc. εἰμί), οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείδεσθαι, ἢ τῷ Λόγγῳ. X. Cy. 1, 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὥπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τυνός ἢ αἰσχροῦ ἔργου ἐφίεσθαι. X. H. 6, 5, 7. τοιοῦτος ὁ Χτάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀπακτυλῖναι τῶν πολιτῶν. Th. 3, 49. ἢ μὲν ἐφάσετο τοσοῦτον, ὅσον Πάχητα ἀνεγνώκκειναι τὸ ψήφισμα. 1, 2. νεμόμενον τὰ αὐτῶν ἔκαστον, ὅσον ἀποζῆν (so far that they could live on them). On the attraction in this mode of expression, see § 332, Rem. 8.

REM. 3. Special mention must be made here of apparently independent

parenthetic clauses, which often occur, and which are introduced by *ὥς* (seldom *ὥστε*) with the Inf. In this way the Inf., particularly of verbs of *saying, thinking, judging, hearing*, is used with *ὥς* for the purpose of expressing *restriction or limitation*. That, of which such a subordinate clause expresses the consequence or effect, must be supplied, e. g. τοιοῦτον τρόπον. Th. 4, 36. *ὥς μικρὸν μεγάλην εἰκάσαι* (to compare small with great). So *ὥς ἕπος εἰπεῖν* (especially with *πᾶς* and *οὐδείς*), *ut ita dicam, propemodum dixerim*, *ὥς συνελόντι εἰπεῖν*, *ut paucis absolvam*, *ὥς γέ μοι δοκεῖν*, *ut mihi quidem videtur*, properly *tali modo ut mihi videatur*, *ὥς ἐμὲ μεμνηῆσθαι* (as far as I well remember). *ὥς γε οὕτως ἀκούσαι* (so far as we hear). Such clauses are very often expressed in an abridged form without *ὥς*, e. g. οὕτως ἀκούσαι, *δοκεῖν ἐμοί*, οὐ πολλὰ λόγῳ εἰπεῖν, especially *δλίγου, μικροῦ δεῖν*, *ita ut paucum abici*, and in the still shorter form, *δλίγου, prope, paene*. — According to the same analogy, *ὅσον, ὥσα, ὅ τι* connected with an Inf., are used instead of *ὥς*. (Rem. 2), e. g. *ὅσον γέ μ' εἰδέναι*, as far as I know, *quantum sciam* (properly *pro tanto, quantum scire possim*), *ὅ τι μ' εἰδέναι*. In like manner, *ὥς* with the Inf. is used in Herod. in sentences which express a limitation. 2. 8. τὸ δὲ ἂν δὴ ἀπὸ "ἰλιουπόλεως οὐκ ἔτι πολλὸν χωρίον, *ὥς εἶναι Αἰγύπτου* (*ut in Aegypti, for Egypt, i. e. considering its whole extent*).

4. The Opt. *with* *ἂν* is used when the consequence or effect is to be represented as a *conditioned supposition or presumption* [§ 260, 2, (4), (a)]; finally the Ind. of the historical tenses is used with *ἂν*, when it is to be stated, that the consequence would take place *under a certain condition* [§ 260, 2, (2), (a)].

Isocr. Archid. 130, 67. *εἰς τοσαύτην ἀμείβαν ἐληλύθασιν, ὥστ' οἱ μὲν κεκτημένοι τὰς οὐσίας ἦδιον ἂν εἰς τὴν θάλατταν τὰ σφέτερ' αὐτῶν ἐμβάλλοιεν, ἢ τοῖς δεομένοις ἐπαρκέσειαν*. Pl. Menex. 236, d. *σοὶ γε δεῖ χαρίζεσθαι, ὥστε καὶ ἂν δλίγου, εἰ με κελεύεις ἀποδύνα ὀρχήσασθαι, χαρισαίμην ἂν*. — Symp 197, a. *μαντικὴν Ἀπόλλων ἀνεῦρεν, Ἐπιθυμίας καὶ Ἐρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἐρωτος ἂν εἴη μαθητής*. — Dem. Cor. 236, 30. *οὐκ ἂν ὑπάρξομεν Φίλιππον, ὥστε τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφοτέρα εἶχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία*. X. Ag. 1, 26. *πάντες πολεμικὰ ὅπλα κατεσκευάσαν, ὥστε τὴν πόλιν οὕτως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι*.

REM. 4. The Opt. *without* *ἂν* is used only in the case mentioned in § 227b, 1, (b). When *ὥστε* is connected with the Imp., or the imperative Subj. [§ 269, 1, (a)], the dependent discourse is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil. 3. 129, 70. *γράφω δέ, ὥστε, ἂν βούλησθε, χειροτονήσατε* (*I ask that you would decree, if you wish, properly: decree, if you wish*). So, likewise, *ὥστε* can be connected with a question. Dem. Aphob. 558. 47. *εἰ δὲ πατήρ ἡπίστει τοῖτο, δηλονότι οὐτ' ἂν τᾶλλα ἐπέτρεπεν, οὐτ' ἂν ἐκείν' οὕτω καταλιπὼν αὐτοῖς ἐφραξεν, ὥστε πῶθεν ἴσασιν;* (*ergo unde sciriunt?*) Comp. § 344, Rem. 6.

REM. 5. Instead of *ὥστε* with the meaning *ita* or *ea conditione, ut*, the post-Homeric language also uses *ἐφ' ᾧ* *ᾧ* *ᾧ* (more seldom *ἐφ' ᾧ*), which refers to the demonstrative *ἐν τούτῳ* in the principal clause, either expressed or implied; either the Fut. Ind., or the Inf. are here used, e. g. Her. 3, 83. *ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐφ' ᾧ ᾧ οὐδενὸς ὑμῶν ἄρξομαι*. X. H. 2. 2, 20. *ἐποιοῦντο εἰρήνην, ἐφ' ᾧ ᾧ τά τε μακρὰ τεῖχη καὶ τὸν Πειραιῶν καθελόντες Ἀθηναῖοις ἔπεισθαι*. 4, 38. *οἱ δὲ διήλλαξαν, ἐφ' ᾧ ᾧ εἰρήνην ἔχουσιν*.

D. ADVERBIAL CLAUSES DENOTING MANNER AND QUANTITY.

§ 342. I. Comparative Adverbial Clauses denoting Manner.

1. Comparative adverbial clauses denoting *quality* and *manner*, compare the predicate of the principal clause, in respect to *quality* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, *ὥς*, *ὥστε*, *ὥσπερ*, *ὅπως*, which refer to a demonstrative adverb, e. g. *οὕτως*, in the principal clause, either expressed or understood.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses (§ 333), e. g. *Λέγεις οὕτως*, *ὥς φρονεῖς* (*you speak as you think*). *Ζεὺς δίδωσιν, ὅπως ἐθέλει* or *ὅπως ἂν ἐθέλῃ* (§ 333, 3), *ἐκάστω* (*gives to each, as he wishes*). Very often *ὥς ἂν* or *ὥσπερ ἂν* is used with the Opt. (§ 333, 6). Pl. Phaed. 87, b. *ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ ἀνδράπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον*.

REMARK 1. In comparisons, either the Present tense is used, since the compared object is placed in present view, or the Aor. (§ 256, 4, (c)). In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison *ὥς*, *ὥστε*, *ὥσπερ*, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an *actual fact*, or with the Pres. Subj., or commonly with the Aor. Subj. (§ 333, Rem. 2.; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the mode-vowel). Il. κ, 183. *ὥς δὲ κῆρες περὶ μῆλα θυρωρήσονται ἐν αὐλῇ* —, *ὥς τῶν νῆδυμος ὕπνος ἀπὸ βλεφάρων δάλλει*. ρ, 434. *ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τόμβῳ ἄνδρος ἐστῆται*. κ, 485, sq. *ὥς δὲ λέων κήλοισιν ἀσημάντοις ἐπελδὼν αἰγῶν ἢ δίσσει κακὰ φρονέων ἐνο-ροῖσιν*. *ὥς μὲν Θρήϊκας ἄνδρας ἐφύχετο Τυδίδος υἱός* (*as it may happen that a lion, etc.*).

REM. 2. *Ὅπως* (*ὥς*) — *ὥς* are used in *wishes* or *asseverations*, the clause of comparison, introduced by *ὥς*, expressing the asseveration or protestation. Thus in Latin, *ITA me dii ament, ut ego nunc luctor, may the gods love me, as I rejoice, = may the gods not love me, if I do not rejoice, or as sure as I wish the gods to love me, so sure I now rejoice*. Il. γ, 825. *εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγώχοιο εἶην . . . ὥς νῦν ἡμέρη ἦδε κακὸν φέροι Ἀργείοισι πᾶσι μᾶλα* (*would that I were the son of Zeus as truly as this day brings evil to all the Greeks*).

REM. 3. In clauses introduced by *ὥς*, *ὥσπερ*, *ὥστε*, an attraction of the Case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. *οὐδαμῷ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥσπερ Θρασύβουλον* (*should be such as Thrasybulus is*). But the Nom. is often found, for which a verb must be supplied from the context. Dem. Mid. 363. *ἐχρῆν αὐτὸν τὰ ὄντα ἀναλίσκοντα ὥσπερ ἐγώ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην*.

REM 4. An appositive is often used with *ὥς* denoting comparison, as in

Latin with *ut*, for the purpose of explaining the predicate of the principal clause. This *ὥς*, *ut*, expresses either *comparison* or *limitation*, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed that the object connected with *ὥς* possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed that the object possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. *Λαλῶν γὰρ ἦν, ὥς τις ἄλλος, τὸν νόν, ὥς ποιμὴς ἀνθρώπων* (*ut pastor, as a shepherd*; the fidelity of shepherds being presupposed). But Th. 4, 84. *ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν* (*ut Lacedaemonius, for a Lacedaemonian*; it being presupposed of Lacedaemonians as a thing known, that they were not great orators).

† 343. II. *Comparative Adverbial Clauses denoting Quantity.*

1. Comparative adverbial clauses denoting quantity, compare the predicate of the principal clause, in respect to quantity or degree, with its predicate. The compared predicates are contrasted either as *equal* or *unequal* to each other.

2. The *equality* of the predicates is expressed in the following manner:—

(a) The adverbial clause is introduced by the relative *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause.

X. Cy. 8. 1, 4. *τοσοῦτον διαφέρειν ἡμῶς δεῖ τῶν δούλων, ὅσον αἱ μὲν δούλοι ἔκοντες τοῖς δεσπόταις ὑπηρετοῦσιν* (*it becomes us to excel slaves as much as slaves unwillingly serve their masters*).

(b) The adverbial clause is likewise introduced by *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause; the predicate of both clauses, however, stands either in the comparative or superlative.

X. An. 1. 5, 9. (Κῦρος) *νομίζων, ὅσῳ μὲν ἂν δᾶττον ἔλθοι τοσοῦτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι* (*quo [quanto] celerius—eo [tanto] imparatior, thinking that THE quicker he came, THE more unprepared he would find the king to fight*). O. 7, 42. *ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ πωσὶν οἶκον φύλαξ ἀμείνων γίγῃ, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῇ οἰκῇ ἔσῃ* (*quo [quanto] melior—eo [tanto] honoratior, the—eo much the*). Hier. 1, 19. *ὅσῳ ἂν πλείω τ.ς παραδῆται τὰ περιττὰ τῶν ἱκανῶν, τοσοῦτῳ δ' αὖσσον κόρος ἐπιπίπτει τῆς ἐδεοδῆς*. Th. 8, 84. *ὅσῳ μέλιστα καὶ ἐλεύθεροι ἦσαν ταῦται, τοσοῦτῳ καὶ δρασέτατα προσπεσόντες τὸν μισθὸν ἀπῆλθον*. The Superlative may also stand in the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. *ὅσῳ γὰρ ἐτοιμότερα τ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ*.

REMARK 1. Sometimes *τοσοῦτον* is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, α. *μείζον γὰρ αὐτὸ ἀγαθὸν ἢ γινώσκειν, ὅσον περ μείζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι*. Also after the omission of *ὅσον* — *τοσοῦτον*, both clauses may be blended into one, e. g. X. C. 4. 1, 3. *αἱ ἄρισται δοκοῦσαι εἶναι φύσει μέλιστα παιδείας δέονται*.

REM. 2. A comparative clause, introduced by *ὥς*, *ὅπως*, *ἥ* (*as*), *ὅσον*, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. *ἐπιμελοῦνται οἱ γονεῖς πάντα ποιῶντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὥς δυνατόν βέλτιστοι* (*as good as possible, quam fieri potest optimi*). Cy. 7. 1, 9. *ἢ ἂν δύνωμαι τάχιστα* (*as quick as possible*). For the like purpose, also, *οἷος*, *ὅτι* are used in connection with *εἶναι*. X. C. 4. 8, 11. *εὐδοκεῖ τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός γε ἀνὴρ εὐδαιμονίστατος*. The following elliptical expressions originate from the omission of the verb: *ὥς ἄριστα οἷον χαλεπώτατον, ὅτι μέλιστα*, etc. (§ 239, Rem. 2). In the same manner, the expressions *ὥς ἀληθῶς*, *in fact, really*, *ὥς ἀτεχνῶς*, *utterly*, *ὥς πάνυ*, *ὥς ἐπὶ τὸ πολὺ*, *plerumque*, are to be explained; also *ὥς ἕκαστοι*, i. e. *ἕκαστοι, ὥς ἕκαστοι ἦσαν*.

3. The *inequality* of the predicates compared, is expressed by appending to the *Comparative* a coördinate clause with the comparative particle *ἢ*. See § 323.

REM. 3. The relation of quantity is expressed by comparing the predicate of the principal clause, in respect to its *magnitude* or *degree*, with the consequence or effect of that clause, the consequence being expressed by a subordinate clause with *ὥστε* and the Inf. If the *degree* of the predicate in the principal clause stands in an *equal* relation with its effect, then the predicate of the principal clause is in the positive, e. g. *οὕτως ἀνδρεῖός ἐστιν, ὥστε θάυμαζεσθαι*. But if the relation is *unequal*, i. e. if the predicate of the principal clause is represented as one which exists in a higher degree than another standing with it, then the Comparative is used with *ἢ ὥστε* and the Inf., e. g. *τὸ κατὰ μείζω ἐστίν, ἢ ὥστε ἀνακλέειν* (*greater than that one, i. e. too great to be bewailed*). See § 341, 3, (a).

CHAPTER IX.

‡ 344. I. INTERROGATIVE SENTENCES.

1. Questions are either independent of a preceding sentence or dependent upon it, e. g. *Has the friend come?* and *I do not know whether the friend has come*. The first is called a direct question, the last, indirect. Both may consist either of one member, or of two or more members, e. g. *Has the friend come, or Has he not yet come?* *Do you not know whether he is come or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who*

has done this? (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a *single word* in the sentence (subject, attributive, or object), are introduced by the substantive, adjective, or adverbial interrogative pronouns, τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, πῶ, πόθεν, πόθεν, πόσε, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns (§ 93, Rem. 1.) compounded with a relative: ὅστις, ὁποῖος, ὁπόσος, ὁπότερος, ὅπως, ὅπη, ὅπου, ὁπόθεν, ὁπόσε, etc.

Τίς ἦλθεν;—Τί ποιεῖς;—Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;—Πῶς λέγεις;—Πόσε φεύγετε;—Οὐκ οἶδα, ὅστις ἐστίν.—Οὐκ οἶδα, ὅπως τοῦτο τὸ πρῶγμα ἐπαρξεν.

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes, indeed, in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct. Οὐκ οἶδα, τίς ταῦτα ἐπαρξεν. X. C. 4. 6, 2. εἰπέ μοι—ποῖόν τι νομίζεις εὐεβίαν εἶναι; yet there follows immediately, ἔχεις οὖν εἰπεῖν, ὅποιός τις ἐεὐεβής ἐστιν; Comp. Rem. 2. Pl. Crit. 48, α. οὐκ ἔρα ἡμῖν οὕτω φροντιστέων, τί ἐροῦσιν οἱ πολλοὶ ἡμῶς, ἀλλ' ὅτι ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων. X. C. 4. 4, 13. οὐ γὰρ αἰσθάνεσθαι σου, ὅποιον νόμιμον, ἢ ποῖον δίκαιον λέγεις.—In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. ὅς instead of ὅστις, οἷος instead of ὁποῖος, etc.

REM. 2. The adverb ποτέ, like the Latin *tandem* , is sometimes appended to the interrogative, in order to express the impatience or desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. ποῖόν ποτ' ἐχρήσαντο τεκμηρίω; (*what proof, I pray, did they bring?*) 1. παλλὰς ἐδάμασσα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραφόμενοι Σωκράτην, ὥς ἄξιον εἶναι θανάτου τῇ πόλει. R. L. 1, 1. ἐδάμασσα, δὲ ποτὲ τρέψῃ τοῦτ' ἐγένετο.

REM. 3. The article is prefixed to the interrogative, when one of the speakers has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phædr. 277, α. Σωκρ. Νῦν δὲ ἐκεῖνα ἦδη, ὃ φαῖρε, συνάμεινα κρίνειν, τούτων ἐμολογημένων. Φ. Τὰ ποῖα; (in reference to the preceding ἐκεῖνα). 279, α. Σωκρ. Νέος ἐπὶ, ὃ φαῖρε, Ἰσοκράτης· ὃ μόντοι μεντεόμασι παρ' αὐτοῦ, λέγειν ἐδέλω. Φ. Τὸ ποῖον δὴ; So Τὰ ποῖα ταῦτα λέγεις; From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative follows an interrogative without an article. In this case, the inquiry relates to the nature or quality of an object already existing. Il. π, 440. ποῖον τὸν μῦθον ἔειπες; which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other now asks what it means. Her. 7, 48. δαιμόνιε ἀνδρῶν, ποῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι καλεμνάτα; (*what are these two things which you say are most hostile to me?*) Pl. Gorg. 521. α. ἐπὶ ποτέραν οὐν με παρακαλεῖς τὴν Δερσικίαν τῆς πόλεως (= ποτέρα ἐστὶν ἡ Δερσικία, ἐφ' ἣν με παρακαλεῖς;)

REM. 4. In order to make the subject matter of the question emphatic, when there is an antithesis, or a transition in the discourse, the words which denote this subject matter are often taken from their own sentence and placed first with *τί* or *ὅ*, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. *τί δὲ κυβερνήτης; ὁ δὲ δῶς κυβερνήτης ναυτῶν ἔρχων ἐστίν, ἢ ναύτης;* Gorg. 502, a. *τί δὲ ὁ πατήρ αὐτοῦ Μέλης, ἢ πρὸς τὸ βέλτιστον βλέπων ἰβόκει σοι κιδαρφεῖν;*

REM. 5. The expressions, *τί μαθὼν, τί παθὼν*, *cur? why?* always express *disapprobation* or *censure* of that respecting which the question is asked. The former implies that the thing censured was done *designedly*; the latter that it was done *accidentally*, e. g. *Τί μαθὼν τοῦτο ἐποίησας;* (*what has come into your mind to do this, with what object in view did you do this?*) *Τί παθὼν τοῦτο ἐποίησας;* (*quid expertus hoc fecisti? what happened to you that you did this?*) Pl. Apol. 36, b. *τί ἔξωός εἰμι παθεῖν, ἢ ἀποτίσαι, ὅτι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον;* (*what punishment do I deserve, that I PURPOSELY have had no rest in my life?*).

REM. 6. A rhetorical turn of the Greek language, of frequent recurrence, consists in suddenly changing a subordinate clause, introduced by a conjunction, into a direct interrogative clause, yet in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate clause into the principal, and the principal into the subordinate. X. C. 1. 4, 14. *οὐ δὲ ἀμφοτέρων τῶν πλείστων ἔξωον τετυχηκὸς οὐκ αἶε σοῦ θεοῦ ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσωσι, νομεῖς αὐτοῖς σοῦ φροντίζειν;* (*but what must the gods do, to make you believe that they care for thee?*). Dem. Phil. 1. 43, 10. *πόττε ἢ χρὴ πράξετε; περὶ δὲ τί γένηται;* (*but what must take place if you are to do your duty?*). Hence the elliptical expressions, *ἵνα τί; ὥς τί;* (*sc. γένηται*) *to what purpose, for what object?* *ὅτι τί;* (*sc. γίγνεται*), *on what ground?* So also in the adjective-clause, e. g. Pl. Phaed. 105, b. *εἰ γὰρ ἐροῦς με, ὅ ἂν τί ἐν τῷ σώματι ἐγγένηται, θερμὸν ἔσται, οὐ τὴν ἀσφαλὴ σοι ἐρῶ ἀποκριεῖν* (*if you would ask in what condition of body he must be, so that it might be warm?*) So also *τί οὐ* is inserted in the midst of clauses without change of construction (*nihil non*). Dem. Cor. 241, 47. *ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ ἀκουμένη μεστὴ γέγονε προδοτῶν.*

REM. 7. The Greek may place two, or even more interrogatives, without *καὶ*, under one common predicate, e. g. *Πῶς τί ἔρ' ἂν ἀγωνιζοίμεθα;* (*how and what?*). [Comp. Eng. "*what and what manner of time,*" *τίνα ἢ ποῖον καιρὸν*, I Pet. 1: 11.] Pl. Rp. 400, a. *ποῖα δ' ἀπολείου βίου μμήματα, οὐκ ἔχω λέγειν* (*what imitations and of what life?*). Dem. Cor. *τίς τίνας αἰτίως ἐστί;* So also with the relative. Isocr. Archid. 124, 42. *τίς οὐκ εἶδεν, ἐξ οἷων ξυμπορῶν εἰς δσὴν εὐδαιμονίαν κατέστησαν.*

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal clause, and the finite verb into a subordinate clause. X. C. 3. 7, 3. *τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγγνῶσκεις;* (*by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?*). The Greek may also insert an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2. 1. *καταμεμῶθηκας οὐν τοῖς τί ποιῶντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι;* instead of *καταμεμῶθηκας, εἰνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιῶσιν οὗτοι, οὗς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;*

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the

accentuation, e. g. *Art thou sick? Hast thou seen thy friend.* In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, the word on which the stress of the question lies, being placed first in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. οὐτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίην ἀντίκα νῦν ἐδέλεις ἴσανι.
This is found very often with negatives, e. g. Οὐκ ἐδέλεις ἴσανι;

4. In the second place, the predicative question is introduced by certain interrogatives; this is the more common usage. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, and of such a nature that one member is excluded by the other (*disjunction*, § 323), then one of the interrogatives stands in the first member, while *ἢ*, or (*an*), stands in the second and following members.

5. The interrogatives in the predicative questions are the following:—

(a) *ᾗ* implies an asseveration (§ 316, 2), and hence is used when it is supposed that that which forms the subject of the question *actually exists*. X. Cy. 1. 4, 19. *ᾗ* οὗτοι, ᾧ πάντες, πολέμοι εἰσιν, οἱ ἐφεσθήκασιν τοῖς ἡμέρα; Πολέμοι μέντοι, ἔφη. Pl. Rp. 341, ε. *ᾗ* ὁρῶς σοι δοκῶ, ἔφη, ἂν εἰπεῖν οὕτω λέγων, *ἢ* οὐ; Ὅρῶς, ἔφη. Very often used in connection with other particles, e. g. μήν (§ 316, 1), δὴ, δὴ περ (§ 315, 1, 2), δὴτα (§ 315, 3), ἔρα, γάρ [§ 324, 2, 3, (a)], καί, πού (§ 316, 2), πού ἔρα. X. O. 4, 23. τί λέγεις, ᾧ εὔρε; *ᾗ* γὰρ σὸ ταῖς σαῖς χερσὶ τοῦτων τι ἐφύτευσας; (Now did you ACTUALLY plant any of these with your own hands?). *ᾗ* γάρ; (is it not true?). Pl. Hipp. Min. 363, c. *ᾗ* γάρ, ᾧ ἴππια, ἴδν τι ἐρωτᾷ σε Λακρότης, ἀποκρινεῖ; *ᾗ* πού; (surely? surely indeed?). Pl. Lysid. 207, d. *ᾗ* πού, ᾗν ὃ λόγός, ᾧ Λύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, *ᾗ* ὃ δς. Still, *ᾗ* πού is also used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. *ᾗ* πού τετόλμηκε ἔργον ἀσχιστον τόδε (has Jason INDEED, ACTUALLY dared this thing?).

(b) *ᾗ* (only post-Homeric) originates from the inferential *ἔρα*, *igitur* [§ 324, 3, (a)], and hence implies the idea of *consequence*, *effect*; by frequent use, however, the appropriate meaning (*igitur*), becomes weakened and obscured; hence the inferential particles *ἔρα*, *οὖν* are sometimes added to a question introduced by *ᾗ*. *ᾗ* leaves it undecided, whether the inquirer expects an affirmative or negative answer. Hence, when it is to be definitely indicated, that either an affirmative or a negative answer is expected, then in

the first case, $\alpha\rho\ \sigma\delta$ (*nonne*), is used; in the last case, $\alpha\rho\ \mu\eta$ (*num, whether?* is it not?), $\mu\eta$ always expresses *solicitude, fear*. X. C. 3. 6, 4. $\alpha\rho'$ $\epsilon\phi\eta$ δ $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma$, $\delta\omega\tau\epsilon\nu$, $\phi\acute{\iota}\lambda\omicron\upsilon$ $\epsilon\iota\kappa\omicron\upsilon$ $\epsilon\iota$ $\alpha\upsilon\zeta\eta\sigma\alpha\iota$ $\beta\omicron\upsilon\lambda\omicron\iota\omicron$, $\pi\lambda\omicron\upsilon\sigma\iota\omega\tau\epsilon\rho\omicron\nu$ $\alpha\upsilon\tau\omicron\nu$ $\epsilon\pi\iota\chi\epsilon\iota\rho\eta\iota\varsigma$ $\alpha\upsilon$ $\pi\omicron\iota\eta\sigma\alpha\iota$ $\Pi\acute{\alpha}\nu$ $\mu\epsilon\lambda\epsilon\nu$ $\sigma\delta\nu$, $\epsilon\phi\eta$. 10, 1. $\alpha\rho\alpha$, $\epsilon\phi\eta$, δ $\Pi\alpha\rho\rho\acute{\alpha}\sigma\iota\epsilon$, $\gamma\rho\alpha\phi\iota\kappa\acute{\eta}$ $\epsilon\varsigma\tau\omega$ η $\epsilon\iota\kappa\alpha\sigma\iota\omicron$ $\tau\omega\nu$ $\theta\rho\alpha\sigma\acute{\iota}\mu\epsilon\nu\omega\nu$; — Λ $\lambda\eta$ $\delta\eta$ $\lambda\acute{\epsilon}\gamma\epsilon\iota\varsigma$, $\epsilon\phi\eta$. 2. 6, 16. $\alpha\rho'$ $\sigma\delta\nu$ $\omicron\lambda\omicron\delta\acute{\alpha}$ $\tau\iota\varsigma$, $\sigma\acute{\iota}$ $\alpha\lambda\omega\phi\epsilon\lambda\epsilon\iota\varsigma$ $\delta\upsilon\tau\epsilon\varsigma$ $\acute{\omega}\phi\epsilon\lambda\acute{\iota}\mu\omicron\upsilon\varsigma$ $\delta\upsilon\nu\alpha\tau\alpha\iota$ $\phi\acute{\iota}\lambda\omicron\upsilon\varsigma$ $\pi\omicron\iota\epsilon\iota\delta\alpha\iota$; $\text{M}\alpha$ $\Delta\Gamma'$ $\sigma\delta$ $\delta\eta$ τ' $\epsilon\phi\eta$. 3. 13, 3. $\alpha\rho'$ $\sigma\delta\nu$, $\epsilon\phi\eta$, $\kappa\alpha\iota$ $\omicron\acute{\iota}\kappa\epsilon\tau\alpha\iota$ $\sigma\omicron\nu$ $\acute{\alpha}\chi\delta\omicron\nu\tau\alpha\iota$ $\pi\acute{\iota}\nu\omicron\upsilon\tau\epsilon\varsigma$ $\tau\epsilon$ $\alpha\upsilon\tau\omicron$ $\kappa\alpha\iota$ $\lambda\omicron\upsilon\delta\acute{\iota}\mu\epsilon\rho\omicron\iota$ $\alpha\upsilon\tau\omicron$, $\text{M}\alpha$ $\tau\omicron\nu$ $\Delta\Gamma'$, $\epsilon\phi\eta$ (*profecto non aegre ferunt*). 4. 2, 22. $\alpha\rho'$ $\sigma\delta\nu$ $\delta\iota\alpha$ $\tau\eta\nu$ $\tau\omicron\upsilon$ $\chi\alpha\lambda\kappa\epsilon\upsilon\epsilon\iota$ $\acute{\alpha}\mu\alpha\delta\acute{\iota}\alpha\nu$ $\tau\omicron\upsilon$ $\theta\acute{\nu}\mu\alpha\tau\omicron\varsigma$ $\tau\omicron\upsilon\tau\omicron\upsilon$ $\tau\upsilon\gamma\chi\acute{\alpha}\nu\omicron\upsilon\sigma\iota\nu$; $\text{O}\delta$ $\delta\eta$ $\tau\alpha$. 1. 5, 4. $\alpha\rho\acute{\alpha}$ $\gamma\epsilon$ $\alpha\upsilon$ $\chi\rho\eta$ $\pi\acute{\alpha}\nu\tau\alpha$ $\acute{\alpha}\nu\theta\rho\alpha$, $\acute{\alpha}\eta\gamma\sigma\acute{\alpha}\mu\epsilon\nu\omicron\nu$ $\tau\eta\nu$ $\epsilon\pi\iota\kappa\rho\acute{\alpha}\tau\epsilon\iota\alpha\nu$ $\acute{\alpha}\rho\epsilon\tau\eta\varsigma$ $\epsilon\iota\nu\alpha\iota$ $\kappa\rho\eta\tau\acute{\iota}\delta\alpha$, $\tau\alpha\upsilon\tau\eta\nu$ $\pi\rho\omega\tau\omicron\nu$ $\epsilon\nu$ $\tau\eta$ $\psi\upsilon\chi\eta$ $\kappa\alpha\tau\alpha\sigma\kappa\epsilon\upsilon\acute{\alpha}\sigma\alpha\sigma\alpha\iota$, (*nonne certe*). 2. 6, 34. $\alpha\rho\ \mu\eta$ $\delta\iota\alpha\beta\acute{\alpha}\lambda\lambda\epsilon\sigma\alpha\iota$ $\delta\acute{\epsilon}\phi\epsilon\iota\varsigma$ $\epsilon\pi'$ $\epsilon\mu\omicron\upsilon$; 4. 2, 10. $\tau\acute{\iota}$ $\delta\delta$ $\delta\eta$ $\beta\omicron\upsilon\lambda\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ $\acute{\alpha}\gamma\alpha\delta\delta\epsilon$ $\gamma\alpha\upsilon\tau\acute{\epsilon}\sigma\alpha\iota$, $\epsilon\phi\eta$, δ $\epsilon\upsilon\delta\acute{\omicron}\delta\eta\mu\alpha$, $\sigma\upsilon\lambda\lambda\acute{\epsilon}\gamma\epsilon\iota\varsigma$ $\tau\acute{\alpha}$ $\gamma\rho\acute{\alpha}\mu\mu\alpha\tau\alpha$; — Λ $\rho\alpha$ $\mu\eta$ $\lambda\omega\tau\omicron\sigma\acute{\iota}\varsigma$; $\epsilon\phi\eta$. — $\text{K}\alpha\iota$ δ $\epsilon\upsilon\delta\acute{\omicron}\delta\eta\mu\omicron\varsigma$. $\text{M}\alpha$ $\Delta\Gamma'$, $\epsilon\phi\eta$, $\sigma\acute{\iota}\kappa$ $\epsilon\gamma\omega\gamma\epsilon$. O. 4, 4. $\alpha\rho\ \mu\eta$ $\alpha\lambda\sigma\chi\upsilon\nu\delta\acute{\omega}\mu\epsilon\nu$ $\tau\omicron\nu$ $\Pi\epsilon\rho\sigma\omega\nu$ $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$ $\mu\iota\mu\eta\sigma\alpha\sigma\alpha\iota$; Double question: Pl. Euthyphr. 9, e. $\alpha\rho\ \tau\acute{\alpha}$ $\delta\omega\sigma\iota\omega\nu$, $\delta\tau\iota$ $\delta\omega\sigma\acute{\iota}\omega\nu$ $\epsilon\varsigma\tau\iota$, $\phi\iota\lambda\epsilon\acute{\iota}\tau\alpha\iota$ $\epsilon\pi\delta$ $\tau\omega\nu$ $\delta\epsilon\omega\nu$, η , $\delta\tau\iota$ $\phi\iota\lambda\epsilon\acute{\iota}\tau\alpha\iota$, $\delta\omega\sigma\acute{\iota}\omega\nu$ $\epsilon\varsigma\tau\iota$; (*is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?*)

(c) $\text{M}\omega\nu$ (probably originating from $\mu\eta$ and the confirmative $\sigma\delta\nu$, § 316, Rem.), corresponds entirely to the Latin *num, is it not? is it so? whether?* and hence always leads one to expect a negative answer. For the sake of perspicuity, the particles $\sigma\delta\nu$ and $\mu\eta$ are often added, e. g. $\mu\omega\nu$ $\sigma\delta\nu$, $\mu\omega\nu$ $\mu\eta$. But if the negative $\sigma\delta$ is added to $\mu\omega\nu$, then the question is *affirmative* (*nonne*). Pl. Lysid. 208, c. $\acute{\alpha}\lambda\lambda'$ $\acute{\epsilon}\rho\chi\epsilon\iota$ $\tau\acute{\iota}\varsigma$ $\sigma\omicron\upsilon$; $\text{O}\delta\epsilon$ $\pi\alpha\iota\delta\alpha\gamma\omega\gamma\acute{\omicron}\varsigma$, $\epsilon\phi\eta$. $\text{M}\omega\nu$ $\delta\omicron\upsilon\lambda\omicron\varsigma$ $\acute{\epsilon}\nu$; (*but not a slave, is he?*) Eur. Hec. 754. $\tau\acute{\iota}$ $\chi\rho\eta\mu\alpha$ $\mu\alpha\sigma\tau\epsilon\upsilon\omicron\upsilon\sigma\alpha$; $\mu\omega\nu$ $\epsilon\lambda\epsilon\upsilon\delta\epsilon\rho\omicron\nu$ $\alpha\acute{\iota}\omega\nu\alpha$ $\delta\acute{\epsilon}\sigma\alpha\iota$; $\rho\acute{\alpha}\delta\iota\omicron\nu$ $\gamma\acute{\alpha}\rho$ $\epsilon\varsigma\tau\acute{\iota}$ $\sigma\omicron\iota$. Hecuba answered: $\text{O}\delta$ $\delta\eta\tau\alpha$. $\tau\omicron\upsilon\delta$ $\kappa\alpha\kappa\omicron\delta\varsigma$ $\delta\epsilon$ $\tau\iota\mu\omega\rho\omicron\mu\acute{\epsilon}\nu\eta$ $\alpha\acute{\iota}\omega\nu\alpha$ $\tau\omicron\nu$ $\xi\acute{\omicron}\mu\pi\alpha\tau\alpha$ $\delta\upsilon\lambda\epsilon\upsilon\sigma\alpha\iota$ $\delta\acute{\epsilon}\lambda\omega$. Eur. Andr. 82. $\mu\omega\nu$ $\sigma\delta\nu$ $\delta\omicron\kappa\epsilon\acute{\iota}\varsigma$ $\sigma\omicron\iota$ $\phi\rho\omicron\nu\tau\acute{\iota}\sigma\alpha\iota$ $\tau\acute{\iota}\nu'$ $\acute{\alpha}\gamma\gamma\epsilon\lambda\omega\nu$; Pl. Phaed. 84, c. $\tau\acute{\iota}$, $\epsilon\phi\eta$, $\theta\mu\acute{\iota}\nu$ $\tau\acute{\alpha}$ $\lambda\epsilon\chi\theta\acute{\epsilon}\nu\tau\alpha$; $\mu\omega\nu$ $\mu\eta$ $\delta\omicron\kappa\epsilon\acute{\iota}$ $\acute{\epsilon}\nu\delta\epsilon\omega\varsigma$ $\lambda\acute{\epsilon}\gamma\epsilon\sigma\alpha\iota$; — $\text{E}\nu$ $\omicron\iota\varsigma$ $\tau\acute{\iota}$ $\chi\rho\eta\nu$ $\kappa\omicron\iota\epsilon\acute{\iota}\nu$ $\epsilon\mu\acute{\epsilon}$; $\mu\omega\nu$ $\sigma\acute{\iota}\kappa$ $\acute{\epsilon}\pi\epsilon\rho$ $\acute{\epsilon}\pi\omicron\iota\omicron\upsilon\nu$; (*nonne, quod faciebam?*)

(d) There is the same difference between $\sigma\delta$ and $\mu\eta$ when used without $\omega\alpha$, as when used with it, see (b): i. e. $\sigma\delta$ is used in *affirmative* questions, $\mu\eta$ in *negative*. $\text{O}\acute{\iota}\kappa$ $\acute{\epsilon}\delta\acute{\epsilon}\lambda\epsilon\iota\varsigma$ $\lambda\acute{\iota}\nu\alpha\iota$; (*non or nonne vis ire? do you not wish to go?*) Pl. Prot. 309, a. $\sigma\upsilon$ $\sigma\acute{\upsilon}$ $\mu\acute{\epsilon}\nu\tau\omicron\iota$ $\text{O}\mu\eta\rho\omicron\nu$ $\acute{\epsilon}\pi\alpha\upsilon\eta\tau\eta\varsigma$ $\epsilon\iota$; (*are you not in fact an eulogist? on μέντοι, see § 316, Rem.*). On $\sigma\acute{\iota}\kappa\omicron\upsilon$ (*nonne igitur*) and $\sigma\acute{\iota}\kappa\omicron\upsilon\nu$ (*nonne certe*) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. $\acute{\alpha}\lambda\lambda\alpha$ $\mu\eta$ $\acute{\alpha}\rho\chi\iota\tau\acute{\epsilon}\kappa\tau\omega\nu$ $\beta\omicron\upsilon\lambda\epsilon\iota$ $\gamma\epsilon\upsilon\acute{\epsilon}\sigma\alpha\iota$; $\text{O}\acute{\iota}\kappa$ $\sigma\delta\nu$ $\epsilon\gamma\omega\gamma'$, $\epsilon\phi\eta$. $\text{A}\lambda\lambda\alpha$ $\mu\eta$ $\gamma\epsilon\omega\mu\acute{\epsilon}\tau\rho\eta\varsigma$ $\epsilon\pi\acute{\iota}\delta\upsilon\mu\epsilon\iota\varsigma$, $\epsilon\phi\eta$, $\gamma\epsilon\upsilon\acute{\epsilon}\sigma\alpha\iota$ $\acute{\alpha}\gamma\alpha\delta\delta\epsilon$; $\text{O}\acute{\iota}\delta$ $\gamma\epsilon\omega\mu\acute{\epsilon}\tau\rho\eta\varsigma$, $\epsilon\phi\eta$ $\kappa\tau\lambda$. 2, 12. $\mu\eta$ $\sigma\delta\nu$, $\epsilon\phi\eta$ δ $\epsilon\upsilon\delta\acute{\omicron}\delta\eta\mu\omicron\varsigma$, $\sigma\acute{\iota}$ $\delta\upsilon\nu\omega\mu\alpha\iota$ $\epsilon\gamma\omega$ $\tau\acute{\alpha}$ $\tau\eta\varsigma$ $\delta\iota\kappa\alpha\iota\omicron\sigma\acute{\iota}\nu\eta\varsigma$ $\epsilon\rho\gamma\alpha$ $\acute{\epsilon}\zeta\eta\gamma\acute{\eta}\sigma\alpha\sigma\alpha\iota$; (*shall I not be unable, etc.? the negative $\sigma\acute{\iota}$ belongs to the single word $\delta\upsilon\nu\omega\mu\alpha\iota$*). This interrogative $\mu\eta$ is used very often in an *indirect* question, after expressions of *considering, asking, inquiring, of solicitude and fear*. It appropriately means, *whether not*, but in Eng. can be often translated by *that*. X. C. 4. 2, 39. $\phi\rho\omicron\nu\tau\acute{\iota}\zeta\omega$, $\mu\eta$ $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\nu$ β $\mu\omicron\iota$ $\sigma\tau\eta\acute{\alpha}\nu$ (*I am anxious whether it is not best*). For more examples of $\mu\eta$ and also for the construction, see § 318, Rem. 6.

(e) $\text{E}\acute{\iota}\tau\alpha$ and $\text{E}\pi\epsilon\iota\tau\alpha$, and more emphatically $\kappa\acute{\iota}\tau\alpha$, $\kappa\acute{\epsilon}\pi\epsilon\iota\tau\alpha$, introduce

questions of *astonishment*, *indignation*, and *irony*. They express antithesis or contrast, *and yet*, since they show that an unexpected conclusion has been drawn from a previous thought (§ 312, Rem. 8). X. C. 1. 4, 11. εἰ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεῶδες ἀνδράσων τι φροντίζων, οὐκ ἂν ἀμελοῖην αὐτῶν. X. Έπειτ' οὐκ εἰσι φροντίζων; αἱ πρῶτον μὲν μόνον τῶν (ὧν ἀνδράσων ἄρδον ἀνίσταται κτλ. (*and yet do you not think that they do care for men?*). Cy. 2. 2. 31. καῖπειτα τοιοῦτον ἔσται αὐ φαλεῖς αἰσίν;

(f) Πότερον (πότερα) — ή (Homer ή — ή) is used like the Latin *utrum* — *an*, in direct and indirect *double* questions. Πότερον is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Χαλκιδεὺς ἔφη· Πότερα δέ, ὁ Χαλκιδεὺς, εὐθεὶ ἀρῶσαι δύναται Χαλκιδῶν, ἢ ἔστω αἷς καὶ πᾶσι ἀρῶσαι; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλὰ ἔχῃ, ἔφθ πλουτεῖν, ἢ πένητα ποιεῖς; C. 1. 4, 6. ταῦτα οὕτω προσωποποιῶς πεπραγμένα, ἀπορεῖς, πότερα τύχῃ, ἢ γνώμῃ ἔργα ἐστί;

(g) Ἄλλο τι ή (arising from ἄλλο τί ἐστι or γίγνεται, ή or γένοιτ' ἂν, ή) and ἄλλο τι, has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι; (*does anything else than nothing hinder = does anything hinder?*) Pl. Hipparch. 236, e. ἄλλο τι οὐν εἴ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;

(h) "H, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. "H can then be translated by *perchance*. X. C. 2. 3, 14. πᾶν' ἔρα σύ γε τὰ ἐν ἀνδράσιν φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου· ἢ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχροῦ φαυλῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὐ ποιῆς; (= ἢ ἔρα — ἀπεκρύπτου, ἢ ὀκνεῖς —;)

(i) Εἰ and εἰάν [with the Subj., comp. § 339, 2, II, (b)], *whether*, is used only in *indirect* questions, and, indeed, properly only in *double* questions, and denotes a wavering or doubting between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence εἰ and εἰάν are especially used after verbs of *reflecting*, *deliberating*, *inquiring*, *asking*, *trying*, *knowing*, and *saying*. The connection must determine whether the interrogative sentence has an affirmative sense (*whether* — *not*), or a negative one (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος ἀλλίως ἔχει, (*whether* — *not*). C. 1. 1, 8. οὔτε τῷ στρατηγικῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῇ γήματι, ἢ εὐφραίνηται, δῆλον, εἰ (*whether* — *not*) διὰ ταύτην ἀνάσσει, οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ (*whether* — *not*) διὰ τούτους στερήσεται τῆς πόλεως. C. 4. 4, 12. σκέψαι, εἰ ἂν τῷδε σοὶ μᾶλλον ἀρέσκει. Pl. Apol. 18, a. θέομαι ὁμῶν τούτῃ τὸν νῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή. — On εἰ after *verba affectuum*, see § 329, Rem. 7.

REM. 9. Very frequently, especially in Homer, verbs which express some action, are constructed with this deliberative εἰάν with the Subj. and εἰ with the Opt. (Epic εἰ κε, εἰ κε), in which case a verb like σκοπεῖν, πειρᾶσθαι, is to be supplied by the mind. Th. 1, 58. Ποτιδαῖαται ἔπεμψαν μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἰ πως πείσειαν (*having sent envoys to the Athenians [to see, to ascertain] whether they could persuade them*). Il. v, 172. γλαυκίωνα δ' ἰδὺς φέρεται μένει, ἦν τινα πείσῃ ἀνδρῶν.

(k) Εἴτε — εἴτε are used in indirect questions like εἰ — ή, except that

by *ἄτε*—*ἄτε* the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. *καὶ δείξεις τάχα, εἴτ' εὐγενὴς φίλους, εἴτ' ἰσθλῶν κακῇ*. The poets also say *ἄτε*—*ῥ*, or *εἰ*—*ἄτε*, or they omit the first *ἄτε* altogether.

6. On the use of Modes in interrogative sentences, the following points are to be noted: The Ind. is used in direct and indirect questions; it is also used after *μή* in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists. The Subj. and Opt. are used in deliberative questions (§ 259, 1, (b), and 2); but the Opt. also (after an Hist. tense), when the question is to be represented as the *sentiment of another* (§ 345, 4), and also when the question depends on a clause expressing a wish (§ 333, 5). The Opt. with *ἄν* and the Ind. of the historical tenses with *ἄν*, are used as in principal clauses, § 260, 2, (2) and (4).

Τί λέγεις; (Also in questions expressing wonder or astonishment, the Greeks use the Ind., e. g. *πῶς οἶδα*; (*how could I know?*)—*Εἰπέ, ὅτι λέγεις*; Th. 3, 53. *φοβούμεθα, μή ἀμφοτέρων ἡμαρτήκαμεν*. X. Cy. 3. 1, 27. *ἴρα, μή ἐκείνους αὐθιγέσεις σε σωφρονίσαν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἰδέσθαι*. *Τί εἶπαμεν*; (*what can we say, what are we to say?*)—*Οὐκ οἶδα, ὅτι εἶπαμεν* (*I know not what we can, shall say*). Od. e, 473. *δεῖδω, μή θήρεσσιν ἔλωρ καὶ κύρμα γένημαι* (*that I shall become*). X. C. 4. 2, 39. *φροντίσω, μή κράτιστον ᾧ μοι σιγῶν* (*whether it is not best*). *Οὐκ εἶχον, ὅποι τραποίμην*. Pl. Rp. 614, b. *ἀναβαιοὺς εἶλεγον, ἃ ἐκεῖ ἴδοι* (*what he had seen there*). *Ἄρα μοι ἐδέλθῃσσις ἂν εἰπεῖν* (sc. *εἰ σε ἐρωτήσῃ*); X. An. 6. 1, 28. *ἐκείνο ἐννοῶ, μή λίαν ἂν ταχὺ σωφρονισθείην*. C. 4. 2, 30. *πρὸς σέ ἀποβλέπω, εἰ μοι ἐδέλθῃσσις ἂν ἐξηγήσασθαι* (sc. *εἰ βούλοιο*).—*Ἄρα σε πείσεια ἂν* (sc. *εἰ σοι ταῦτα ἔλεξα*); (*persuadissemne tibi?*) X. Apol. 28. *σὺ δέ, ὃ φίλτατε Ἀπολλόδορε, μᾶλλον ἂν ἐβόλου με ὁρᾶν δικαίως, ἢ ἀδίκως ἀποδύσκειντα*; (*vollesne?*) *Οὐκ οἶδ' εἰ σε πείσεια ἂν*.

REM. 10. On *μή* (*whether—not*) with the Opt. after a principal tense, see § 345, Rem. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final clauses (§ 339, 3), expresses the more remote thought. Il. π, 650, sq. *φράζετο θυμῷ . . μεμνημένος, ἢ ἥδη καὶ κείνῳ*. *Ἐκτωρ χαλεπῶ δρώσῃ ἀπὸ τ' ὤμων τεύχε' ἔλγεται, ἢ ἔτι καὶ πηλονέσσιν ὀφέλλειεν πύον αἶνον*.

7. The answer made to *predicative questions* by *yes*, is commonly expressed by repeating the word which contains the substance of the question. The answer made by *no*, is usually expressed by prefixing *οὐ* to the word which contains the substance of the question. *Yes* is also expressed by *ναί*, *νῆ* τῷ,

Δία, πάνυ, κάρτα, εὖ and the like, φημί, φήμ' ἐγώ, ἐγώ without φημί; and *no*, by οὐ, οὐ φημί, οὐκ ἐγώ. Commonly also strengthening adverbs are joined with the words which answer a question: γέ (§ 317, 2), e. g. ἔγωγε, οὐκ ἔγωγε; γάρ (§ 321, 2), τοί (§ 317, 3), μέντοι (§ 316, Rem.), οὖν [‡ 324, 3, (b)], μὲν-οὖν (§ 316, Rem.). The answer to *nominal questions* is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395, sq. ὁρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄδελφον;—Ὅρῳ. Ib. 90, 91. οἷσδ' οὖν, βροτοῦσιν ὡς καθίστηκεν νόμος;—Ὅκ. οἷδα. X. C. 4. 6, 14 φῆς σὺ ἀμείναι πόλιν εἶναι, ὃν σὺ ἐπαιεῖς, ἢ ὃν ἐγώ;—Φημι γὰρ οὖν.

‡ 345. II. OBLIQUE OR INDIRECT DISCOURSE.

1. When the words or thoughts of a person, whether the second or third person or the speaker himself, are again repeated, *unaltered, in precisely the same form as they were stated by us or another person*, then the discourse or thought quoted, being independent of any view or representation of the narrator, is called *direct discourse (oratio recta)*, e. g. *I thought: PEACE HAS BEEN CONCLUDED. The messenger announced: PEACE HAS BEEN CONCLUDED*,—or without a preceding verb: *peace has been concluded*.

2. When the words are not repeated in the precise form in which they were first spoken, but are referred to the representation of the narrator, and thus are made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal clause, the discourse is called *indirect (oratio obliqua)*, e. g. *We believed, THAT PEACE WAS CONCLUDED. The messenger announced, THAT PEACE WAS CONCLUDED*.

3. The principal clauses of direct discourse, to which also belong clauses introduced by coördinate conjunctions, e. g. καί, δέ, γάρ, οὖν, καίτοι, etc., are expressed in oblique discourse, when they contain a simple *affirmation* or an *opinion*, and denote something which happens, has happened, or will happen: (a) either by the Acc. with the Inf. (§ 307, 6), or by ὅτι and ὡς with the finite verb (§ 329), or even by the participle [‡ 310, 4, (a)], e. g. Ἐπήγγελε τοὺς πολεμίους ἀποφυγεῖν—ὅτι αἱ

πολέμιοι ἀποφύγοιεν—τοὺς πολέμιους ἀποφυγόντας; when they express a command, wish, or desire: (b) by the Inf. and in continued *oratio obliqua* by δεῖν, χρῆναι with the Inf., more seldom by the Inf. alone., (§ 306), e. g. Ἐλέξε τοῖς στρατιώταις ἐπιθῆσθαι τοῖς πολέμοις (*oratio recta*, ἐπίθεσθε).

REMARK 1. *Intermediate* clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by ὅτι or ὡς with the Opt. or by the Acc. with the Inf. precedes. X. An. 7. 3, 13. ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἕξια λέγει Ζεύδης· χαμῶν γὰρ εἶη, καὶ οὕτε οἴκαδε ἀποκλεῖν τῷ βουλομένῳ δυνατόν εἶη, κ. τ. λ. H. 3. 2, 23. ἀποκρινομένων δὲ τῶν Ἡλείων, ὅτι οὐ ποθήσειαν ταῦτα· ἐπιληθὺς γὰρ ἔχοιεν τὰς πόλεις· φροῦρον ἔφηναν οἱ ἔφοροι.

4. The *subordinate* clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of, and not that of the narrator. Ἄν, which is joined with the Opt. and Ind. of the historical tenses, still remains in indirect discourse.

X. An. 7. 1, 33. (Κοιρατῆδης) ἔλεγεν, ὅτι ἔτοιμος εἶη ἡγεῖσθαι αὐτοῖς . . . ἔνθα πολλὰ καὶ ἀγαθὰ λήφοντο (*oratio recta*: ἔτοιμός εἰμι . . . ἔνθα λήψεσθε). Ag. 1, 10. Τισσαφέρνης ἔμυσεν Ἀγησιλάῳ, εἰ σπείσεται, ὥς ἔλθοιεν, ὅς πέμψειε πρὸς βασιλέα ἀγγέλους, διακρῆσθαι αὐτῷ ἀφεδῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας (*oratio recta*: εἰάν σπείσῃ, ὥς ἂν ἔλθωσιν, ὅς πέμψω . . . διακρῆξομαι).

REM. 2. When, however, the subordinate clauses of direct discourse would be expressed by the Ind. of an historical tense, the Ind. remains even in indirect discourse, because the Opt. would leave it undetermined, whether in direct discourse the Ind. of a principal tense, or the Ind. of an historical tense had been used. X. An. 7. 7, 55. οἱ στρατιῶται ἔλεγον, ὡς Εὐνοφῶν οἶχετο πρὸς Ζεύδην οἰκῆσαν καὶ ἀνέσχετο αὐτῷ ἀποληφόμενος (*oratio recta*: Ε. οἶχετο πρὸς Ζ. ἀνέσχετο ἀποληφόμενος). X. C. 2. 6, 13. ἤκουσα, ὅτι Περικλῆς πολλὰς (ἐφόδους) ἐπίστατο, ὡς ἐπῆδον τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν (*oratio recta*: Π. ἐπίσταται, ὡς . . . ἐποίει). But subordinate clauses with ὅτι (*quod, quia*) follow the principal rule (No. 4). X. H. 7. 1, 34. εἶχε (Πελοπίδης) λέγειν, ὡς Λακεδαιμόνιοι διὰ τοῦτο πολέμησαι αὐτοῖς (τοῖς Θηβαίοις), ὅτι οὐκ ἐδέλχοντο μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτόν (τὸν βασιλέα), *oratio recta*: Α. διὰ τοῦτο ἐπολέμησαν, ὅτι οὐκ ἠδέλχοντο. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is, that it always uses its Subj. only with reference to the Future [§ 257, 1, (a)]. But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a

thought is quoted as the sentiment of another, who, at the moment of quotation, is to be represented as one *no longer present*. Her. 7, 103. *ἔρα, μὴ μάλιστα κόμπως ὁ λόγος ὁ εἰρημένος εἴη* (whether the statement made was not idle boasting). X. Cy. 2. 4, 17. *ἂν τις ἐκείσε ἐξαγγείλῃ θή, ὥς ἐγὼ βουλοίμην μεγάλην δόξαν ποιῆσαι* (if any one announces there, that I INTENDED). C. 1. 2. 34. *εἰ μὲν γὰρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ἀρδοῖς (λεγομένοις εἶναι νομίζοντες ἀπέρχουσις κελεύετε), δῆλον ὅτι ἀρεκτέον εἴη τοῦ ἀρδοῖς λέγειν* (if you mean that philosophy is not to be used in reasoning right, it is evident that it WAS YOUR VIEW, that we must abstain from reasoning right). Hence if the Greek, after a principal tense, wishes to represent a statement as the sentiment of another person, it must use the Acc. with the Inf. instead of *ὅτι* with the Subj. Thus, e.g. the English phrase, *We say that we are immortal*, is not to be expressed in Greek by *λέγουσιν ὅτι ἡμεῖς ἀθάνατοι ὁμμεν*, or *ὅτι ἡ. ἂδ. εἰμεν*, but by *λέγει ἡμᾶς ἄθανάτους εἶναι*. — In hypothetical Protases with *εἰ* and the Ind., the Ind. remains.

REM. 3. The oblique discourse is sometimes used even in the subordinate clauses of direct discourse, when the speaker wishes to bring forward an expression or thought, not in *his own person*, but as the *sentiment of another*. Her. 7, 2. *ἐστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβαζίδης, κατότι πρεσβυτάτης τε εἰη παντός του γένου, καὶ ὅτι νομιζόμενα εἴη πρὸς πάντων ἀνδράπων, τὸν πρεσβυτάτον τὴν ἀρχὴν ἔχειν· κέρως δέ, ὥς Ἀττίσσης τε παῖς εἴη, καὶ ὅτι Κύρος εἴη ὁ κτηνῆμενος τοῖσι Πέρσῃσι τὴν ἀλευδρίην*.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with *ἂν*. Th. 8, 54. *καὶ ἐψηφίσαντο πλεῖστα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα εἶναι*. X. H. 2. 4, 18. *ὁ μάλιστα παροτρύνειεν αὐτοῖς, μὴ πρότερον ἐπιτίθεσθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τραυδεῖη*. 5. 4, 47. *ἐκέλευε προκαταλαβεῖν τε ἄκρον καὶ φυλάττειν, ὥς ἂν αὐτὸς ἐλθῃ*.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are thus transferred to the present time of the speaker, and assume a more direct and definite character than if they were stated in the form of indirect discourse (§ 327, Rem. 2).

X. Cy. 2. 2, 1. *ἂν μὲν οὖν ἐπεμέλετο ὁ Κύρος, ἐπὶ τε συνεκράνῃ, ὥπως εὐχαριστάται λόγῳ ἐμβληθῆσενται*. Comp. § 327, Rem. 2. H. 2. 3, 2. *ἔδεξε τῷ θήμῃ τριάκοντα ἐλίσσαι, οἱ τοὺς πατρίους νόμους ξυγγράψουσιν, καὶ ὅς πολετεύσουσιν*. Her. 1, 163. *ἐκέλευε τῆς αὐτοῦ χάρης οἰκεῖν, ἔκου βούλουται*. Th. 2, 4. *οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥστε ἔχουσιν, ἐμψήσαντες τὸ οἰκεῖν, εἴτε τι ἄλλο χρήσονται*. 1, 107. *ἔδεξε δ' αὐτοῖς σκέψασθαι, ὅτῃ τρόπῃ ἀσφαλέστατα διαπορεύσονται*. Her. 1, 29. *ὀρκίους μεγάλους κατελείχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσεσθαι νόμοις, τοὺς ἑσφι Σόλων δῆται*. X. Cy. 4. 5, 36. *τοὺς ἱππείας ἐκέλευσε φυλάττειν τοὺς ἐπαγόντας, ὥς ἂν τις σημάνῃ*. H. 2. 1, 25. *Ἀνικάνδρος δὲ τὰς ταχίστας τῶν ῥῶν ἐκέλευσεν ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴν δὲ ἐκβῶσι, κατιδόντας δὲ τι ποιεῖσιν, ἀποκλεῖν*. On *ὅτι*, *ὥς* (*that*), see § 329, 4 and Rem. 3.

REM. 5. The Imperfect (seldom the Plupf.) Indicative, referring to the historical tense of the principal clause, is sometimes used instead of the Pres. (Perf.), in a subordinate clause which is associated with other subordinate clauses in the Opt. X. An. 1. 2, 2. Κύρος τοὺς φηγάδας ἐκέλευσε σὺν αὐτῷ στρατεῖσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν, ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἰκᾶν. (Oratio recta: ἔδν καταπράξω, ἐφ' ᾧ στρατεύομαι, οὐ πρ. παύσομαι, πρὶν δὲ ὑμᾶς καταγάγω.) But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented, at the same time, as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with the Opt. Then there is a mingling of the direct and indirect discourse in order to form a contrast between the *certainly, reality, fact, and directness* expressed by the two former, and the *uncertainty, possibility, mere conception, and indirectness* denoted by the latter. X. An. 2. 3, 6. ἔλεγον οὕτως· ἐλάττω δακαῖον λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, εἰ δὲ αὐ σπονδὰς γένηνται, ἕξουσιν, ἔνθεν ἔξουσιν τὰ ἐπιτήδεια. 3. 5, 13. ἑμιοῖσι ἦσαν δαυαύζοντες, οἱ ποτὲ τρέφονται οἱ Ἕλληνες, καὶ τί ἐν νῦν ἔχοιεν.

6. The Greek can also use the Acc. with the Inf. instead of the finite verb, in every kind of subordinate clauses.

Her. 6, 117. ἄνδρα οἱ δοκεῖν ὀκλίτην ἀντιστῆναι μέγαν, τοῦ (instead of οὗ) τὸ γένειον τὴν ἄσπιδα πᾶσαν σκιάζειν. 6, 84. Ἀκίδας (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφι Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι (postquam invasisset). Th. 4, 98. οἱ Ἀθηναῖοι ἔφασαν, εἰ μὴν ἐπιπλέον θυνηδῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχω (si ampliore illorum agri partem in suam potestatem redigere possent se eam retenturos). See Larger Grammar, Part II, § 849.

REM. 6. The spirited mode of representation among the Greeks, and the desire to make past events appear as present, often changes the indirect discourse into direct, or the direct into the indirect. In the first case, there is often an interchange of person, comp. ‡ 329, Rem. 3. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κύρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίοντα διαφθεῖν, ὅτι παρέσται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, καὶ ἂν βοῶλῃ, ἀσκαρδομυκτεῖ. On the contrary, An. 7. 1, 39. ἑλθὼν δὲ Κλέανδρος· Μάλα μολίς, ἔφη, διαπραχόμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἴη, κ. τ. λ.

III. SPECIAL PECULIARITIES IN THE CONSTRUCTION OF WORDS AND SENTENCES.

‡ 346. Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.

1. Ellipsis is the omission of a sentence or a part of a sentence which is logically subordinate, and hence of less importance, but viewed grammatically, must necessarily be supplied in order to express an idea or thought. The idea of the omit-

ted word can only be of a very general and indefinite nature, and is frequently contained in the idea of the qualifying word, as, e. g. οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or is evident from the context or frequent usage, as e. g. in εἰς διδασκάλου λέναι. In like manner, the omitted sentence must express a general idea, and hence one which may be readily supplied, or one which is indicated by the context. The single instances of Ellipsis have been noticed in the course of the Grammar. See Index under *Ellipsis*.

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis, there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real, but only apparent omission of such an element, that element being in some way involved in the sentence or in a member of it. The simplest instances of brevity of expression have already been presented (§ 319, Rem. 1). The following additional instances may here be mentioned :—

(a) One form of a verb must often be borrowed from another. Th. 2, 11. (ἀξιοῦσι) τὴν τῶν πέλας (γῆν) θροῦν ἢ τὴν ἑαυτῶν ὄραν (sc. θρουμένην).

(b) In antitheses, one member must often be supplied from the other. Dem. Ol. 3. 30, 17. ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνάγει ταῦτ' ἀεὶ, οὐκ ἐὼν φεύγει οὐδὲν πλεῖστος ἀνδρῶν ἐκ μάχης ἀλλὰ (sc. ἀνῶν) μένοντας ἐν τῇ τάξει ἐπικρατεῖν, ἢ ἀπώλλυσθαι. Pl. Apol. 36, b. ἀμελήσας, ὃν οἱ πολλοὶ (sc. ἐπιμελεῖσθαι). So from οὐδέ τις the idea of εἷς or ἕκαστος is to be borrowed, as in the following sentence, from οὐδ' εἷς, the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, c. ταῦτα ἀκούσας οὐδ' ἂν εἷς ἐξαρηθείη, ἀλλ' ἀτεχνῶς οἴοι' ἂν ἀκηκοέναι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαλεῖν; This is the case in the expressions, τί ἄλλο ἢ, — οὐδ' ἐν ἄλλο ἢ — ἄλλο τι ἢ, instead of τί ἄλλο ποιεῖ or ἔστιν or the like, ἢ ὅτι. Th. 3, 39. τί ἄλλο αὐτοὶ, ἢ ἐπεβόλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἄλλο οὐδ' ἐν ἢ ἐκ γῆς ἐναυμάχουν.

(e) When two verbs connected together have a *common object*, even if they govern different Cases, the Greek usually expresses the object but once, and makes this depend on the nearest verb. Indeed, the object of a clause is not unfrequently transferred and made the *subject* of the following clause, without

its place being supplied by a pronoun. X. O. 4, 8. *τούτοις μὲν χάραν τὴν ἀλλήν προστίδῃσι καὶ δόροις κοσμεῖ* (sc. αὐτοὺς). Pl. Gorg. 460, c. *οὐ δὲ τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν* (sc. αὐτοὺς) *ἐκ τῶν πόλεων*. Rp. 465, a. *πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολᾶζειν* (sc. αὐτοὺς) *προσ τετάξεται*. Th. 5, 54. ('*Ἀργεῖοι*) *ἐπέβαλον ἐς τὴν Ἑπίδουριαν καὶ ἐδύον* (sc. αὐτήν). This case occurs most frequently where a participle is connected with a finite verb. Th. 1, 20, τῷ Ἱππάρχῳ τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν (sc. αὐτόν) (*while Hipparchus was arranging the Panathenaic procession, they killed him*). Ib. 144. *τούτοις ἀποκρινόμενοι ἀποπέμψωμεν* (sc. αὐτοὺς). But sometimes the Case is made to depend on the more remote finite verb. Th. 2, 65. *ὅσον χρόνον προὔστη* (Περικλῆς) *τῆς πόλεως . . . ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο* (sc. αὐτῇ) *ἐπ' ἐκείνου μεγίστη*. X. An. 2, 5, 24. *ταῦτα* (Τισσαφέρνης) *εἰπὼν ἔβαλε τῷ Κλέαρχῳ ἀληθῆ λέγειν, καὶ εἶπεν* (sc. ὁ Κλέαρχος).

3. An important figure of Brachylogy is Zeugma, i. e. a construction in which a verb, that in sense belongs only to one subject or object, is connected with several subjects or objects. The verb, however, must always be of such a nature as to express an idea which may be taken in a wider or more limited sense.

Pl. γ, 326. ᾄχι ἐκόςτῃ ἵπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο (to lie, as well as generally to be in a place, to be in store). Her. 4, 106. *ἐσθῆτα δὲ φορέουσι πῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην* (they wear garments like the Scythians, but have or speak a language of their own). A compound verb is often used in a pregnant sense, since along with the signification of the compound, the signification of the simple is at the same time to be included. Th. 1, 44. *οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποτήσασθαι* (instead of *μετέγνωσαν καὶ ἔγνωσαν*) *CHANGED THEIR MINDS and DETERMINED not to form an alliance with the Corcyraeans*.

4. Contraction in coördinate clauses has already been spoken of (§ 319, Rem. 1); this is more seldom in subordinate clauses, though frequent with those introduced by ὅσπερ, ὥσπερ.

Eur. Med. 1153. *φίλους νομίζουσ' ὅσπερ ἂν πόσις σάδεν* (sc. νομίζῃ). Pl. L. 710, d. *πάντα σχεδὸν ἀπείργασται τῷ θεῷ ἅπερ* (sc. ἀπεργάζεται) *ὅταν βουληθῇ διαφερόντως εὖ πράξαι τινα πόλιν*. So also *εἰ οἱ εἶπερ τις οἱ ἄλλες τις οἱ εἶπερ που, εἶπερ ποτὶ*, etc. Her. 9, 27. *ἡμῶν ἔστι πολλὰ τε καὶ εὖ ἔχοντα, εἰ τέουσι καὶ ἄλλοισι Ἑλλήνων*.

5. Pleonasm is the use of a word, which, in a grammatical point of view, is superfluous, the idea conveyed by it having been already expressed in what precedes, either by the same

or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1. 4, 19. οἱ, ἦν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτεμοῦνται ἡμᾶς ἐκεῖ· νοί. 3, 15. πειράσομαι τῷ πάντῃ ἀγαθῶν ἱππέων κρείττοτος ἢν ἱππεὺς συμμαχεῖν αὐτῷ.

REMARK. Grammatical Pleonasm is to be distinguished from the *rhetorical*, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable (a) A verb with an abstract substantive, as μάχην μάχεσθαι, πόλεμον πολεμεῖ ; — (β) A verb with a participle, as φεύγων ἔφυγε, εἶπον λέγων ; — (γ) An adjective with an abstract substantive in the instrumental Dat., as μεγάλῃ μεγας, πλήθει πολλοί ; — (δ) An adjective or adverb with an adverb (mostly poetic) as οἶδεν οἶος (*wholly alone*) ; — (ε) Synonymous adverbs, as εὐδὸς παραχρῆμα, πάλιν αὐδὺς. ἀεὶ συνεχῶς ; — (ζ) The part is very often joined with the whole by καὶ or τε, for the purpose of making the part prominent, as Ἔκτορι μὲν καὶ Τρωσὶ (Hom.) ; Ζεὺ καὶ θεοῖς ; Ἀθηναίοι καὶ Ἴφικράτης ; (η) For the sake of emphasis, the same thought is often expressed twice, once positively and then negatively, or the reverse, as λέγω πρὸς ὑμᾶς καὶ οὐκ ἀπακρύβομαι (Dem.) ; Il. α. 416. ἐπεὶ τοὶ πλεονεχέειν περ, σὺν μὲν δὲν (*since your life is short, and not very long*). See Larger Grammar, Part II. § 858.

§ 347. *Contraction and Blending of Sentences.* *Anacoluthon.*

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clauses, is placed in the subordinate clause and made to agree with the subject of that clause ; in this way the two clauses are much more closely united, than in the common mode of contraction (§ 319, Rem. 1).

X. Cy. 4. 1, 3. αὐτὸς οἶδα, οἶος ἦν· τὰ μὲν γὰρ ἄλλα (scil. ἐπολεῖ) δοκῶν, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε.

2. When a participle stands in a sentence with the finite verb, the parts of the sentence are frequently blended with each other, by making the substantive which would be governed by the participle, depend upon the finite verb, as the more important part of the sentence. Comp. Larger Grammar, Part II. § 856, b. p. 609—611.

Soph. El. 47. ἔγγελλε δ' ὄρεα προστιθεῖς, instead of ἔγγελλε προστιθεῖς ὄρεα. X. Cy. 1. 6, 33. ὅπως σὺν τοιοῦτῃ ἔδει ἐδιδάκντες πρότεροι πολῖται γένοιτο ; ἔδει is here governed by σὺν and connected with γένοιτο, instead of being in the Dat. depending on ἐδιδάκντες, which would have been the natural construction. X. Cy. 7. 1, 40. οὔτοι δὲ ἐπειδὴ ἠπαροῖντο, κύκαλῃ πάντας ποιῇ.

σάμενοι, ὥστε ὁρᾶσθαι τὰ ὅπλα, ὅπῃ ταῖς ἀσπίσιν ἐκάδηντο (instead of *σύλον ποιησάμενοι ἐκάδηντο*). 2. 3, 17. τοῖς δ' ἐτέροις εἶπεν, ὅτι βάλλειν δεήσει ἀναιρουμένους ταῖς βόλοισι.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause, and making it the object of the principal clause. (Comp. *nosti Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*).

Her. 3, 68. οὗτος πρῶτος ὑπόπτευσεν τὸν Μάγον, ὡς οὐκ εἴη ὁ Κύρου Σμέρδης (he first suspected the Magian, that he was not Smerdis the son of Cyrus = suspected that the Magian was not, etc.). 80. εἶδετε τὴν Καμβύσιν ὕβριν, ἐπ' ὅσῃ ἐπεβλήθη (see the insolence of Cambyses what a pitch it reached = see what a pitch the insolence, etc.). 6, 48. ἀπειπειρᾶτο τῶν Ἑλλήνων, ὅτι ἐν νῷ ἔχουσιν. Th. 1, 72. τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμις. X. Cy. 5. 3, 40. οἱ ἔρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ᾖσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εἰδὼς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφροτῶσι (the report immediately reached the Athenians respecting the cities, that they had revolted = the report reached the Athenians, that the cities had revolted). 97. ἡμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν αἷφ' ἑκείνῃ κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης ἔργον μὴ χρῆσθαι τοῖς Μιτυληναίοις. 6, 25. ἐπιθυμία πῶν ἀνδρῶν τῶν ἐκ τῆς πόλεως κομίσασθαι. Pl. Crit. 52, b. οἷός' ἐπιθυμία σε ἑλλας πόλεως, οὐδ' ἑλλαν νόμων ἔλαβεν — εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive-clause introduced by *ὅτε* or *ὥς*, or still more frequently, as a substantive-clause expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6. 4, 18. ὡς γὰρ ἐγὼ ἤκουσα τίς, ὅτι Κλέανδρος ἐκ Βυζαντίου ἔρμωσθης μέλλει ἥξειν (instead of *ὡς ἤκουσα, Κλ. μέλλει ἥξειν*), for as I heard from some one, that Cleandros is about to come, etc. = for Cleandros is about to come, as I heard from some one. Her. 1, 65. ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπεύσαντα ἐκ Κρήτης ἀγαγέσθαι ταῦτα. 3. 14. ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, θαρρύειν μὲν Κροῖσον. 4. 5. ὡς δὲ ἔκβδιαι λέγουσι, νεώτατον ἀπάντων ἰδέναι εἶναι τὸ σφέτερον.

5. *Anacoluthon* (from a privative and ἀκόλουθος, -ον, *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of *Anacoluthon* may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength, or concinnity (propriety or keeping) of discourse. There are two kinds of *Anacoluthon*: (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical *Anacoluthon*, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical *Anacoluthon*, need now be mentioned: —

(a) A very natural and frequent instance of *Anacoluthon* is, where the word which gave rise to the whole thought of the sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. ὥς περ οἱ ἀδελῆται οὐχ, ὅταν ἰδιωτῶν γίνωνται κρείττονες, τοῦτο αὐτοῖς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἤττους, τοῦτ' αὐτοῖς ἀνίψ (instead of τοῦτ' εὐφραίνονται — ἀνιῶνται), as the athletes, when they are superior to common men, this does not elate them, but when they are inferior to their competitors, this gives them pain = as the athletes are not elated when, etc.

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. Pl. Phaedr, 233, b. τοιαῦτα ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν, ἀ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰρ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ ὅα μὴ ἡδονῆς ἔξια παρ' ἐκείνων ἐπαίρου ἀναγκάζει τυγχάνειν (instead of τῶν εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἔξια ἐπαίρου ἀναγκάζει τυγχάνειν, ὅτ' εὐτυχούντας δὲ καὶ τὰ μὴ ἡδ. ἔξ. ἐπαιρῶν ἀναγκάζει).

CHAPTER X.

‡ 348. Position of Words and Sentences.

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words (§ 38, 4) which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated.

REMARK. The position of particular parts of speech, as the pronouns, prepositions, etc., has already been stated, in the sections where these are treated. See the Index under *Position*.

2. There are two kinds of position: the *usual* or *grammatical*, and the *rhetorical* or *inverted*. The first denotes the logical and grammatical relation of the members of a sentence, and of the sentences themselves to each other, and the union of these in expressing a single thought or idea; the second makes one member of a sentence, which is specially important, more prominent than the other members, by giving to it a position different from the usual or grammatical order of the words.

3. The *usual* or *grammatical* position of the words in Greek is the following:—

The subject stands *first* in the sentence, the predicate *last*; the copula *εἰμί* stands after the *predicative* adjective or substantive; but the *attributive* follows its substantive; the *object* is placed before the *predicate*; the *objectives*, i. e. the qualifying statements or circumstances, are so arranged, that the most important one is placed immediately before the predicate, and the other objectives precede this, following each other in such order as they would naturally be joined to the first objective, the one suggesting itself last to the mind being placed before one already existing; or in other words, the *broader* limitation usually precedes the *narrower*, the *less necessary*, the *more necessary*.

Κῶος, ὁ βασιλεὺς, καλῶς ἀπέθανεν. Κύπριοι πάνυ προθύμως αὐτῷ συνιστρέψαν. Παιὶς μέγας — ἀνὴρ ἀγαθός — ὁ παῖς ὁ μέγας — ὁ ἀνὴρ ὁ ἀγαθός — ὁ παῖς ὁ τοῦ Κόρου — ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας. But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310. Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way, the adverb of place and time commonly precedes the causal ob-

ject (τότε or ταύτη τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the personal object precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματικὴν διδάσκω — τῷ παιδί τὸ βιβλίον δίδωμι), the adverb of time the adverb of place (τότε οἱ ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕλληνες ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective-clause, for example, occupies the place which the adjective would take; and so of the others.

Pl. Phaed. 50, α. ὁ θυρωρός, ὅσπερ εἰσάδει ὁπακοῦσιν, εἶπε περιμένειν. X. Cy. 3. 2, 3. ὁ δὲ Κύρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἔπει δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπει δὲ ὁμοῦ ἦσαν, ἔλεξε τοιούτῃ. Yet the substantive-clauses, even when they express the grammatical subject, stand after the governing verb. Ibid. 1 4, 7. αἱ δ' εἰλεγον, ὅτι ἄρκτοι πολλοὺς ἤδε πλεῖσι δασύαντας διεφθάρσαν.

5. In the *rhetorical* or *inverted*¹ position of words, the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἀγαδῶς ὁ ὦψ. Ὁ βασιλεὺς Κύρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχίσαντο καλῶς. Th. 2, 64. φέρειν τε χρή τὰ τε δαμόνεια ἀναγκαιῶς, τὰ τε ἀπὸ τῶν πολέμων ἀνδρείως.

*6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when two words in the same sentence are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. Πασῶν ἀρετῶν ἡγεμὼν εἶσιν ἡ εὐσέβεια. Generally, both the first and the last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequent in subordinate clauses than in the case of the words whose place they take, perspicuity often rendering such an inversion necessary. Substan-

¹ This inverted position is a species of *Hyperbaton*, a construction by which the natural order of words and sentences is inverted.

tive-clauses with *ὅτι*, *ὡς* (*that*), and final substantive-clauses, are placed before the governing verb, when the ideas they express are to be brought out prominently.

"Ὅτι μέγας ἐκ μικροῦ ὁ Φίλιππος ᾤξηται, παραλείψω. — "ἵνα σαφέστερον δηλωθῇ τὰσα ἡ Περασίων πολιτεία, μικρὸν ἐκείνῃ. The inversion of adjective-clauses (*ὅν εἶδες ἄνθρωπε, οὗτός ἐστιν*) has been already treated, ‡ 332, 8. Inversion is not used in adverbial clauses of *time* and *condition*, since these, according to the common position, usually precede the principal sentence.

8. When a word in a subordinate clause is to be made more prominent than the others, it is sometimes placed before the connective word (relative, etc.) which introduces the clause, e. g. *ταυτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ ᾧ οἱ πολλοὶ λόγουσιν*.

9. A means of rendering a word specially emphatic by position, is the *separation* (Hyperbaton) of two words which would be naturally connected together, as forming one thought, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often both even, especially when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. *πολλῶν, ᾧ ἄνθρωποι Ἀθηναῖοι, λόγων γιγνομένων*. X. S. 1, 4. *οἶμαι οὖν πολλὸν ἂν τὴν κατασκευὴν μοι λαμπροτέρων φανῆναι* (instead of *πολὺ λαμπροτέρων*.) This separation (Hyperbaton) very often takes place even in sentences as well as in case of words. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. *τὸ γὰρ λευκὸν τῷ μέλανι ἐστὶν ὅπῃ προσέκει* (instead of *ἐστὶν γὰρ ὅπῃ τὸ λευκόν*, etc.). X. C. 3. 11, 10. *φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι* (instead of *εὖ οἶδ' ὅτι φιλεῖν*, etc.). Isocr. Paneg. 53. *ὥστε περὶ μὲν τῆς ἐν τοῖς Ἑλλήσι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξαι δυνήσκη*. Dem. Phil. *οἱτοὶ μὲν γὰρ ἄρχοντες οὐ πολλὸν χρόνος ἐξ οὗ . . ἦλθον*.

10. Ideas that are *alike* or *similar*, or especially such as are *antithetic* or *opposite*, are made emphatic in their position, by being placed near each other.

Thus *αὐτὸς αὐτοῦ*, etc. e. g. *ἡ πόλις αὐτὴ παρ' αὐτῆς δίκην λήφεται*. X. Hier. 6, 2. *ξυγὴν μὲν ἡλυκιάταις ἡδόμενος ἡδομένοις ἐμοί*. Pl. L. 934, d. *μαίρονται πολλοὶ πολλοὺς τρόπους*. Hence, *ἄλλος ἄλλο, alius aliud. ἄλλος ἄλλοθι, alius alibi, ἄλλος ἄλλοσε, alius alio, ἄλλος ἄλλοθεν, alius aliunde, ἄλλος ἄλλῃ, alius aliā* (sc. *viā*), etc., of which the English makes two sentences, *the one did this, the other that*, etc.

APPENDIX A

VERSIFICATION.

† 349. *Rhythm, Metre, Arsis and Thesis.*

1. Rhythm (*ῥυθμός*) is the harmony produced by the alternation of long and short syllables, accompanied by the recurrence of an *emphasis* at intervals; when the emphasis occurs at fixed intervals, the rhythm becomes *meter*, each one of the intervals forming a *metre* or *measure*.

2. The emphasis with which particular parts of a verse are pronounced, is called the *Arsis*, and the corresponding weaker tone with which the other parts are pronounced, the *Thesis*. The former implies an *elevation* of the voice with an accompanying *stress* (§ 29. 1.), the latter, a *depression* of the voice. The terms *Arsis* and *Thesis* are also transferred to the particular syllable or syllables on which they rest, and hence the syllable on which the emphasis falls is called the *Arsis*. The *Arsis* is often called the *metrical ictus*, or merely the *ictus*.

3. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (—) and the tribrach (~~~), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse, the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus —'; so also in anapaestic verse. But as the first syllable of the foot is long in the trochee and dactyl, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus —'. Again, as a short syllable is assumed as the *unit* in measuring time, and as in a long syllable the emphasis or ictus necessarily falls on the first of the two units composing this long, it is evident that, in iambic verse, the tribrach

would take the Arsis on the second syllable, thus $\sim\sim$; and in trochaic verse on the first. So where the dactyl takes the place of the spondee with the Arsis on the last syllable, the arsis of the dactyl is on the first short, thus $\sim\sim$; but where the anapaest stands for the spondee ($\sim\sim$), its Arsis is on the first short, thus $\sim\sim$.

† 350. *Metrical Feet.*

1. The portions into which every verse is divided, are called *feet*.

The feet are composed of a certain number of syllables, either all long, all short, or long and short together.

A short syllable is assumed as the *unit* in measuring time, every short syllable being one *mora* or *time*, and every long one two *morae*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four :

- ~ ~ Pyrrhich¹ (τυρόν)
- Spondee (τύπτω)
- ~ ~ Iamb (τυπών)
- ~ Trochee (τύπτει)

¹ DERIVATION OF NAMES OF FEET. — *Pyrrhich*. This was so called from the celebrated war-dance (τυρόληνη), in which it was used, as being rapid and energetic. — *Iamb*. From ἰάωμαι, to abuse; because Archilochus the inventor used it in violent invectives. — *Trochee*. From τρέχω, to run; because of its running, saltatory style. — *Tribrach*. Τρις βραχύς, because consisting of three short syllables. — *Spondee*. So called, because it was used ἐν ταῖς στοναδαῖς, in sacred rites, from its slow, solemn sound. — *Dactyl*. Ἀπὸ τοῦ δακτύλου; because it is, like the finger, composed of one long joint and two short ones. — *Anapaest*. From ἀναπαύω, to strike back; because the Ictus was contrary to that of the Dactyl. — *Amphibrach*. Ἀμφὶ βραχύς; because the short syllables are on each side of the long one, (ἀμφὶ) — *Cretic*. Because much used by the Cretans. — *Bacchius*. Used in the Dithyrambic Games in honor of Bacchus. — *Antibacchius*. The converse (ἄντι) of the former. — *Proceleusmatic*. From κέλευσμα, the boatwain's call or command; because rapidly uttered. — *Pæcons*. Because used in the Pæonic Hymns. — *Choriamb*. Trochee or Choree + Iamb. — *Antispastus*. Ἀντισπᾶστος, to draw to the opposite side; because, being converse of the former, it appears to draw the Trochee to the other side of the Iamb. — *Ionius a majore*, *Ionius a minore*. Feet much in use with the Ionians; *a majore*, when beginning with the long syllables; *a minore*, when beginning with the short ones. — *Epitrite*. Most probably from ἐπί and τρίτος; because, in addition to (ἐπί) the 3d syllable, it has a short one over. — The *Ditamb* is an Iambic syzygy, admitting the Spondee in the first place. — The *Ditrochee* is a Trochaic syzygy, admitting the Spondee in the second place,

The trisyllabic are eight:

- ˘ ˘ ˘ Tribrach (ἐντρων)
- — — Molossus (τύπωμαι)
- ˘ ˘ — Anapaest (τετυφώς)
- ˘ ˘ Dactyl (τύπτετε)
- ˘ — ˘ Amphibrach (ἐνπιτρον)
- ˘ — Cretic (τύπτομαι)
- ˘ — — Bacchius (τυπήτω)
- — ˘ Palimbacchius (τύπτητε)

The tetrasyllabic are sixteen:

- ˘ ˘ ˘ ˘ Proceleusmatic (ἐτύπετο)
- — — — Dispondees (τυφθείτην)
- ˘ ˘ ˘ — Diamb (ἐνπιτόμην)
- ˘ ˘ ˘ Ditrochee (τυπτέωσαν)
- ˘ — — ˘ Antispast (ἐτύφθητον)
- ˘ ˘ — Choriamb (τυπτομένου)
- ˘ ˘ — — Ionicus a minori (ἐτετύμην)
- — ˘ ˘ Ionicus a majori (τυψάμεθα)
- ˘ ˘ ˘ first Paeon (τυπτόμενος)
- ˘ — — ˘ second Paeon (ἐτύπτετε)
- ˘ ˘ — ˘ third Paeon (ἐτέτυπο)
- ˘ ˘ ˘ — fourth Paeon (ἐνυπόμην)
- ˘ — — — first Epitrite (ἐνψάσθην)
- ˘ — — second Epitrite (ὦ τυπούσαι)
- — ˘ — third Epitrite (τυφθήσομαι)
- — — ˘ fourth Epitrite (τυφθείησαν)

2. Simple metres are formed by the repetition of simple feet; compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. ˘ ˘, ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘, ˘ ˘, ˘ ˘, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and Thesis, taken together, is considered as a single Arsis or Thesis, e. g.

˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘, ˘ ˘ ˘ ˘ or — ˘ — ˘.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. — ˘, ˘ ˘, ˘ ˘, ˘ ˘. Hence the trochee and dactyl, the iamb and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be

combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

4. *Iambic, Trochaic, and Anapaestic* verses are not measured by single feet, but by *dipodies*, or pairs of feet, two feet being necessary to make an independent metre or *dipody*. Hence, four iambs make an *Iambic dimeter*, and six an *Iambic trimeter*. Dactylic verse, on the contrary, is measured by the single foot; six dactyls, therefore, form an *hexameter*, and five a *pentameter*.

‡ 351. *Caesura*.

Caesura (a cutting) is the separation, by the ending of a word, of syllables metrically connected, — or the cutting of a metre by the ending of a word, before the metre is completed.

REMARK 1. The design of the *Caesura* is to give variety and harmony to the verse; for if each metre or foot terminated with the end of a word, there would be only a constantly recurring monotony. But the *Caesura*, by preventing a uniform coincidence between the ending of the metre or foot, and the ending of a word, promotes the variety, beauty, and harmony of the verse. It is not inconsistent, however, with the rhythm of the verse that the ending of the foot and the word should sometimes coincide; this coincidence is called *metrical Diaeresis*. The principal *Diaereses* are after the first, second, third, and fourth foot.

ἡσθιον· | ἀντὰρ δ' | τοῖσιν ἀφείλετο | νόστιμον | ἡμᾶρ.

There are three kinds of *Caesura*;

1. *Caesura of the foot.*
2. *Caesura of the rhythm.*
3. *Caesura of the verse.*

(1) *Caesura of the foot* is where the word ends before a foot is completed.

Νική | σας ἐθέ | λει στυγε | ρὴν ἐμὲ | οἶκαδ' | ἄγειν.

In this line there is a *Caesura of the foot* after each of the syllables *σας*, *λει*, *ρην*, and *καδ'*. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, —|~~, and forms the *masculine Caesura*, or in the *Thesis*, —~|~, and forms the *feminine or trochaic Caesura*. Thus the *Caesuras* after *σας*, *λει* and *ρην* are masculine, that after *οἶκαδ'* is feminine or trochaic.

(2) The *Caesura of the rhythm* is where the *Arsis* falls on the last syllable of a word, and thus separates the *Arsis* from the *Thesis*. In the line above quoted, the *Caesura of the rhythm* occurs after the syllables *σας*, *λει* and *ρην*, the *Arsis* falling on each of these and being separa

from the following Thesis by the Caesura. This Caesura can take place only in such feet as have the Arsis on the first syllable.

(3) The Caesura of the verse is a pause introduced to render the recitation more easy. This is also called the *Caesural pause*, and divides the verse into two parts.

In several kinds of verse this Caesura has a fixed place; this is the case in the *Trochaic*, *Iambic*, and *Anapaestic tetrameter*, which have their natural Caesura at the end of the fourth foot. See under these verses below. Other kinds of verse may have more than one Caesura, the place of which is not fixed. In Hexameter verse, however, the Caesura of the verse more usually occurs after the Arsis of the third foot. Thus,

Κίλλαν τε ζαθέην, || Τενέδοιό τε ἱφι ἀνάσσεις,

or in the Thesis of the third foot, thus,

Καὶ τότε δὴ θάρσησε, || καὶ ἦνδα μάντις ἀμύμων.

REM. 2. The three kinds of Caesura often occur together; for example, after the syllable *ῥ* of ζαθέην, there is the Caesura of the foot, of the rhythm, and of the verse.

§ 352. Different kinds of Verse.

1. A verse is often named from its predominant foot. Thus *Dactylic* verse is so called, because the dactyl is the predominant foot, and *Iambic* verse, because the iamb is the predominant foot; so *Trochaic*, *Anapaestic*, etc. Verses are also named from their inventors, as the *Sapphic*, from Sappho, *Alcaic*, from Alcaeus, etc.; likewise from the kind of composition in which they are used, as the *Heroic*, used in describing the achievements of heroes, also from the number of measures, as *monometer*, *dimeter*, *trimeter*, *hexameter*, etc.

2. A verse is called *acatalectic*, when it has its full number of feet or syllables, as *trimeter iambics*, $\cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—}$. A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the *trimeter*, $\cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—} | \cup \text{—} \cup$. In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g. $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup$, if two syllables are wanting, *catalectic on one syllable*, e. g. $\text{—} \cup \text{—} \cup \text{—} \cup \text{—}$. Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g. $\cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—} | \cup \text{—}$. Verses which have one or two syllables more than enough, are called *hypercatalectic*, e. g. $\cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—} \cup$.

REMARK. When the regular rhythm of a verse is preceded by an *anacrusis*

phatic introductory syllable, such syllable is called an *Anacrusis*, an *upward* or *back beat*; when there are two such syllables, forming an introductory foot, they are called a *Base*. The *anacrusis* and *base* belong to lyric verse.

‡ 353. *View of the different kinds of Verse.*

The most usual kinds of verse are those which consist of the repetition of the same foot. Of these the most frequent are the *Dactylic*, *Iambic*, *Trochaic*, and *Anapaestic*.

‡ 354. *Dactylic Verse.*

The fundamental foot in this verse is the dactyl, the place of which may be supplied by a spondee.

‡ 355. *Hexameter.*

The Hexameter was employed by the Greeks at an early period, and is the metre of Epic or Heroic and Pastoral poetry.

The Hexameter consists of six feet; the fundamental foot is the dactyl, the verse being formed by five repetitions of the dactyl with a disyllabic catalectus. The sixth foot is usually called a spondee; but when the last syllable is short, it may be considered a *trochee*.

— — — — —

In each of the first four feet, a *spondee* may take the place of the dactyl. The fifth foot is regularly a dactyl; but sometimes it is a spondee, and the line is then called a *spondaic* line, as

Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητᾶων.

— ∪ ∪ | — — | — ∪ ∪ | — ∪ ∪ | — — | — —.

The principal Caesura in Hexameter verse occurs after the Arsis or in the Thesis of the third foot, and is called the *Penthemim*; sometimes also a Caesura occurs after the Arsis of the fourth part, which is called the *Hephthemim*. This Caesura in the fourth foot is commonly preceded by one in the second foot, which is called the *Triemim*. The Caesura occurring at the end of the fourth foot is called the *Bucolic Caesura*, from its use in pastoral poetry

Ἄλλ' ὁ μὲν Αἰθίοπας || μετεκίαθε τηλόθ' ἔοντας
Ἄνδρα μοι ἔνεπε, Μοῦσα, || πολύτροπον ὃς μάλα πολλά
Ἡ Αἴας || ἧ Ἴδομενεὺς || ἧ δῖος Ὀδυσσεύς
Ἥγεμόνων, || ὅστις οἱ ἀρῆν' || ἐπάρουσιν ἀμύνει
Μιμνῶνων παρὰ νηυσὶ κορωνίσιν, || οὗ οἱ ἔπειτα.

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees, and by introducing these in different places in different verses. For the same reason it is desirable that the Caesuras should occur in different places in different lines.

† 356. *Pentameter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

$\begin{array}{ccccccc} \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} & \text{—} \\ \text{Μηδὲ θύραζε κέλευ' || οὐκ ἐθέλοντ' ἰέναι.} \end{array}$

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, has more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

Ἄρτι με γενόμενον ζωᾷς βρέφος ἤρπασε Δαίμων	Hexam.
Οὐκ οἷδ' εἶτ' ἀγαθῶν αἰτίος, εἴτε κακῶν,	Pentam.
Ἀπλήρωτ' Αἶδα, τί με νήπιον ἤρπασας ἄφνω;	Hexam.
Τί σπεύδεις; οὐ σοι πάντες ὀφειλόμεθα;	Pentam.

† 357. *Dactylic Tetrameter.*

The dactylic tetrameter catalectic on one syllable consists of three feet and a syllable.

$\begin{array}{ccccccc} \text{Πολλὰ βροτῶν διαμειβόμενα.} \\ \text{—} & \text{—} & \text{—} & | & \text{—} & \text{—} & \text{—} & | & \text{—} & \text{—} & \text{—} & | & \text{—} & \text{—} & \text{—} & | & \text{—} \end{array}$

The dactylic tetrameter catalectic on two syllables consists of three feet and two syllables, which may form a spondee or trochee.

$\begin{array}{ccccccc} \text{φαινόμενον κακὸν οἶκαδ' ἄγεσθαι.} \\ \text{—} & \text{—} & \text{—} & | & \text{—} & \text{—} & \text{—} & | & \text{—} & \text{—} & \text{—} & | & \text{—} & \text{—} & \text{—} & | & \text{—} & \text{—} \end{array}$

The dactylic tetrameter acatalectic consists of four feet; instead of a dactyl, in the last a cretic is admissible.

Ἦν' ὀδύνας ἀδάς, ἦνε δ' ἀλγέων.
 — — — | — — — | — — — | — — —
 Μῶς, ἄγε Καλλιόπα θύγατερ Διός.
 — — — | — — — | — — — | — — —

‡ 358. *Dactylic Trimeter.*

The dactylic trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθεν ἀεζόμενον.
 — — — | — — — | —

- The dactylic trimeter catalectic on two syllables consists of two feet and two syllables, which may form either a spondee or trochee.

Εὐρεῖ κύματα πόντου.
 — — — | — — — | — —

‡ 359. *Dactylic Dimeter.*

The dactylic dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματα στρουθῶν
 τοῖσδ' ὁμόφωνον.
 — — — | — — —

The dactylic acatalectic dimeter consists of two dactyls, and usually stands in connection with tetrameters.

Οὓς ὑπὸ τείχεσι.
 — — — | — — —

‡ 360. *Trochaic, Iambic and Anapaestic Verse.*

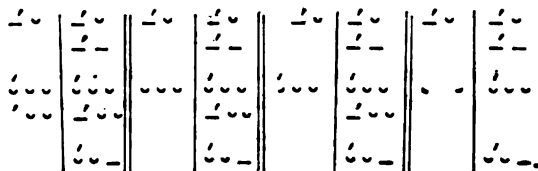
It has been already observed (§ 350, 4.) that Trochaic, Iambic, and Anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet, and not by dipodies. Thus a verse of four feet was called *quaternarius*, of six, *senarius*, of eight, *octonarius*.

‡ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful; hence the last foot of each dipody may

be a spondee. Therefore, a spondee is admissible in every even place (2, 4, 6, 8). The Arsis or long syllable of every foot can be resolved into two short ones, and hence, a *tribrach* can stand in every place; a dactyl and anapaest can stand in the even places, instead of the spondee. A dactyl is not admitted, however, except in a proper name, and then may stand in all the places but the fourth and seventh.

A trochaic tetrameter acatalectic would then present the following scheme :



REMARK. Trochaic verse has a rapid saltatory metre, and is used especially in the choral parts of Comic Poetry, when the Poet wishes to infuse more than ordinary wit and spirit into the colloquy, to arrest the spectator's attention and vary the grave monotony of the Iambic.¹

¶ 362. *Trochaic Monometer.*

The trochaic monometer acatalectic consists of two feet. It is generally found in systems of trochaic trimeters.

Συβαρίζω,
— — | — —.

¶ 363. *Trochaic Dimeter.*

The trochaic dimeter acatalectic consists of four feet.

Κολχίδος τε γὰρ ἔνοικοι.
— — | — — | — — | — —.

The trochaic dimeter catalectic consists of three feet and a syllable. It is usually found among acatalectic dimeters.

Καὶ Σκύθης ὄμιλος, οἳ γὰρ (acatalectic).
Ἔσχατον τόπον ἀμφὶ Μαί- (catalectic).
ᾧτιν ἔχουσι λίμναν.
— — | — — || — — | — —.

¹ See Manual of Greek Prosody, by L. P. Mercier.

§ 364. *Trochaic Tetrameter Catalectic.*

The trochaic tetrameter catalectic consists of seven feet and a syllable (two dimeters, the second catalectic). Its Caesura is at the end of the second dipody, and is often omitted by comedians, but rarely ever by tragedians.

Τῇδε πᾶς ἔπον, δῶκε || καὶ τὸν ἄνδρα πυνθάνου
 Ἄι τινες τηροῦμεν ὑμᾶς || ἦν γὰρ ἡ τις ἐξόδος.

REMARK. The Trochaic tetrameter acatalectic, which consists of two trochaic dimeters acatalectic, and the trochaic pentameter, which consists of nine feet and a syllable, are very rarely used by the Greek poets.

**Εἴ τις ἀνδρῶν εὐτυχήσῃς ἢ σὺν εὐδαίμοις δαΐλοισι,
 ἄνθρωποι γὰρ τοὶ φυτευθεὶς ἔλβος ἀνδρώποισι παρμονώτερος.**

§ 365. *Iambic Verse.*

The fundamental foot in this verse is the iamb. Instead of the first iamb, every dipody may have a spondee. Hence a spondee is admissible in the odd places (1, 3, 5, 7).

Again, as the long syllable of every iamb may be resolved into two short syllables, a tribrach may stand in every place, except the last; and as the last syllable is common, a pyrrhic is admissible. In the odd places a dactyl or anapaest may stand instead of a spondee.

Hence the iambic trimeter or senarius, would present the following scheme :

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

REMARK 1. The dactyl, however, is most frequent in the first place ; it occurs in the third place only when the first syllable of the foot is followed by the *penthemimeral* Caesura, or when the word is a monosyllable. The dactyl occurs in the fifth place only in Comedy, where it is admitted in all the uneven places.

REM. 2. The anapaest is admitted only in the first foot, except in Comedy and in proper names; in these cases it is admissible in all the feet except the last. The anapaest in the first foot must be included in one word, except in case of the article or preposition and its Case. The anapaest in proper names must not be divided between two words.

REM. 3. The Iambic is the opposite of the Trochaic, being a steady, grave, but easy metre, and was applied to the stage as best adapted to the language of ordinary life.¹

§ 366. *Iambic Monometer.*

Iambic monometer consists of two feet. Its use is very rare, and it occurs mostly in systems of dimeters,

Καὶ τοῖς κόλοις
 - ' | ~ -.

§ 367. *Iambic Dimeter.*

Iambic dimeter acatalectic consists of four feet.

Ὅθεν δόμοισι τοῖς ἐμοῖς
 ~ - | ~ - || ~ - | ~ -.

Iambic dimeter catalectic consists of three feet and a syllable.

Θέλω λέγειν Ἀτρεΐδας,
 Χαίρουτε λοιπὸν ἡμῖν
 ~ - | ~ - || ~ - | ~ -.

This verse is commonly found in systems of acatalectic dimeters.

§ 368. *Iambic Trimeter Acatalectic, commonly called Senarius.*

This is the most noted of the Iambic verses. It consists of six feet.

ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
 Ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι;
 Ἄλλων ἀκούειν, αὐτὸς ὧδ' ἐλήλυθα
 - ' | ~ - || - ' | ~ - || - ' | ~ - || - ' | ~ -

The tragedians admit a dactyl only in the first and third foot; they admit an anapaest chiefly in the first foot, but in proper names, in any foot except the last.

Μενέως Ἑλένην ὃ δὲ Κλυταμνήστρας λέχος,
 Ποταμῶν τε πηγαί, ποντίων τε κυμάτων
 Οὐκ ἀριθμὸν ἄλλως ἀλλ' ὑπερτάτους Φρυγῶν
 ~ - | ~ - || - - | ~ - || - - | ~ - || - - | ~ -

¹ See Mercier.

The most frequent Caesura here is in the third foot (Penthemim). This Caesura, however, is often neglected, others being used, or sometimes, none.

Ἐχθρῶν ἄδωρα || δῶρα κοῦκ ὀνήσιμα.

The Caesura is often found in the middle of the fourth foot (Hepthesim).

Ἐπεὶ πατὴρ οὗτος σός, || ὃν θρηνεῖς δαί.

The Caesura at the end of the third foot is less frequent.

§ 369. *Iambic Tetrameter Catalectic.*

The iambic tetrameter is very much used by the comedians. It consists of seven feet and a syllable. The Caesura is usually at the end of the fourth foot, but is sometimes omitted. The scheme is nearly the same as the trimeter iambic. The anapaest occurs in the seventh foot only in case of a proper name.

[illegible]

Οὐ φησι χρῆναι τοὺς νέους || ἀσκεῖν· ἐγὼ δὲ φημι,

— — — — —

The iambic tetrameter acatalectic is but little used by the Greek poets.

§ 370. *Anapaestic Verse.*

1. The anapaest is the predominant foot in this verse. But by uniting the two short syllables in one long, the spondee may be substituted for the anapaest. Again, the second long syllable of the spondee may be resolved into two short syllables, and hence a dactyl take the place of a spondee.

2. In Anapaestic verse the most usual system is the *dimeter*, consisting of a greater or less number of perfect dipodies, followed by a pair of dipodies, the second of which is catalectic. This catalectic dimeter, consisting of three feet and a syllable, is called *paroemiac* (*παροιμία*) from its use in proverbs. The anapaestic verse is, therefore, always terminated by a catalectic dipody, and also by a *long syllable*; i. e. if the final syllable is not long by itself, it is made long by its position

§ 374. *Anapaestic Tetrameter Catalectic.*

The anapaestic tetrameter catalectic consists of seven feet and a syllable, being formed by adding the anapaestic dimeter catalectic (*paroemiac*) to the anapaestic dimeter acatalectic. This verse is also called Aristophanic, from its use by Aristophanes, though not invented by him. The *spondaic paroemiac*, which sometimes occurs in the regular system, is not admissible in the *tetrameter*.

The Caesura is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisura at the end of the second foot.

Προσφεῖ τις δαὶ τῶν ὀρνίθων || μαντενομένη περὶ τοῦ πλοῦ;
 Πῶς δ' ἔγναιμι δώσουσ' αὐτοῖς. || οὐσαν παρὰ τοῖσι θεοῖσιν;
 Τῶν ἀργυρίων· οὐτοι γὰρ ἴσασι. || λέγονσι δέ τοι τάδε πάντες.

— — — | — — — || — — — | — — — || — — — | — — — || — — — | — — —
 — — — | — — — || — — — | — — — || — — — | — — — || — — — | — — —
 — — — | — — — || — — — | — — — || — — — | — — — || — — — | — — —

Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.

APPENDIX B.

ABBREVIATIONS.

1. For the convenience of those who may wish to read some of the earlier editions of the Greek writers, the following table, containing old forms of some of the letters, and also abbreviations of certain words or parts of words, is subjoined.

2. No. I. contains certain *single letters* or *elements*, which are of constant occurrence in the compound characters, and are found nowhere else. No. II. contains characters, the elements of which would not at once be obvious, and for this reason alone they are not placed alphabetically in columns III—VI. Indeed, the characters in Nos. I. and II. might all have been arranged alphabetically in columns III—VI. The characters in columns III—VI. are arranged alphabetically; the initial letter of these characters, by the aid of those in No. I., will be readily known.¹

¹ See Robinson's Buttmann, p. 468.

I. INDEX OF SUBJECTS.

N. B. The figures refer to sections. R. is used for *remark*.

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II. GREEK INDEX.

ABBREVIATIONS. Adv. *adverb*; adj. *adjective*; Comp. *compare*; comp. *compared*; c. a. *with the accusative*; c. d. *with the dative*; c. g. *with the genitive*; c. inf. *with the infinitive*; c. part. *with the participle*; coll. *collective*; con. *construction*; Dec. *declension*; dec. *declined*; euph. *euphonic*; ins. *instead of*; int. *intensive*; intr. *intransitive*; pers. *personal*; prep. *preposition*; priv. *privative*; R. *remark*; trans. *transitive*.

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ἀγπαῖν c. a. and d. 274, R. 1; c. d. 285, 1, (1); c. part. 310, 4, (c).

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ἀδελφός c. g. 273, 3, (b).

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III. INDEX FOR THE FORMS OF THE VERBS.

ABBREVIATIONS. A. Aorist; A. I. first Aor.; A. II. second Aor.; Aug. Augment; Char. Characteristic; Comp. Compare; Dial. Dialect; F. Future; P. Passive; Pf. Perfect; Pf. M. Perfect Middle; Plup. Pluperfect; R. Remark; Red. Reduplication.

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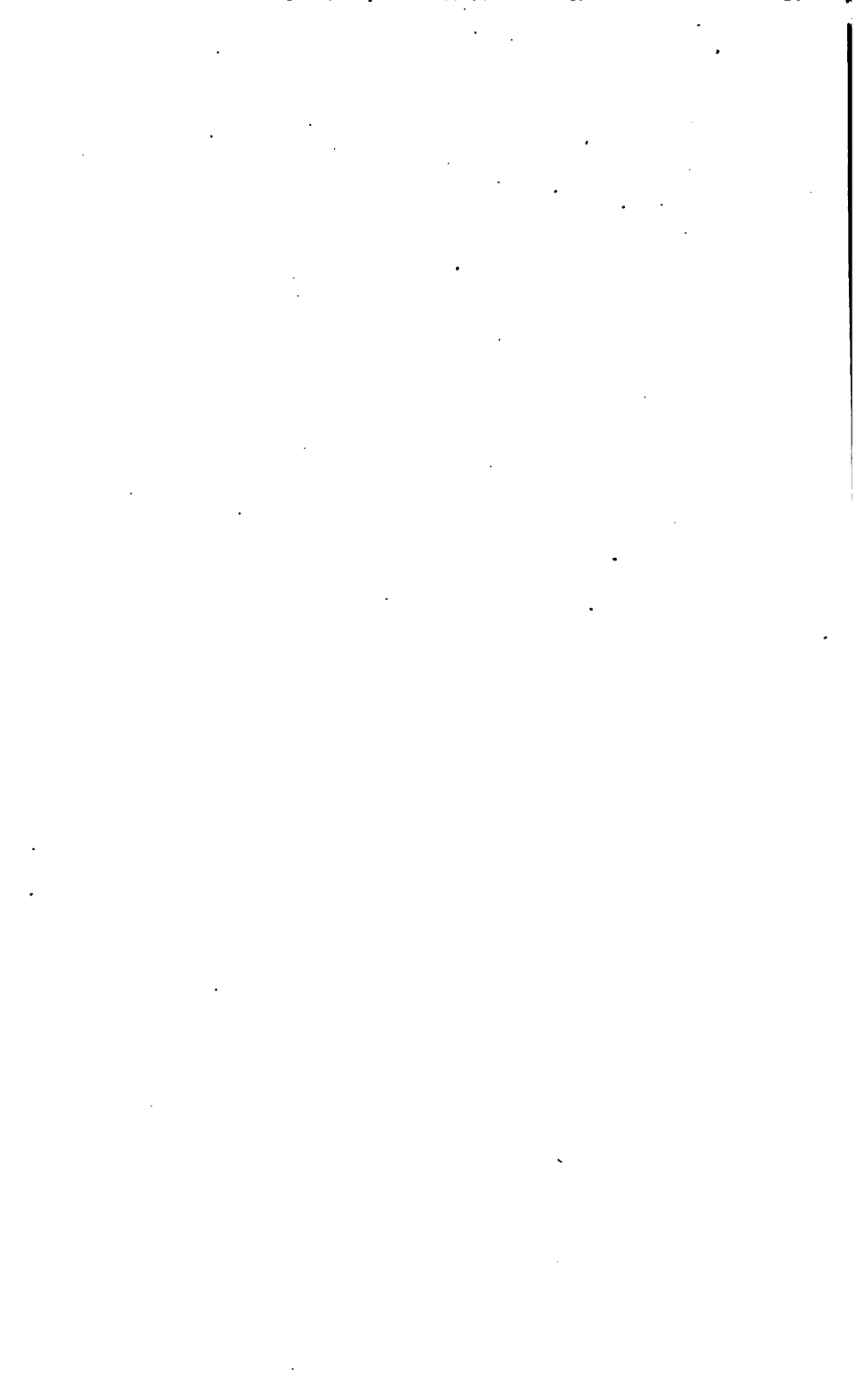
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